General Conference Bulletin, vol. 6



General Conference of SDA

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The General Conference Bulletin

GENERAL CONFERENCE OFFICES
THIRTY-SEVENTH SESSION
May 13 to June 6, 1909
TAKOMA PARK, WASHINGTON, D. C

The General Conference Bulletin
THIRTY-SEVENTH SESSION

1909

May 14, 1909 - NO. 1

TAKOMA PARK STATION, WASHINGTON, D. C., FRIDAY, MAY 14, 1909

The General Conference Bulletin
PUBLISHED BY
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DAILY EXCEPT SATURDAY

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6-7 A. M.	Devotional Meeting.
7-7:45	Breakfast.
7:45-8	Morning Work.
8-9	Departmental Meetings.
9:15-10:15	Bible Study.
10:30-12:30	Conference (Business).
1-2 P. M.	Dinner.
2-3	Committee Work.
3-5	Conference (Reports).
5-6	Committee Work.
6-7	Lunch.
7:45-9	Evening Service.

The editorial committee of the BULLETIN are, W. A. Spicer, C. P. Bollman, Mrs. I. H Evans, C. M. Snow, T. E. Bowen. The special reporting staff, for stenographic work for the BULLETIN, are, H. E. Rogers, C. C. Crisler, D. E. Robinson, Miss Merti Wheeler, B. E. Foote, E. B. Beuchel; and Misses Carrie Bailey and Elizabeth Zeidler will also assist. The BULLETIN will endeavor to give as full a representation of the Conference as space will allow.*GCB May 14, 1909, page 1.1*

The present session of the General Conference is not only the largest ever held by Seventh-day Adventists, but in several respects it bids fair to be the most important.*GCB May 14, 1909, page 1.2*

The grounds upon which the Conference is held are as nearly ideal as possible. The landscape is beautiful; the location healthful; the neighborhood all that could be desired.*GCB May 14, 1909, page 1.3*

On every side, over the grounds of the encampment, friends are shaking hands with friends, old associates in the service meeting from all parts of the world. It is pleasant to hear the warm words of greeting.*GCB May 14, 1909, page 1.4*

“The BULLETIN is going to every country in the world,” said the cashier who is handling the orders. It is certainly going to most of the civilized regions of earth. This volume will have not only the largest circulation of any reports of the General Conference session, but the most wide-spread circulation.*GCB May 14, 1909, page 1.5*

DELEGATES TO THE GENERAL CONFERENCE

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 13 to June 6, 1909.

Atlantic Union Conference*GCB May 14, 1909, page 1.6*

REGULAR DELEGATES.—B. F. Davis, O. Montgomery, C. H. Edwards, M. I Andreasen, F. H. DeVinney, H. W. Carr, Louis Zecchetto, Jennie Thayer, C. S. Longacre, J. B. Huguley, H. B. Tucker, L. T. Nicola, A. J. Clarke*GCB May 14, 1909, page 1.7*

DELEGATES AT LARGE.—E. W. Farnsworth, Dr. W. E. Bliss, R. J. Bryant, B. F Machlan, Mrs. V. J. Farnsworth, F. M. Dana, L. W. Graham*GCB May 14, 1909, page 1.8*

Canadian Union Conference*GCB May 14, 1909, page 1.9*

REGULAR DELEGATES.—Wm. Guthrie, Geo. H. Skinner, Eugene Leland, Ira S Jones, C. H. Keslake, J. O. Miller.*GCB May 14, 1909, page 1.10*

DELEGATES AT LARGE.—W. H. Thurston, B. F. Noftsger, Miss Margare Shanks.*GCB May 14, 1909, page 1.11*

Central Union Conference*GCB May 14, 1909, page 1.12*

REGULAR DELEGATES.—Chas. Thompson, B. W. Brown, H. M. Hiatt, Jacob Riffe A. T. Robinson, H. Hansen, M. E. Ellis, J. H. Morrison, J. S. Wightman, Dr. Orville Rockwell, J. W. Lair, W. F. Kennedy, E. E. Farnsworth, A. R. Ogden, D. U. Hale, J. H. Wheeler, G. F. Watson, Dr. J. D. Shively.*GCB May 14, 1909, page 1.13*

DELEGATES AT LARGE.—E. T. Russell, C. C. Lewis, C. G. Bellah, Mead MacGuire, F. F. Byington, Jas. Cochrane.*GCB May 14, 1909, page 1.14*

Columbia Union Conference*GCB May 14, 1909, page 1.15*

REGULAR DELEGATES.—H. H. Burkholder, F. D. Wagner, W. H. Heckman, B. F Kneeland, L. F. Starr, H. W. Herrell, J. M. Rees (deceased), E. R. Brown, A. C. Shannon, I. D. Richardson, Dr. W. H. Smith, S. M. Butler, R. G. Patterson, S. F. Ross, O. O. Bernstein.*GCB May 14, 1909, page 1.16*

DELEGATE AT LARGE.—G. B. Thompson.*GCB May 14, 1909, page 1.17*

Lake Union Conference*GCB May 14, 1909, page 1.18*

REGULAR DELEGATES.—A. G. Haughey, S. D. Hartwell, W. R. Matthews, C. A Hansen, E. L. Richmond, E. K. Slade, A. R. Sandborn, J. J. Irwin, E. A. Bristol, C McReynolds, John Hoffman, P. E. Sheppler, A. J. Olsen, Wm. Covert, B. A. Wolcott, S. E. Wight, Chancy Wood, Morris Lukens, W. A. Young, W. H. Edwards, Dr. George Runck.*GCB May 14, 1909, page 1.19*

DELEGATES AT LARGE.—Allen Moon, Dr. R. M. Clarke, J. W. Mace, J. B. Blosse O. J. Graf, W. E. Straw, C. J. Herrmann.*GCB May 14, 1909, page 1.20*

Northern Union Conference*GCB May 14, 1909, page 1.21*

REGULAR DELEGATES.—M. N. Campbell, J. C. Clemens, Christian Juhl, S. I Jackson, C. M. Everest, John Anderson, C. J. Kunkel, A. V. Rhoads, J. W. Christian, R. E. Harter, J. B. Clymer.*GCB May 14, 1909, page 1.22*

DELEGATES AT LARGE.—R. A. Underwood, Dr. C. P. Farnsworth, J. G. Lamson T. D. Gibson.*GCB May 14, 1909, page 1.23*

North Pacific Union Conference*GCB May 14, 1909, page 1.24*

REGULAR DELEGATES.—H. W. Decker, A. J. Breed, G. E. Langdon, R. D. Quin S. W. Nellis, W. W. Steward, C. W. Flaiz, Dr. W. B. Holden, (C. M. Christiansen, alternate).*GCB May 14, 1909, page 1.25*

DELEGATES AT LARGE.—W. B. White, M. E. Cady, C. E. Weaks, O. K. Butler.*GCB May 14, 1909, page 1.26*

Pacific Union Conference*GCB May 14, 1909, page 1.27*

REGULAR DELEGATES.—E. E. Andross, S. G. Huntington, W. M. Healey, R. S Owen, E. D. Sharpe, Mrs. S. N. Haskell, H. G. Thurston, J. J. Ireland, H. Shultz, A O. Tait, J. A. Burden, Mrs. H. W. Cottrell.*GCB May 14, 1909, page 1.28*

DELEGATES AT LARGE.—H. W. Cottrell, S. N. Haskell, W. C. White, C. H. Jones J. O. Corliss, M. C. Wilcox, Dr. H. F. Rand, Dr. J. R. Leadsworth, H. H. Hall, H. G Lucas, I. C. Colcord.*GCB May 14, 1909, page 2.1*

Southeastern Union Conference*GCB May 14, 1909, page 2.2*

REGULAR DELEGATES.—T. H. Jeys, R. T. Nash, G. W. Wells, R. W. Parmele, J. F. Pogue, R. T. Dowsett, Sydney Scott.*GCB May 14, 1909, page 2.3*

DELEGATES AT LARGE.—W. A. Westworth, Mrs. R. T. Dowsett, Mrs. M. Lenker, V O. Cole, M. B. VanKirk, L. A. Hansen, Dr. J. H. Neall.*GCB May 14, 1909, page 2.4*

Southern Union Conference*GCB May 14, 1909, page 2.5*

REGULAR DELEGATES.—A. O. Burrill, W. R. Burrow, A. J. Haysmer, W. S. Lowr E. L. Maxwell, A. F. Harrison, W. A. Wilcox, S. A. Jordan.*GCB May 14, 1909, page 2.6*

DELEGATES AT LARGE.—C. F. McVagh, Dr. W. A. George, S. B. Horton, I. A Ford, W. J. Blake, C. P. Bollman, E. A. Sutherland, J. S. Washburn, Mrs. W. M. Crothers, L. A. Smith.*GCB May 14, 1909, page 2.7*

Southwestern Union Conference*GCB May 14, 1909, page 2.8*

REGULAR DELEGATES.—Andrew Nelson, V. B. Watts, David Voth, L. W. Terry, H

L. Hoover, C. N. Woodward, E. B. Hopkins, T. W. Field*GCB May 14, 1909, page 2.9*

DELEGATES AT LARGE.—C. Santee, W. W. Eastman, C. Sorenson, R. L Pierce.*GCB May 14, 1909, page 2.10*

Western Canadian Union Conference*GCB May 14, 1909, page 2.11*

REGULAR DELEGATES.—H. S. Shaw, C. A. Burman, Wm. C. Young, W. M Adams.*GCB May 14, 1909, page 2.12*

DELEGATE AT LARGE.—E. L. Stewart.*GCB May 14, 1909, page 2.13*

District of Columbia Conference*GCB May 14, 1909, page 2.14*

REGULAR DELEGATE.—J. E. Shultz.*GCB May 14, 1909, page 2.15*

DELEGATE AT LARGE.—B. G. Wilkinson.*GCB May 14, 1909, page 2.16*

Australasian Union Conference*GCB May 14, 1909, page 2.17*

REGULAR DELEGATES.—J. E. Fulton, C. W. Irwin, A. W. Semmens, J. M Johanson, W. A. Hennig, G. B. Starr, B. J. Cady, Hattie Andre*GCB May 14, 1909, page 2.18*

DELEGATE AT LARGE.—O. A. Olsen.*GCB May 14, 1909, page 2.19*

British Union Conference*GCB May 14, 1909, page 2.20*

REGULAR DELEGATES.—W. T. Bartlett, H. Armstrong, W. H. Meredith, S. G Haughey, M. A. Altman, H. C. Lacey, Dr. A. B. Olsen.*GCB May 14, 1909, page 2.21*

DELEGATES AT LARGE.—W. J. Fitzgerald, W. C. Sisley*GCB May 14, 1909, page 2.22*

German Union Conference*GCB May 14, 1909, page 2.23*

REGULAR DELEGATES.—Otto Luepke, G. W. Schubert, J. Wintzen, K. Sinz, Mathe, H. Fenner, E. Bahr, J. G. Oblander, F. Gernhardt, H. Hartkop, E. Frauchiger, J. H. Huenergardt, J. H. Schilling, G. Perk, W. Prillwitz, J. Wolfgarten, O. Madsen Dr. E. Meyer, Mrs. L. R. Conradi, Mrs. F. Gernhardt.*GCB May 14, 1909, page 2.24*

DELEGATE AT LARGE.—H. F. Schuberth.*GCB May 14, 1909, page 2.25*

Latin Union Conference*GCB May 14, 1909, page 2.26*

REGULAR DELEGATES.—J. Curdy, J. Vuilleumier, H. H. Dexter, C. T Everson.*GCB May 14, 1909, page 2.27*

DELEGATE AT LARGE.—L. P. Tieche.*GCB May 14, 1909, page 2.28*

Levant Union Conference*GCB May 14, 1909, page 2.29*

DELEGATES AT LARGE.—W. Ising, C. D. AcMoody, W. E. Howell*GCB May 14,*

1909, page 2.30

Russian Union Conference*GCB May 14, 1909, page 2.31*

REGULAR DELEGATES.—H. J. Loebsack, D. P. Gaede, D. Isaac, Mrs. J. Boettcher.*GCB May 14, 1909, page 2.32*

DELEGATE AT LARGE.—J. T. Boettcher.*GCB May 14, 1909, page 2.33*

Scandinavian Union Conference*GCB May 14, 1909, page 2.34*

REGULAR DELEGATES.—E. Arnesen, S. F. Svenson, Fred Anderson, L Muderspach, E. Lind, N. P. Nelson.*GCB May 14, 1909, page 2.35*

DELEGATE AT LARGE.—J. C. Raft.*GCB May 14, 1909, page 2.36*

South African Union Conference*GCB May 14, 1909, page 2.37*

REGULAR DELEGATES.—H. J. Edmed, J. V. Willson, C. H. Hayton.*GCB May 14, 1909, page 2.38*

South American Union Conference*GCB May 14, 1909, page 2.39*

REGULAR DELEGATES.—F. W. Spies, Ed. Thomann, Dr. R. H. Habenicht, N. Town, F. L. Perry, Wm. Steele.*GCB May 14, 1909, page 2.40*

DELEGATE AT LARGE.—J. W. Westphal.*GCB May 14, 1909, page 2.41*

West Indian Union Conference*GCB May 14, 1909, page 2.42*

REGULAR DELEGATES.—D. E. Wellman, B. E. Connerly, O. E. Davis, E. Snyder, L. E. Wellman, H. C. Goodrich, W. J. Tanner, J. B. Beckner, E. L. Cardey.*GCB May 14, 1909, page 2.43*

DELEGATES AT LARGE.—U. Bender, H. H. Cobban, C. B. Hughes.*GCB May 14, 1909, page 2.44*

Miscellaneous Fields*GCB May 14, 1909, page 2.45*

DELEGATES AT LARGE:—India: J. L. Shaw, H. H. Votaw, L. F. Hansen. Wes Africa: D. C. Babcock. Hawaiian Islands: C. D. M. Williams. Mexico: G. W. Reaser G. W. Caviness, G. M. Brown. China: J. N. Anderson, Dr. A. C. Selmon, Ida Thompson, O. J. Gibson, Esta Miller. Japan: F. W. Field, H. Kuniya, Dr. Kawasaki. Korea: W. R. Smith. Bermuda Islands: J. A. Morrow.*GCB May 14, 1909, page 2.46*

General*GCB May 14, 1909, page 2.47*

DELEGATES AT LARGE.—A. G. Daniells, G. A. Irwin, L. R. Conradi, I. H. Evans, A. Spicer, W. W. Prescott, F. Griggs, H. R. Salisbury, Dr. W. A. Ruble, K. C. Russell, G. F. Haffner, Geo. I. Butler, Mrs. L. Flora Plummer, C. M. Snow, Mrs. Fannie D. Chase, M. E. Kern, T. E. Bowen, D. W. Reavis, S. N. Curtiss, Dr. D. H. Kress, Dr. G H. Heald, F. M. Wilcox, Matilda Erickson, A. J. S. Bourdeau, W. A. Colcord, O. E.

Reinke, S. Mortenson, L. H. Christian, A. Boettcher, Guy Dail, E. R. Palmer. *GCB May 14, 1909, page 2.48*

Total Number of Delegates

North American Union Conferences	199
Australasian Union Conference	9
European Union Conferences	48
South African Union Conference	3
South American Union Conference	7
West Indian Union Conference	12
General and Miscellaneous	50
Grand Total	328

General Conference Proceedings. FIRST MEETING

A. G. DANIELLS

May 13, 10:45 A. M.

The first meeting of the Seventh-day Adventist General Conference was called in the big tent at 10:45 A. M., May 13, 1909, Elder A. G. Daniells, president, in the chair.*GCB May 14, 1909, page 2.49*

Elder Daniells: We would like to have the whole congregation join in singing "Praise God, from whom all blessings flow."*GCB May 14, 1909, page 2.50*

Elder Irwin read the 105th psalm.*GCB May 14, 1909, page 2.51*

Elder Daniells: We will now engage in a season of prayer, invoking God's blessing upon this Conference. Every one, I am sure, will join earnestly in this invocation. Brethren Butler and Olsen will lead us, and let us unite heartily with them.*GCB May 14, 1909, page 2.52*

Elder Butler prayed as follows: O Lord God of Israel! we come as a body of worshipers before thee this morning. We come, O great Creator, to thank thee for the blessings we have received. Lord, our hearts go up in gratitude to thee for the blessings that thou hast bestowed upon us as a people. We have watched thy providences all these years, while the work has come up from a very small beginning to what we have at the present time. Help us to appreciate what thou hast done for us. We could have done nothing, Lord, without thee. Without thy help during these years, all our efforts would have accomplished naught*GCB May 14, 1909, page 2.53*

Now, blessed Lord, as we are assembled here under such favorable circumstances, we pray that a great abundance of thy blessing may rest upon us. We have seen this work develop from little beginnings until now we see here many who have come from distant lands. We rejoice in this. We pray, O Lord, that thou wilt be with us until we shall have finished this work. Bless, we pray thee, all our deliberations.*GCB May 14, 1909, page 2.54*

Bless the officers of the General Conference, who superintend the work. Help them; for they need thy blessing. Bear them up in thy almighty arms, we pray thee. Give them wisdom and divine guidance. May this occasion be marked by a meek and quiet spirit, even by the spirit of Christ.*GCB May 14, 1909, page 2.55*

We would especially remember thy blessings in the growth of this work, while the world is experiencing trouble, and great calamities are giving evidence of the closing of time. We thank thee for the blessed Saviour's care over us during these perilous times. Help us, O God of Israel, to be men and women of God. Guide us, Heavenly Father, and save us at last for Jesus' sake.*GCB May 14, 1909, page 2.56*

Elder Olsen also prayed, saying: Our blessed Lord, and Father in heaven, we do offer thanks and praise to thee at this hour for thy goodness and mercy, and for thy love, which has been with us all the days of our lives. We thank thee that thou hast rendered to us according to thy love, and not according to our worthiness.*GCB May*

14, 1909, page 2.57

O Lord, we thank thee for the privilege of this gathering. We thank thee for the knowledge of the truth, which is going to all nations, countries, people, and tongues in the earth, and in this we see the fulfillment of thy word, and the prophecy that it should be so. We rejoice to-day that we are seeing this accomplished.*GCB May 14, 1909, page 2.58*

Now, we pray, dear Lord, as we are gathered from all parts of the earth in this Conference, that the Spirit of the Master may come in, and take possession of every heart. Be thou the guide and director in all the plans, in all the arrangements, in all the work that shall be done in this Conference. May it all bear the divine impress, and nothing of a human weakness.*GCB May 14, 1909, page 2.59*

Father, grant thy blessing upon every individual soul. Open all our hearts to receive thy Holy Spirit, and may the instruction that shall be given find a place in every heart. Forgive our past way-wardness. Forgive our wanderings from thee. Forgive us wherein we have been unfaithful. Grant thy blessing upon those who are bearing weighty responsibilities in connection with this meeting. May the Spirit of the Lord rest upon them in a very gracious manner. Especially, Lord, grant thy blessing upon our Chairman; give him health and strength, and the Spirit of God in his heart to lead out in this large assembly. We pray that the Holy Spirit may hover over the congregation, that it may rest upon these delegates, and that all may realize a sense of Christ's presence with us. Father, we pray that thou wilt draw near to give peace to this Conference: that thou wilt hold in check every spirit that would destroy or lead astray from thee, or direct our hearts away from the great message committed to us. May our hearts be as one in the Spirit of God, and may we go forward in this work to its final close and consummation; and we will give thee all the praise, in Jesus' name. Amen.*GCB May 14, 1909, page 2.60*

Elder A. G. Daniells (praying): Our Father, who art in heaven, we lift up our voices in earnest petition to thee this morning for thy presence and thy blessing while we are gathered here. O Lord, we are conscious, to some degree, of our weakness and our helplessness, and we pray that thou wilt impress us fully with this understanding, so that we shall not lean to our own wisdom or strength in the matters that shall come before us during this meeting.*GCB May 14, 1909, page 3.1*

Our Father, impress upon us suitably, we pray, our great need of thy divine presence. We ask that thou wilt put within our hearts the spirit of earnest supplication for divine help. Turn our eyes to thee; send thy Holy Spirit here to be the leader of this Conference from beginning to end. O Lord! let heavenly wisdom come to us. Give us clear vision, that we may understand the will of the Lord.*GCB May 14, 1909, page 3.2*

We thank thee that we have gathered here under such favorable conditions. We thank thee for the care that thou hast manifested over these delegates and other brethren and sisters who have come from the ends of the earth to this spot. We thank thee that no serious accidents nor misfortunes have befallen them, and that their health is good.*GCB May 14, 1909, page 3.3*

And now, Lord, having brought us all here in such kindness and tenderness, help us

to be loyal and true to thee while we are here. Help us not to forget our God. Help us to seek thee while together. O Lord, we pray that thou wilt this morning forgive all our sins; cleanse our hearts; we beseech thee to take away anything that separates us from thee this morning. Hear us and bless us. Guide us all through the meeting. May there be no carelessness; may there be no forgetfulness of thee; but may we rely upon God day by day.*GCB May 14, 1909, page 3.4*

We believe thou art here, and that thou wilt help us; and we give thee the praise, through Jesus our dear Redeemer. Amen.*GCB May 14, 1909, page 3.5*

At the close of the season of prayer, the entire congregation united in ascribing praise to God by singing hymn No. 226, of "Christ in Song":—*GCB May 14, 1909, page 3.6*

"Praise him! praise him! Jesus, our blessed Redeemer!
Sing, O earth—his wonderful love proclaim.
Hail him, hail him, highest archangels in glory;
Strength and honor give to his holy name."

The Chairman (Elder A. G. Daniells): We have just received a cablegram from Africa, giving us this message:—*GCB May 14, 1909, page 3.7*

"Cape Town, South Africa.—'Blessings unmeasured.'"*GCB May 14, 1909, page 3.8*

I am glad our brethren so far away are thinking of us this morning, and that we have their prayers in behalf of this gathering; and I believe that this message from our brethren in the dark continent is an expression of the feelings of our people in all parts of this wide world. We must not forget that we represent them, and that we represent almost every part of the world in this meeting this morning.*GCB May 14, 1909, page 3.9*

I can say but a few words in the way of welcome to this delegation; and, in speaking, I shall not formally extend a welcome to our brethren from foreign lands, because this is a World's Conference. I am not here to welcome our brethren from what we call "foreign" lands, more than they are to welcome us in this country, which is to them a foreign land. It will be just as proper for our brethren who have come across the seas, to extend a welcome to the American delegates gathered here, as for any one to extend a welcome to those from across the seas. But I can say that, for one, I am profoundly grateful for this gathering. It was four years ago, on this ground, that we decided not to hold another General Conference until four years had passed. At that time, the present hour seemed a long way off. We scarcely knew whether it would be best to postpone the meeting so long; but we find that the time has passed very quickly. The Conference has come as soon as we were ready for it. During the intervening time, we have looked forward with deep interest to this meeting, and our interest has increased as the time for the convening of the Conference has approached. I know, from letters I have received, from the expressions that have come to us, that our brethren—those who are here and those who are not here—have been greatly interested in this convocation; and this great gathering here this morning is some indication of the interest that has been and is being felt in this session of our General Conference.*GCB May 14, 1909, page 3.10*

Now we are gathered from many countries, speaking many languages, representing great needs and diverse conditions. We are here, not for social enjoyment, nor for entertainment; but we are here for a great work, we are here for the accomplishment of great things for the cause of God; and we should address ourselves most earnestly and zealously to that work.*GCB May 14, 1909, page 3.11*

I shall not detain you long in remarks this morning; but in behalf of my immediate associates in the General Conference work here, I do extend to all delegates from America, from the European division, from Australasia, from South America, Africa, and the islands of the sea, as well as the great mission fields, a most cordial welcome. It does us good here to look into your faces. We realize that you have been on the "firing line;" that you have been bearing heavy burdens. You have been facing tremendous needs. Your calls for help have impressed us with this. We are glad that you can take a little respite, and come here and meet with us and with one another, and exchange experiences and views, and join together in laying plans for the onward march of this great movement with which we are connected.*GCB May 14, 1909, page 3.12*

I do sincerely hope, brethren, that this Conference will prove to be a great occasion. Of course we have never had anything like it, so far as the present situation is concerned. Never in the history of this people have our people come from all parts of the field as they have to this meeting.*GCB May 14, 1909, page 3.13*

And now we want this occasion to be more than a large gathering—we want it to be a great meeting. We want it to mark an era. We have had such meetings. I believe that the 1901 Conference marked an era in this work. The 1903 Conference marked an era; it was a great meeting, although not just of the sort that we like, and from it have come great blessings to this cause.*GCB May 14, 1909, page 3.14*

Now the Lord knows exactly what we need at this meeting; he knows what ought to come to us as a people; he knows just what the cause throughout the whole world requires; and he knows what should be done during this Conference to bring that blessing to his cause. My prayer for weeks has been, and still is, that God will reveal that to us, and give us hearts to do what we ought to do to bring his blessing to us. For this let us earnestly pray while we are here together.*GCB May 14, 1909, page 3.15*

We have asked Brother Conradi to speak, representing the European division, and Elder Irwin, the American division; then we shall open the way for our brethren to speak as the Spirit of the Lord impresses them, and as the gratitude of their hearts prompts them to speak at this opening service.*GCB May 14, 1909, page 3.16*

Words of Good Cheer from Europe*GCB May 14, 1909, page 3.17*

Elder L. R. Conradi: We are surely grateful to the Lord this morning for this General Conference. I believe that if we look over the records of the past, we shall not find another General Conference where the different countries of the wide world were so fully represented as they are here this morning. What we have seen for years by faith we can see to-day with our natural eyes.*GCB May 14, 1909, page 3.18*

Europe can welcome America to this world's Conference. We are thankful for this.

[Amen.] The Lord has said that a time would come when the waste places should be built up, and the foundation of many generations be raised up again. The Sabbatarians, at the time of the Reformation, believed that doctrine, and labored in harmony with it. We can to-day see the waste places built up. The truth we believe is enlightening the world. From all parts of the earth we have come to attend this world's Conference. The sons of this heavenly family know no difference of nationality; they know but the one language of heaven. When I first came to this Conference, I met some little children: they were the children of China and other countries. So we can truly say that the sons of this heavenly family have come from afar, and the daughters are nursed at our side to-day.*GCB May 14, 1909, page 3.19*

As we have come from all parts of this world, we surely need, more than ever, the anointing of our eyes by God's Holy Spirit, that we may see the true needs of this world-wide message, and of our ears, that they may be opened always to listen to God's voice speaking to us, that the will of God, and his will only, may be done in our meeting, and that the kingdom of God may be hastened.*GCB May 14, 1909, page 3.20*

I am sure, brethren, that if we could view the world as heaven views it, we would see, at this hour, hearts lifted up, not only all over Europe; not only all over America, South or North or Central; not simply in Australia and in the islands of the sea; but also in far-distant China, Japan, and India: yea, all over the dark continent of Africa, praying for this Conference. And I believe that our blessed Lord in heaven listens to prayers, and that the Lord is with us, that his Spirit is guiding us, and that he will manifest his glory.*GCB May 14, 1909, page 3.21*

Elder Irwin's Greeting*GCB May 14, 1909, page 4.1*

Elder G. A. Irwin: As I sat here and looked into the faces of the hundreds of earnest men and women who have gathered from all parts of the world in this great convocation of God's people, I wished that some of the pioneers who have been laid away to rest could have the privilege of viewing this scene.*GCB May 14, 1909, page 4.2*

Every great movement in the earth that has had for its object the elevation of mankind and the promulgation of God's truth has begun in but a small way. A few men and women struggle in the beginning to give that truth to the world. And there has been no movement in the world since the foundation of the earth to which this statement could be applied better than to the third angel's message.*GCB May 14, 1909, page 4.3*

The first president of our General Conference is reported to have said that the best evidence of the truthfulness of that message is the message itself; and it seems to me that that was a true statement. Notwithstanding all the efforts that the enemy has made to defeat this truth and to deflect it from its purpose, it has steadily gone on until this morning we are permitted to behold what we see here.*GCB May 14, 1909, page 4.4*

It seems to me that the sight of this great company, who have come from all parts of the world with no other purpose in mind, no other object in view, than to seek the Lord together and plan for the rapid extension of his work in the little while that is left

us, should thrill every heart.*GCB May 14, 1909, page 4.5*

I am sure, friends, that the progress that has been made in the past four years shows that God is in this movement. And I may say, also, that we have a message that is going to accomplish its purpose in spite of all the efforts that the enemy can bring to bear against it, either from without or from within. Friends, we should take courage this morning. Courage should be the keynote of this meeting from the very beginning until the end, and we should pray that God may overshadow this place by an innumerable number of angels, and that his Holy Spirit may be the directing, leading influence in every thing that is done. We have numbers here, and that is an encouragement; yet we must not trust to numbers. There is but One upon whom we can lean in a time like this, and that is the Lord.*GCB May 14, 1909, page 4.6*

I can say, brethren, that I was never in my life of better courage. Let that thought be foremost in our hearts at all times.*GCB May 14, 1909, page 4.7*

I pray that the Spirit of God may be with us in a marked manner. I ask the prayers of this congregation for the men who shall preside from time to time, and for the president of our General Conference. Let us hold up his hands, and encourage his heart by our words of faith and courage and by our prayers.*GCB May 14, 1909, page 4.8*

"My Heart Is of Good Courage"*GCB May 14, 1909, page 4.9*

O. A. Olsen: The scene before us is truly inspiring. It is not merely the largeness of the attendance, but the thought that all parts of the world are represented,—nations, tongues, peoples, living in distant places. What an evidence of the wonderful work that has been accomplished through the third angel's message!*GCB May 14, 1909, page 4.10*

Years ago we talked about the message going to the various nations and countries of the world. I remember when the movement was very small in this country. It has been my privilege to see this work develop for about fifty years, and I thank God for what has been accomplished.*GCB May 14, 1909, page 4.11*

Brother Conradi has extended a welcome from Europe and adjoining countries. Brother Irwin has spoken for this country. It is my privilege to represent another large division, the isles of the sea.*GCB May 14, 1909, page 4.12*

Brethren, the isles of the sea are praying for this Conference. Our week of prayer begins the first of May, and as I visited the brethren, they said, That will be a good time for us to pray especially for the General Conference. God is hearing these prayers, and they will be answered. Best of all, our great High Priest is praying for us.*GCB May 14, 1909, page 4.13*

I am glad to bring you a good word of cheer from the island field. The Lord is blessing; the work in onward. I could not but note, as we were on our journey, that at every port where our vessel stopped, and also at many places as we came by rail, we were greeted by some of our brethren, and in many places had the privilege of holding meetings with them. How different that is from the way it was years ago! We stopped at Brisbane, in Queensland, and held a meeting there; at Suva Vou, in Fiji,

we met with our brethren; and at Honolulu we had a good meeting with the brethren assembled there. So in Victoria, British Columbia, Winnipeg, in all these principal places; brethren, wherever you go, the message is there to-day. All that is now left to do is some filling in. May God hasten the time when the work will all be finished.*GCB May 14, 1909, page 4.14*

Brethren, my heart is of good courage in the Lord. I have confidence that God will do just what he has said he would do. What we need in this meeting is the outpouring of the Holy Spirit, fitting and preparing us to go forward to finish this work in a short time.*GCB May 14, 1909, page 4.15*

The Beginning of This Work*GCB May 14, 1909, page 4.16*

Elder G. I. Butler: These brethren have spoken on a subject that warms my heart. I suppose that my experience dates back a little farther in this message than that of almost anybody else in this congregation. My experience dates back to the great Advent movement of 1844. I have seen old Father Miller at my father's house several times. I well remember the beginning of this work. After listening to one sermon from Brother Joseph Bates, my mother commenced to keep the Sabbath in 1848. Father began its observance a little later.*GCB May 14, 1909, page 4.17*

I was troubled with doubts back there. It seemed strange to me that with a people so few, so poor, and so weak, any one could ever talk about seeing this world enlightened with the message of present truth. It looked to me the greatest folly. But I came to it after awhile, through God's providence,—out of infidelity into this glorious truth. At that time there were not more than fifty Seventh-day Adventists in the world. For a number of years they met in cottages or in barns. They had no tents no conferences. But the work was forward. They used to live by faith, brethren, back there. That was the only way they could live. Now we all see the work going to the ends of the earth. If anybody falls out now, he must be blind indeed.*GCB May 14, 1909, page 4.18*

As others have said, I am full of courage. Some one may say, Are you not discouraged, Brother Butler? You have been looking for the Lord so long, you have seen so many trials and troubles and apostasies. Thank the Lord, No. I am not discouraged. I am growing old, and am weakening physically, but my heart is still in this message. I know that God will give it a glorious triumph.*GCB May 14, 1909, page 4.19*

An Incident Recalled*GCB May 14, 1909, page 4.20*

Elder E. W. Farnsworth: This opportunity makes me think of an incident in the life of Paul, when he was on his way to Rome. When he landed in Italy, and met a few brethren who came down to meet him, he thanked God and took courage. As I look into the faces of this congregation. I can not but think that this is an occasion in which we all may thank God and take courage, and believe still more firmly than ever in the truth of the third angel's message. Here is a congregation present to-day with only one purpose in view,—to give this message to the world. Brethren, that is our business. God has given us this work to do, and I am in favor of sticking to the text.*GCB May 14, 1909, page 4.21*

I have been thinking of the many things we ought to be thankful for. At least four of these men [pointing to brethren in desk] have been presidents of our General Conference. I hope they will stay with us until the Lord comes that we may have the benefit of their prayers, counsel, and inspiration.*GCB May 14, 1909, page 4.22*

I have an inexpressible hungering and thirsting after the baptism of the Holy Spirit. I would not for anything intimate that the Holy Spirit is not with us, and that he has not worked for us. I recognize that, and I glorify God for it with all my heart. But there seems to be taught in the Bible a length and a depth, a height and a breadth, of spiritual power that I wish we all could have. And so I have prayed, and I do pray, that this conference may be marked by an outpouring of the Holy Spirit such as we have never seen before Brethren, it is a good place here to seek the Lord. Let us individually seek God for the outpouring of that Spirit. And may God help us to find it, for Christ' sake.*GCB May 14, 1909, page 4.23*

One of Our Oldest Pioneers*GCB May 14, 1909, page 4.24*

G. W. Amadon: I did not suppose—*GCB May 14, 1909, page 4.25*

A. G. Daniells: Brother Amadon was one among the very first to accept this message, and to connect with the Review and Herald, and he has been with us a half century or more. He is one of our oldest pioneers in this cause today.*GCB May 14, 1909, page 4.26*

G. W. Amadon: I was about to say brethren and sisters, that I did not suppose that I would have anything to do in this meeting but to hear and think and pray. It is a great inspiration to my heart to be present, and to see such a concourse of believers as this.*GCB May 14, 1909, page 4.27*

I embraced the truth in the summer of 1853, and later on in the year I went to the Review and Herald Office, little as then was, and remained with it until went down in ashes. God has been very good to me.*GCB May 14, 1909, page 4.28*

The first general meeting I ever attended, held by this people, was a sort of General Conference in the year 1854, in Brother White's house, in Rochester, N. Y. I think there must have been as many as twenty-five or thirty besides the little company of believers in Rochester. How this work has grown since 1853! We did not then suppose that anything would be done for foreign fields, only in this way,—that people would emigrate from foreign countries, particularly from Europe, and they would write letters back and tell their friends about the truth. But how things have changed. Wonderful, wonderful is this closing work of God! My heart rejoices in it.*GCB May 14, 1909, page 5.1*

Was Sixteen in 1844*GCB May 14, 1909, page 5.2*

J. L. Prescott: As I look into your faces, I can but say, "What hath God wrought!" As I came into this tent, I was reminded of the first Advent tent-meeting that I ever attended, in the year 1842, in Concord, N. H. There I heard Joshua V. Himes, and the message seemed precious to my heart. I was born into the faith in 1838. I was sixteen years old in 1844. With my mother I attended the first general gathering after the passing of the time of 1843, at Exeter, N. H. The believers gathered to compare

notes, and to engage in some concerted action. After two or three meetings, a brother, H. K. Snow, showed clearly that the 2300 days had not ended, that they must extend to the tenth day of the seventh month, in 1844. The message he gave brought wonderful light and blessing to the company. Well, beloved, I have been an Adventist all these years. I delight in the message. I rejoice in the prospect that the work will soon be consummated in this generation, that possibly the dear Lord will let me survive to witness his coming in the clouds of heaven.*GCB May 14, 1909, page 5.3*

Having passed my eighty-first birthday the eighth of last month, I am happy in my dear Lord, who has so wondrously preserved me alive from time to time, and has healed my bodily infirmities. Five years ago last December I was brought down to the verge of the grave. The Lord graciously heard prayer, and raised me up. It has been our experience from time to time, when in need of physical help, to receive his blessing in answer to prayer. I rejoice to-day in the Lord, my blessed Saviour. Beloved, be of good cheer.*GCB May 14, 1909, page 5.4*

Greeting from Elder Wheeler*GCB May 14, 1909, page 5.5*

Elder Daniells: We have a message sent to us by the oldest minister in our denomination. Elder Frederick Wheeler, now in the ninety-ninth year of his age. This statement was dictated to Elder F. H. DeVinney at West Monroe, N. Y., May 3, 1909. We will ask the secretary to read it.*GCB May 14, 1909, page 5.6*

(Reading): “To my brethren assembled in General Conference, I improve this opportunity to send you my feeble greetings, and assure you of my love for, and continued interest in, present truth. I believe that we are living in the closing period of the gospel age; that every hour is full of deepest interest, and should be improved to the very best possible advantage to secure our own needed preparation and the advancement of the truth. I rejoice to-day that the Lord in mercy saw fit to give me a place in this work in its early history. For more than half a century I have looked for the realization of the ‘blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.’*GCB May 14, 1909, page 5.7*

“That hope was never more precious to me, nor my confidence in its soon realization more firm, than to-day. I rejoice in the progress that the truth is making; that God is opening the way, in his providence, for the gospel of the kingdom soon to go to all the world. I humbly pray for the special blessing of God to be upon each of you, and upon the Conference, and that it may result in the advancement of the cause and the salvation of the perishing. While I can not well expect to live to see it, yet I firmly believe that the consummation of our hopes will be in this generation.”*GCB May 14, 1909, page 5.8*

Roll-Call of Delegates*GCB May 14, 1909, page 5.9*

The Chairman stated that time would not allow the many who would gladly speak to do so at this time; and after motion to waive the reading of the minutes of the last session, in 1905, the secretary read the roll-call of delegates from union conferences already received into the General Conference, and from mission fields. A few delegates were not yet present, but nearly all responded. (The full list of delegates appears in this number.)*GCB May 14, 1909, page 5.10*

Admission of Conferences*GCB May 14, 1909, page 5.11*

The Chairman then called for report as to union conferences not yet admitted to the General Conference. W. B. White presented for admission the North Pacific Union Conference, organized out of the territory of the Pacific Union, in 1906. It includes the States of Washington, Oregon, Montana, Idaho, and the Territory of Alaska, a territory larger than all the United States east of the Mississippi, with a population about equal to that of Kentucky. The union has a membership of five conferences, with 143 churches, and 5,724 members. "The great Northwest," he said, "'the last West,' is rapidly developing. The future looks bright for evangelical work."*GCB May 14, 1909, page 5.12*

Upon motion of W. B. White, the request for admission of the North Pacific Union Conference to the General Conference, was granted, and its delegates were seated.*GCB May 14, 1909, page 5.13*

The hour for adjournment having come, admission of other union conferences was deferred, and, upon motion, the Conference adjourned until 3 P. M. Benediction by Elder R. A. Underwood.*GCB May 14, 1909, page 5.14*

A. G. DANIELLS, *Chairman,*
W. A. SPICER, *Secretary*.

Our ten-cent magazines are making a deep impression upon the reading public. In the spring, 1909, issue of the *Journal of Inebriety* (Boston, Mass.), the official organ of the American Medical Association for the Study of Inebriety and Narcotics,*Life and Health* is referred to by the editor as being a "journal of much prominence, published at Washington, D. C." He states further: "This is a very attractive journal both in style and in dress, and has a very large circulation, and is evidently a great silent teacher along hygienic lines."*GCB May 14, 1909, page 5.15*

SECOND MEETING. May 13, 3 P. M

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

A. G. Daniells in chair.*GCB May 14, 1909, page 5.16*

No. 172 in the new edition of "Christ in Song" was the opening hymn.*GCB May 14, 1909, page 5.17*

H. W. Cottrell offered prayer.*GCB May 14, 1909, page 5.18*

A. G. Daniells: We closed the morning meeting in the midst of the admission of union conferences that have been organized since the 1905 Conference. The next on the list is the South American Union. Elder Westphal has just arrived, and will make the request.*GCB May 14, 1909, page 5.19*

Brother Westphal then presented a request that the South American Union Conference be admitted to the General Conference. A motion to admit was unanimously carried.*GCB May 14, 1909, page 5.20*

A. G. Daniells: The next is the West Indian Union. Elder Bender, president of that conference, will tell us about it.*GCB May 14, 1909, page 5.21*

Elder Bender then made formal request for the admission of the West Indian Union, stating that the conference was organized in 1906. It has six local conferences, and includes the West Indian Islands, with the Guianas, Venezuela, the United States of Colombia, Panama, and all Central America.*GCB May 14, 1909, page 5.22*

A. G. Daniells: The next is the Russian Union. We thank the Lord that Russia has been united in this work and comes to us as one of our unions. Elder Boettcher, the president, will present the request.*GCB May 14, 1909, page 5.23*

J. T. Boettcher (reading): To the Seventh-day Adventist General Conference assembled at Washington, D. C., May 13 to June 6, 1909, greetings:—*GCB May 14, 1909, page 5.24*

In October, 1907, the Russian Union Conference, which had heretofore been a part of the territory of the German Union Conference, was duly organized, the organization to go into effect Jan. 1, 1908. Elder L. R. Conradi, representing the General Conference, was present.*GCB May 14, 1909, page 5.25*

The territory of this union includes European and Asiatic Russia, excepting the grand duchy of Finland, with a population of 148,442,000. The union is composed of the following fields: The Caucasian, the Baltic, and the South Russian conferences, and the Middle Russian, West Russian, Little Russian, Siberian, and Central Asian missions.*GCB May 14, 1909, page 5.26*

As a union we respectfully request that the Russian Union Conference be admitted into the sisterhood of union conferences of the Seventh-day Adventist denomination, and that our five delegates be allowed to take their seats at this session of the General Conference.*GCB May 14, 1909, page 5.27*

A motion to adopt this request was unanimously carried.*GCB May 14, 1909, page 5.28*

Elder L. Tieche, president of the Latin Union Conference, presented a request that this union conference, having 24 churches and a membership of 963, be admitted to the General Conference.*GCB May 14, 1909, page 5.29*

A motion to admit this conference was unanimously adopted.*GCB May 14, 1909, page 5.30*

Elder E. L. Stewart then presented a request for admission from the Western Canadian Union Conference. This conference has a present membership of 817.*GCB May 14, 1909, page 5.31*

Upon motion this union conference was admitted.*GCB May 14, 1909, page 5.32*

The Columbia Union Conference sent in a request for admission, which was read by the president of the union, Elder G. B. Thompson.*GCB May 14, 1909, page 5.33*

Motion to admit was unanimously adopted.*GCB May 14, 1909, page 5.34*

Elder W. A. Westworth, president of the Southeastern Union Conference, read a request for the admission of that conference to the General Conference.*GCB May 14, 1909, page 6.1*

Upon motion, the request was granted, and the conference admitted.*GCB May 14, 1909, page 6.2*

The District of Columbia Conference, newly organized, composed of five churches and two companies, applied for admission to the General Conference through B. G. Wilkinson, its president. Since its organization in February the Columbia Union, of which it should naturally be a part, has had no meeting; so in order to be represented at this session it must needs come in as a local conference, not a member of any union.*GCB May 14, 1909, page 6.3*

On motion it was received, and its delegates were seated.*GCB May 14, 1909, page 6.4*

A. G. Daniells: Next will be a report from the European division of our field. Elder Conradi will now present his report.*GCB May 14, 1909, page 6.5*

Before presenting his report Elder Conradi called for a quartet by delegates from Great Britain.*GCB May 14, 1909, page 6.6*

Report of the European Division of the General Conference

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

L. R. CONRADI, VICE-PRESIDENT FOR EUROPE

Nearly three thousand years ago the prophet counseled the Israel of God: “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left.... For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel, the God of the*whole* earth shall he be called.” *Isaiah 54:2-5*.*GCB May 14, 1909, page 6.7*

English Sabbatarians in 1661*GCB May 14, 1909, page 6.8*

Only too often has Israel forgotten this injunction, and lost sight of the fact that the Holy One of Israel as the God of the whole earth, desires that his people shall be a light unto the world. When the Reformation sprang up in every part of the Old World, men all over Europe felt urged by the sure word of prophecy to build again the old waste places, and to restore the breach that had been made in God’s law. Notwithstanding the Sabbatarians in England were weak in number (they had only nine churches in all), and in spite of one of their pastors having been executed, and his body quartered and put up in various parts of London, while his head was placed on a pole opposite his small chapel (1661), yet they sent their first missionary across to New England in 1664, only forty-four years after the landing of the “Mayflower.” Four years later, after a company had been gathered out, a prophetic message was sent to them from their brethren in London, from across the sea, addressed “To the remnant in Rhode Island, who keep the commandments of God and the testimonies of Jesus.”*GCB May 14, 1909, page 6.9*

To-day, at the bidding of tens of thousands of believers in the United States, the thousands of Sabbath-keepers in all other lands send a hundred delegates to represent them at this world’s conference of those who keep the commandments of God, and have the testimony of Jesus in their midst.*GCB May 14, 1909, page 6.10*

Growth of the Work*GCB May 14, 1909, page 6.11*

When in 1863, the first General Conference was hold, we had some 3500 believers and a tithe of about $8,000. The following year the brethren were strongly entreated to send a missionary to Europe, but they felt unable. However, the missionary went back to the Old World, where Christian Sabbath-keepers had never been lacking since the days of the apostles, and where, immediately after the disappointment of 1844, some began to keep the Sabbath in southern Germany, and where some others had by this time begun its observance in Prussia, simply from reading the Bible. A company of believers was soon raised up in French Switzerland, and in May, 1869, Elder Erzenberger was sent as their first delegate, and he remained in America until March, 1870, to represent Europe for the first time at a General Conference. Later the same year another delegate was sent; but it was not until 1874 that the Macedonian cry was heeded, when we had over 7,000 Sabbath-keepers in the States, and an income of more than $31,000 tithe; and with his being sent, the offerings to missions set in, beginning with $5,000, which revealed

possibilities heretofore unthought of by our people. Elder J. N. Andrews left for Central Europe in 1874, Elder Matteson followed for Scandinavia in 1877, and Elder J. N. Loughborough for England one year later. In 1880 our first missionary, a European, left for Africa, where he and some of his helpers met death in the massacre of Alexandria, 1882. That same year our first missionary was imprisoned in Sweden, and in 1886 two missionaries were imprisoned in Russia, at the time of the organization of our first Russian church. In 1887 one of our missionaries working in Europe, entered Asiatic Russia.*GCB May 14, 1909, page 6.12*

Conferences Organized*GCB May 14, 1909, page 6.13*

It was in 1880 that Quebec and Denmark, the first two conferences outside of the United States, were organized; in 1882 Sweden, in 1884 Switzerland, and in 1887 Norway were organized as conferences. The three first European councils were all held in Switzerland; in 1883 by Elder Haskell; in 1884 by Elder Butler; in 1885 by Sister E. G. White; then in 1886 it was in England, and in 1887 the council was held in Norway, where our first Russian delegate was present.*GCB May 14, 1909, page 6.14*

First Meeting in Asia*GCB May 14, 1909, page 6.15*

In 1885 Elder Haskell began work in Australia; in 1886, $200 came to the General Conference treasury from forty Sabbath-keepers in South Africa, and workers were sent thither in response. Our first general meeting on Asiatic soil was held in the Caucasus in 1890, over one hundred being in attendance; that same year I first visited Constantinople. Thus in thirteen years after the first missionary had left the United States, all the continents had been entered.*GCB May 14, 1909, page 6.16*

First Journal Appeared*GCB May 14, 1909, page 6.17*

In July, 1876, our first journal appeared in Europe—the French paper issued from our press at Basel. In 1879 came the Danish, in 1882 the British, and in 1884 the German, Italian, Rumanian, and Swedish, which, with the Danish health paper, made eight periodicals issuing from our European publishing houses. To-day there are twenty seven European periodicals (two of which have a weekly circulation of 23,000 and 30,000), which appear in fifteen languages.*GCB May 14, 1909, page 6.18*

Publishing Houses*GCB May 14, 1909, page 6.19*

In 1876, the General Conference decided to raise $10,000 to establish a publishing house in central Europe; in 1882 the Scandinavian Publishing Association was organized; in 1884 the publishing work was begun in England in a rented building; and the same year the lot at Basel was purchased, and the publishing house erected; and in 1885 the Christiania house was built. From 1885-1888 we were in the age of building, but we had no self-supporting canvassers, but few missionaries, and scarcely 1,000 Sabbath-keepers in all Europe.*GCB May 14, 1909, page 6.20*

European Conferences*GCB May 14, 1909, page 6.21*

In 1889 the work was begun at Hamburg; in 1891 both the German and the Russian mission fields were organized; in 1893 the mission property in Hamburg was

purchased, to which the publishing work was removed from Basel in 1897. In 1890 the Pacific Press established a branch house at London. Although the membership rapidly increased on the Continent, yet organization of other fields was retarded till in 1898, when the German Conference was founded, with about 1,500 members. While Elders Irwin and Moon were with us the same year, a European Union Conference was organized consisting of four main parts. In 1901 two German conferences, the first Russian conference, and the German Union Conference were organized. In 1902, while Elder Daniells was with us, two conferences and a union conference were organized in Great Britain, and a fourth conference in Germany. In 1903 the Scandinavian Union followed, and in 1907 the Latin Union (and the French) conferences, and in 1908 the Russian Union, were organized. There are now in the European division, five fully organized unions, a union mission field, 24 conferences, and 28 mission fields; of these, one conference and four mission fields are in Asia, and five missions in Africa.*GCB May 14, 1909, page 6.22*

Training-Schools*GCB May 14, 1909, page 6.23*

As to the training of workers: At first we held institutes of a few months' duration; but in 1889 a more permanent school was opened at Hamburg, which was transferred to Friedensau in 1899, where it still serves as the training center for the German and Russian unions. From 1894 - 1897 the Frydenstrand High School was in operation; and this was followed in 1899 by Nyhyttan, and in 1908 by the Scandinavian Union School, at Skodsborg. The Duncombe Hall College began its existence in London 1902, and since 1907 has its permanent quarters at Stanborough Park. In 1905 a Latin Union school was opened in Gland. There are about 350 students enrolled in the European schools at present. Three of the schools have their own buildings, another is nearly completed, and the fourth will be erected this year. There are about $90,000 invested in educational buildings, and a Russian union school is planned for. Some thirty teachers are employed.*GCB May 14, 1909, page 6.24*

Medical Work*GCB May 14, 1909, page 6.25*

Our medical work commenced at Basel and Skodsborg about 1896; later on, Frydenstrand began to be used as a sanitarium; in 1901 the Friedensau Sanitarium was opened; in 1902 the Caterham Sanitarium was purchased, and in 1905 the work of the Basel Sanitarium was transferred to Gland. There are now seven sanitariums, and four health homes, supplying accommodations for four hundred patients, and working in connection with them are five prosperous food factories. About $460,000 is invested in our health work. We have nine physicians, two hundred nurses, and in preparation for the medical work there are seven medical students attending European universities. Not only do we find our nurses laboring in Europe, but also at Jerusalem, Jaffa, Haifa, Cairo, Algiers, Eritrea, and in German and British East Africa.*GCB May 14, 1909, page 6.26*

Publishing in Chassu*GCB May 14, 1909, page 7.1*

We have seven publishing houses, and three branches, employing in all about 125 hands. There are 472 canvassers laboring under 12 general agents, and our sales for 1908 were $308,000, while for the four-year period they amounted to $935,000. We have invested in this department $302,000. We do only our own publishing, and our houses have been able not only to improve their facilities, but the Hamburg and

London houses have contributed liberally to other missionary enterprises, in addition to doing a great deal of missionary publishing in various tongues. Our Hamburg publishing house has issued the first publication in the Chassu language, (East Africa), and expects to print the Gospels in that tongue this year. This language was first reduced to writing by Seventh-day Adventist missionaries; and their writings are the first to be printed by any publishing house in that tongue.*GCB May 14, 1909, page 7.2*

Evangelical Workers*GCB May 14, 1909, page 7.3*

As to the greatest department in our work—the ministerial and evangelical—we have now 116 ministers, 70 licentiates, and 195 Bible workers. These, with those engaged in office and treasury work, make a total of 435 workers, or nearly twice the number employed four years ago. Including the physicians, nurses, colporteurs, and teachers, we have a total of over 1,200 laborers of all classes who are engaged in the European division. Of these there are, in the Asiatic portion of the field, 8 ministers, 5 licentiates, and 12 Bible workers. In Africa there are 4 ordained missionaries, 11 licentiates, and 9 other workers, or 24 in all.*GCB May 14, 1909, page 7.4*

Work Self-Supporting*GCB May 14, 1909, page 7.5*

The work in Europe proper, with its 425 millions of people, is more than self-sustaining, as we spend in our operations in Asia and Africa more than the $10,000 received from the Mission Board. Comparative statistics of the past four years with the previous four years will best show our growth:—*GCB May 14, 1909, page 7.6*

In the years 1900 - 1904 there were received into the churches, by baptism, 4,900 members; by vote, 1,736 members; these paid a tithe of $256,805; Sabbath-school offerings, $19,446.50; weekly offerings, $4,923.30; annual offerings, $14,651.10; the book sales amounted to $295,825. In the years 1905 - 1908 there were received into the churches, by baptism, 9,374; by vote, 1,738; the tithe paid was $539,072; Sabbath-school offerings amounted to $41,561.40; weekly offerings, $21,088.30; annual offerings, $31,806.30 the book sales amounted to $633,525.*GCB May 14, 1909, page 7.7*

Net Increase*GCB May 14, 1909, page 7.8*

Our net increase from 1900 to 1904 was from 7,000 to 11,028, or 4,028 members; and from 1905 to 1908 it was raised from 11,028 to 17,362, or 6,334 members; while our tithe for the two quadrennial periods more than doubled, and our offerings nearly trebled. The present membership of the European division equals the total membership of the denomination in 1883, and the tithe equals that of the denomination in 1888. The tithes and offerings for 1900 - 1904 amounted to $295,826, and for 1905 - 1908 to $633,588. Sixteen of our conferences already pay a second tithe for the support of missionary work outside of their own borders; and this year a number of them gave, in addition to this, sums of $250 to $500 for missionary operations in other fields besides. None of our conferences or union conferences are financially involved.*GCB May 14, 1909, page 7.9*

Encouraging Showing*GCB May 14, 1909, page 7.10*

In general, our institutions enjoy the confidence of the people, and, above all, the manifest blessing of God is with them. From 1904-1908 they have about doubled their assets, and more than doubled their present worth. We have a total investment of $1,052,000, of which $607,000 is paid-up capital. The net earnings during this period were $163,700, while the income from the sale of "Christ's Object Lessons" and "Ministry of Healing," from legacies, donations, and some $17,000 received from the States, have added another $150,000.*GCB May 14, 1909, page 7.11*

Extent of the Work*GCB May 14, 1909, page 7.12*

Our work to-day extends from Lisbon and the Irish coast in the west to Charbin, Tarschkand, and Ararat in the east, and from Iceland and Lapland on the north to Nyasaland and the Kongo on the south; in other words, our stakes are being set up to the border of China, Korea, India, Persia, and the South African Union Conference, covering a territory that extends about 8,000 by 6,000 miles. There are to-day hundreds of believers in London, Berlin, Hamburg, Riga, and Copenhagen; there are strong churches in Petersburg, Christiania, Stockholm, Edinburgh, Paris, Zurich, Geneva, Basel, Bucharest, Dresden, Cologne, Leipsic, Stuttgart Breslau, Munich, Nuremberg, Augsburg, Erfurt, The Hague; besides smaller churches at Constantinople, Prague, Eisenach, Jerusalem, Cairo, Rome, Barcelona, Lisbon, Budapest, Brussels, Amsterdam, Dublin, Moscow, Warsaw, etc.*GCB May 14, 1909, page 7.13*

Suffering for the Truth*GCB May 14, 1909, page 7.14*

Quite a number of our people have suffered or are suffering from imprisonment and fines in Germany, Turkey, and Russia; and some of our workers have been expelled from Austria and Rumania. Some of our young men have been condemned to even fourteen years' imprisonment for refusing service on the Sabbath in the army.*GCB May 14, 1909, page 7.15*

Truth Reaching High and Low*GCB May 14, 1909, page 7.16*

On the other hand, God's special providence has secured us more liberty in Russia and Bavaria, and brightened the prospects in Turkey. Not only has the truth reached thousands of honest believers in the middle and common classes, but some of the nobility have taken a stand with us, and others are interested. It may be of interest to know that the dowager empress of Russia and the queen of Denmark have registered their names at the Skodsborg Sanitarium, and that the queen of one of the European countries has offered to write a preface to the "Ministry of Healing" if we should publish it in her language, to help in establishing a sanitarium there. Other royal personages have bought a number of our publications from our faithful canvassers, or have accepted them as tokens of kindness. Thus to-day the message reaches the high and the low, the rich and the poor, the university professor, and the peasant, the heathen in his blindness, the unbeliever, the Mohammedan, the Jew, the Roman and the Greek Catholic, and the various sects of Protestants.*GCB May 14, 1909, page 7.17*

Summing Up*GCB May 14, 1909, page 7.18*

But when we consider that there are over 535,000,000 people, or one third of the

world's inhabitants, living within the territory worked by the European division of the General Conference, we must confess that the work is only begun. Workers are called for everywhere, new fields in the three continents should be entered, the few workers in some portions should be increased, our schools enlarged, and our educational funds to help young people obtain a training for the work should be increased. Our publishing work needs urgent help to assist in getting out more publications adapted to our various fields, and to make translations into still other languages. Consecrated medical missionaries should be fitted to qualify for different countries.*GCB May 14, 1909, page 7.19*

We can not close without mentioning in tenderest remembrance our noble pioneers who have died in Africa and in Europe: Brother Sander, Brother Wunderlich, Dr. George, Brother Kueller, and Sister Ehlers.*GCB May 14, 1909, page 7.20*

The European field extends a hearty invitation to the General Conference to hold its coming biennial meeting in Europe, that the presence of the General Conference Committee may be a blessing to us, and that its members may also be blessed by coming in contact with so many of various nationalities, where God has a great work to be done. While we have lengthened our cords, and strengthened our stakes, we do honor our Maker as the true husband of the church, as the Redeemer of Israel, and as the God of the whole earth.*GCB May 14, 1909, page 7.21*

After the close of this report, a quartet from the German Union sang a hymn in German.*GCB May 14, 1909, page 7.22*

Meeting adjourned, with benediction by I. H. Evans.*GCB May 14, 1909, page 7.23*

A. G. DANIELLS, *Chairman,*
W. A. SPICER, *Secretary.*

THIRD MEETING. May 13, 7:45 P.M

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

The third meeting of the Conference was called at 7:45 P. M., May 13, A. G. Daniells in the chair.

Prayer was offered by R. A. Underwood, and F. Griggs sang as a solo,*GCB May 14, 1909, page 7.24*

"How Can I Keep from Singing?"*GCB May 14, 1909, page 7.25*

The Chairman stated that the constitution provided that the General Conference Committee should nominate to the Conference certain chairmen to preside in the sessions. He reported that the committee had nominated Brethren G. A. Irwin, L. R. Conradi, O. A. Olsen, and H. W. Cottrell to act with himself as chairmen during the session.*GCB May 14, 1909, page 7.26*

On motion, the nomination was unanimously approved.*GCB May 14, 1909, page 8.1*

The Chairman asked the pleasure of the Conference as to the manner in which the standing committees of the session should be appointed.*GCB May 14, 1909, page 8.2*

It was voted that the General Conference Committee, of twenty-nine, be instructed to bring in nominations of standing committees to be submitted to the Conference.*GCB May 14, 1909, page 8.3*

The President of the General Conference then presented his quadrennial report, as follows:—*GCB May 14, 1909, page 8.4*

THE PRESIDENT'S ADDRESS

A. G. DANIELLS

A Review of the Work for the Last Quadrennial Period, and the Outlook for the Future ELDER A. G. DANIELLS.

This is certainly an inspiring occasion. It is one to which we have looked, and for which we have planned, for a long time. And now, as this Conference opens, and while it continues, thousands of our fellow believers who can not be with us in person will be with us in spirit, and will offer continual prayer to God in behalf of this meeting. Surely we should not fail to join them in this intercession.*GCB May 14, 1909, page 8.5*

The Delegation

WASe

It may be helpful to us to take a brief glance at our delegation. Nearly three hundred fifty delegates have gathered here for this thirty-seventh session of our General Conference. They include thirty-nine of the forty members of the General Conference Committee; all but one of the twenty-one presidents of the union conferences; eighty-five of the one hundred two presidents of the local conferences; the superintendents of nearly all of our mission fields; and the chairmen and secretaries of General Conference departments. And with all these there are many ministers and laymen, as well as officers and leaders of the different local departments of our work, who have been sent as delegates. Never before in our history has there been such a large gathering of the men and women upon whom have been placed the responsibilities of leadership in this cause.*GCB May 14, 1909, page 8.6*

This delegation has come from all parts of the world. It represents North and South America, from Alaska to Cape Horn; all of Europe, a large part of Asia, and the most of Africa. Australasia and the most of the island groups of the Pacific are also represented. In this vast stretch of territory we have twenty-one union conferences, one hundred two local conferences, and sixty-nine separate mission fields. Fifty-three of these mission fields are located within the territory of union conferences, and are under the care and management of these conferences. Sixteen of our mission fields lie outside of conference territory and are under the supervision of the General Conference Committee. The territory represented by this delegation contains a population of fourteen hundred million people, and to them we are proclaiming the third angel's message in about sixty different languages.*GCB May 14, 1909, page 8.7*

We are profoundly grateful to God for having enabled us to enter such a large part of the great field, and for having brought so many who are bearing the burdens of this cause in all parts of the world together for this Conference.*GCB May 14, 1909, page 8.8*

Brief Review

WASe

The last session of our General Conference was held at this place in 1905. At that Conference it was decided that hereafter our Conference sessions should be held only once in every four years, and this decision has met the approval of our people generally. This quadrennial period, which seemed so long when looking forward to it, has passed very quickly to those who have been hard pressed with the work. As we review the experiences of this time, we realize that it has been crowded with rich blessings from God. He has given us the most favorable opportunities for carrying forward his work in both the organized territory and the mission fields. While there have been evil influences to contend with everywhere, we would hardly dare to say that we have had any very serious difficulties to meet in any part of the world. Our Captain has surely been on the field of battle, directing and sustaining his forces. This has given courage to his people to go forward. Each year new territory has been entered in the regions beyond, and a good, substantial force of workers has gone to those fields. A large number of volunteers are waiting to go, as soon as we have the funds with which to send them. While there has been a great increase in both tithes and offerings, the funds at our disposal are still altogether inadequate to answer the pressing calls that come to us.*GCB May 14, 1909, page 8.9*

Organization

WASe

The growth and extension of our cause demonstrates more clearly each year the value of thorough organization, and the meaning of the instruction that came to us through the spirit of prophecy at the Conference of 1901 with reference to reorganization. We were not told to *dis*-organize, but to *re*-organize. There was no intimation that the general plan of organization adopted by our denomination was wrong, but it was pointed out that our plans of administration were too narrow—that the circle was too small, and that the responsibilities of the cause were resting upon the shoulders of too few. We were, therefore, counseled to enlarge the circle of administration, and to distribute the responsibilities of management among a larger number.*GCB May 14, 1909, page 8.10*

Immediate steps were taken to carry out this instruction. Since then the membership of the General Conference Committee has been increased from thirteen to forty. At that time there were but two union conferences, now there are twenty-one, located in nearly all parts of the world. Within their territories are included many important mission fields. To the committees in charge of these union conferences have been transferred countless details of administration which previously came to the General Conference Committee. During the same period fifty-seven local conferences have been added to the forty-five that had been organized up to 1901.*GCB May 14, 1909, page 8.11*

In order to still further distribute responsibilities, a number of administrative departments have been created to take the oversight of special lines of work. There are now seven of these, known as the Sabbath-school, Publishing, Medical, Educational, Religious Liberty, Young People's Missionary Volunteer, and North American Foreign departments. Each department has a committee of council with a

chairman and secretary. The present membership of all these departmental committees is one hundred sixty. All the varied and important interests of the work which these departments represent go directly to the officers and members of these committees for attention. Each department carries forward its particular work with the greatest freedom, yet none of them work independently of the General Conference Committee, or of one another. The work of each is specific, and the general plans of administration are well defined. The officers of the departments counsel freely with the officers of the General Conference Committee, and all work in harmony. Were it not for the thorough organization and efficient management of these departments, I know not how the many important interests of these great lines of work could receive the prompt and careful attention they should have. Were all the important responsibilities of these various lines of work pressing upon a few men, either the work would be seriously neglected, or the men would break under the strain.*GCB May 14, 1909, page 8.12*

Thus the reorganization that has been effected since the Conference of 1901 has drawn into the administrative circle more than five hundred persons who were not there before, and the results show that this change has greatly increased the efficiency of the management of the work.*GCB May 14, 1909, page 8.13*

Statistics

WASe

Every one who is working earnestly for the speedy triumph of this cause is interested to know what progress it is making. The reports for the quadrennial period just closed show that eight union conferences have been organized, while twenty-six local conferences have been added. Twenty mission fields have been entered. Two hundred ninety-four churches have been organized, and the number of Sabbath-keepers has been increased by over sixteen thousand. The tithes for 1908 were $1,101,396,—an increase of $410,577 over the amount for 1904. The contributions to missions were $308,000, a gain over 1904 of $163,333. This gain is nineteen thousand dollars more than the total amount received in 1904. The value of literature sold in 1904 was about five hundred thousand dollars. Last year it amounted to $1,286,981. During the four years we have added thirty-seven advanced schools to the previous number, while the attendance at these higher schools has more than doubled. In 1904 there were fifty-four sanitariums, now we have eighty, with by far the largest patronage that we have ever enjoyed.*GCB May 14, 1909, page 8.14*

We are well aware that numbers, money, and institutions are not sure evidences that all is well; nevertheless, in this movement so full of crosses and self-denial, they bear testimony to the confidence and devotion of our people. Men and women do not pay tithes and give their means to a cause in which they have little or no confidence. In turning away from the advantages and allurements of the world and devoting their lives to the sale of our unpopular literature, our young people show a noble devotion to this movement. In sending their sons and daughters to our schools at great expense to prepare them for service in this cause, and then giving them to distant mission fields when they have obtained a preparation, our people show their unbounded confidence in the genuineness of this message and work. And the steady yet rapid advance of these particular features of our work are proof of a growing

confidence, zeal, and devotion among us.*GCB May 14, 1909, page 8.15*

And yet we dare not boast of what has been accomplished. We are by no means satisfied. We can not throw off the conviction that much greater results might and should have come from the expenditure of so much effort and means under such favorable opportunities. And I am sure that all who are here share the conviction that one of the great blessings for which we should seek while at this Conference is a preparation for the accomplishment of far greater things for God in the service he may yet permit us to render for him.*GCB May 14, 1909, page 9.1*

Publishing Department

WASe

This department has made great strides in the circulation of our literature during the last four years. At the time of the last General Conference our leading publishing houses had just taken a united, firm stand to eliminate commercial work so that they could devote all their time and facilities to our denominational work. Following this action, the sales of our denominational literature began to increase at a rapid rate, and has continued until now the plants of nearly all our publishing houses are taxed to their fullest capacity to turn out the literature called for. The production and sale of attractive and creditable ten-cent magazines is one of the most important developments of this department during the last four years. The scholarship movement is another. Never have so many of our people been engaged in the sale of our books and papers. We all rejoice to know that last year these sales amounted to one million two hundred fifty thousand dollars.*GCB May 14, 1909, page 9.2*

And still the department has a most important work on its hands in the improvement of the literature we have and the production of a larger and better literature in foreign languages.*GCB May 14, 1909, page 9.3*

Education Department

WASe

No branch of our work has shown greater activity in recent years than the educational work. Schools have been established in all directions, and students have filled them to overflowing It has been but two years since the important work of this department has had the full time and service of one of its officers. Steady improvement can be seen wherever one looks. A well-defined system is being developed, and there is a growing confidence in our school work. A good, spiritual atmosphere which is turning the attention of the students to foreign missions, pervades the most of the institutions.*GCB May 14, 1909, page 9.4*

There are, however, some very important problems to be solved, and it is to be hoped that much will be done during this Conference to work them out.*GCB May 14, 1909, page 9.5*

Medical Missionary Department

WASe

Our Medical Missionary Department was organized by the General Conference four years ago. The rapid growth of this department of our work has made it difficult to give its various phases all the attention they should have. The launching of so many sanitarium enterprises, and the pressing calls from mission fields for medical workers, have brought such a demand for physicians that it has been next to impossible for the officers of the department to devote their time to its general interests. The chairman has never been free from the care of an institution. Soon after the department was organized, we yielded to a request to release the secretary to take charge of a sanitarium. Then not long after securing the present secretary, arrangements were made for him to combine the duties of secretary of the department and superintendent of a sanitarium. This has not been satisfactory to our medical workers, and now he is released from the sanitarium, so that his whole time may be given to the many growing interests of the department.*GCB May 14, 1909, page 9.6*

But notwithstanding these difficulties, the development of this branch of our work has been very encouraging. The number of our sanitariums has been doubled during the last four years, and to-day we have the largest and best patronage we have ever had since beginning our sanitarium work. We now have in operation seventy-nine sanitariums, forty-four under conference management, and thirty-six private institutions. The most of them are well filled with a good class of people in search of health. The ministry of our physicians and nurses is very successful in all our institutions.*GCB May 14, 1909, page 9.7*

This line of work presents great opportunities for rendering good service to our fellow men. I fear that its great value and importance are neither understood nor appreciated as they should be. Plans should be laid at this Conference for greatly extending the work of the Medical Missionary Department.*GCB May 14, 1909, page 9.8*

Sabbath-School Department

WASe

Although the Sabbath-school Department has been organized for years and has been well managed, most earnest, painstaking labor has been given to its most important features during the last four years. Great care has been exercised in the selection and preparation of the lessons. This is the most important and difficult problem of the department, and it is one that requires great wisdom and tireless efforts on the part of the officers.*GCB May 14, 1909, page 9.9*

By faithful and wise efforts the contributions of the Sabbath-schools have been very greatly increased in recent years, and nearly the whole amount is now passed on to mission fields. Nearly two thousand dollars is given by the schools every Sabbath to foreign missions. This is certainly a wonderful help to our missionary enterprises.*GCB May 14, 1909, page 9.10*

Religious Liberty Department

WASe

At no time in our history has this important phase of our work required more serious and constant attention than during the last four years. Everywhere throughout the United States, religious leaders have seemed intoxicated with the deceptive notion of making people religious by force. Sunday bills have been kept constantly before the United States Congress.*GCB May 14, 1909, page 9.11*

From the Atlantic to the Pacific, religious legislation and the enforcement of religious laws have been urged upon legislators and city officials. This has called for great activity on the part of the general and local officers of the Religious Liberty Department; and it is a matter for which we have reason to be profoundly thankful that so far the Lord has given us signal victories. The Sunday bill that has been so persistently kept before Congress has met with utter defeat, and has died with the expiration of each session. The same may be said of a number of the bills presented to State legislatures.*GCB May 14, 1909, page 9.12*

Of course we know that ultimately this evil thing will triumph, but our efforts to defeat it as long as possible result in a fuller proclamation of the third angel's message to the world. We have been gratified with the splendid circulation that has been given the department magazine *Liberty*. This journal has been started since the last General Conference, and has had a circulation of fifty or sixty thousand copies of each issue.*GCB May 14, 1909, page 9.13*

Missionary Volunteer Department

WASe

At the biennial council held in Switzerland in 1907, it was decided to create a Young People's Department. By diligent efforts the officers of the department have made excellent progress in getting their work under way, and in organizing the field. Most encouraging results of their efforts in behalf of our young people can be seen on every hand. We have a great army of children and youth in our ranks. They require a service adapted to their age and conditions. It must be given to them while young if we would save them. It is this service the Young People's Missionary Volunteer Department is rendering, and it should have the hearty, helpful cooperation of all our people.*GCB May 14, 1909, page 9.14*

Biennial Council

WASe

The biennial council of the General Conference Committee, to be held midway between the sessions of the General Conference, convened at Gland, Switzerland, in the spring of 1907. This was the first meeting of the General Conference Committee ever held outside of the United States. It was well attended by our European brethren, and proved to be a very interesting and profitable meeting. The visit of so many of our American brethren to Europe gave them an acquaintance with our people and their condition and needs, which has enabled them to co-operate more intelligently in the work in those fields than was possible before. It was also a

source of encouragement to our people in Europe, and strengthened the ties which bind us together.*GCB May 14, 1909, page 9.15*

Foreign Mission Seminary

WASe

It was at this biennial council that the decision was made to change the Washington Training College into a foreign mission seminary. The great need for an army of well-instructed and thoroughly prepared young people for mission fields led to this decision. The second year of the Seminary has just closed. The experiences of these two years furnish ample proof that this was a most important step in behalf of the cause of missions. A large number of the young people who have come to the Seminary have already been passed on to the mission fields, and others are ready to go.*GCB May 14, 1909, page 9.16*

The purpose and the work of the Seminary should receive the most thoughtful consideration and hearty support of our leading men at the base of supplies.*GCB May 14, 1909, page 9.17*

The sunshine and the shadow are commingled in all life's experiences. Sorrow is mixed with joy, and pain with pleasure, even in Christian labor. The message is of God, strong in his strength, and enduring in his might; but the instruments employed in its promulgation are mortal men and women,—weak vessels of clay,—that the glory may redound to the Creator, and not to the creature.*GCB May 14, 1909, page 10.1*

Victories are bought through toil and sacrifice, sometimes even to the sacrifice of life itself. The gospel was instituted through the humiliation and death of its divine Author, and its beneficent influence has been extended through all the centuries by similar experiences on the part of its advocates. Such sacrifices have been witnessed during the last quadrennial period, in connection with this last-day gospel message. We are pained to record the death of fifty-one conference workers during this time. Thirty-two of these occurred in the United States, and nineteen in other lands. The following ordained ministers, a number of whom met with us in Conference four years ago, now rest from their labors:—*GCB May 14, 1909, page 10.2*

Geo. B. Douglass, D. T. Bourdeau, W. B. Hill, C. A. Washburn, C. O. Taylor, N. P. Nelson, and S. S. Ryles, who died during the year 1995; S. H. Lane, E. H. Root, W. N. Glenn, J. B. Stow, O. N. Whetsel, and A. G. Bodwell, who died during 1906; during the year 1907, T. B. Snow, J. C. Middaugh, D. E. Scoles, T. M. Steward, J. L. Baker, N. W. Allee, M. S. Wooding, W. D. Curtis, J. Bartlett; and in the year 1908 Wm. Saunders, A. J. Howard, and M. D. Mattson. Thus far during the present year two true and tried workers have fallen in death, Elder J. M. Rees and Sister Eliza J. Burnham.*GCB May 14, 1909, page 10.3*

We extend to the grief-burdened hearts, sorrowing for the loss of these loved ones, our deepest sympathy. Their sorrow is our sorrow, and their hope of a glad reunion in the resurrection day soon to dawn, our hope and assurance. May the earnest

labors of our honored dead lead us to greater consecration of life and effort, to the hastening of the day of final deliverance.*GCB May 14, 1909, page 10.4*

Important Measures Recommended

WASe

While many measures might be suggested for the consideration of this Conference, I shall venture to suggest only a few. Some of these seem of vital importance to the interests of the work we are carrying forward, and should, it appears to me, receive special attention.*GCB May 14, 1909, page 10.5*

I. Perhaps the most important question of all for us to consider is the personal spiritual experience of our people. We know full well that that is the fundamental question with which each individual must reckon. Each one should know for himself that all is right between himself and God. He must know that his sins are forgiven, that the righteousness of Christ is imputed to him, and that the power of God is giving him continual victory over the world, the flesh, and the devil. He must *know* this. Then God can use him somehow and somewhere in the finishing of his work.*GCB May 14, 1909, page 10.6*

The natural tendency is to fall away—to lose ground. A mighty current is seeking to bear us downward. We are in great danger of losing the saving grace of God from the heart, and becoming formalists. We are in danger of this even while working zealously for the Master.*GCB May 14, 1909, page 10.7*

In view of this, and of the great work committed to us, we should, at this time, set on foot a movement for a great spiritual revival, that will lay hold of our people everywhere and give them a great spiritual uplift. Should not this good work begin here, and be carried by us to all our fields and be continued and extended until our whole denomination is lifted to a higher spiritual platform?*GCB May 14, 1909, page 10.8*

2. Another question of supreme importance is a campaign in behalf of the great mission fields exceeding anything we have yet seen in our work. Of course we will all assent to this in theory, because our teaching calls for it; but when we place our limitations by the side of the mighty resources required to warn the world, we are overwhelmed and allow ourselves to choose the easiest tasks. Then, too, when our vision becomes focused on the details near by, we lose sight of the greater demands.*GCB May 14, 1909, page 10.9*

But as surely as the work is to be finished in this our day, something far beyond anything we have ever done for the teeming millions in mission fields must now be done. May it not be that such a campaign will be set on foot at this conference? God's purpose demands it. The great needs of the field call for it. The open doors, the response of the heathen, and the willingness of our people in the home lands encourage it. Then let us do it.*GCB May 14, 1909, page 10.10*

3. The improvement of the literature we have and the production of more is a most important work for which this Conference should make good provision. We are to-day printing and circulating upward of a thousand different books, pamphlets, and

tracts. Many of these were written a quarter of a century and more ago. Some of them were written to meet specific issues for the time, which have long since passed away, or the same questions have changed form and need to be met with altogether different reasoning. It appears to me that a strong literature committee, in whom we would have reason to place confidence, should be appointed to thoroughly revise the literature we have, and take steps to see that such new literature is produced as seems required to meet the living issues of the times which are molding public opinion. And further, that this committee be instructed to do all that is consistent to have our views and work written up for the great magazines of the country. *GCB May 14, 1909, page 10.11*

4. Has not the time come for us to formulate more definite and effective plans for securing from our people the gifts and legacies they want the cause to receive? We have abundant evidence that much is lost to our cause each year by neglect to act in time, by mistakes in legal documents, and in many other ways. This can be avoided by careful, watchful effort. Should not some general plan be agreed upon here which can be made operative throughout the whole field? *GCB May 14, 1909, page 10.12*

Many other measures might be suggested, but all these will come before this body in the recommendations from the committees. *GCB May 14, 1909, page 10.13*

This brief review of the quadrennial period just closed will be greatly enlarged and improved by the reports from the secretary, the treasurer, the presidents of union conferences, the superintendents of mission fields, and the heads of departments. *GCB May 14, 1909, page 10.14*

This is a great gathering of our forces. We are glad to be thus able to meet together. The cost in time and money will be great, therefore the benefits should be correspondingly great. We believe they will, providing we who are here do our part to secure them. I believe every one at this Conference should set his heart on securing for himself personally just what he needs most from God; and having done this, he should press the matter until complete victory is won. These forests about here afford excellent opportunity for retirement for meditation and prayer. O that the showers of the latter rain may fall upon us in large measure, so that on returning to our various fields of service we shall impart a great blessing to all with whom we come in contact! A. G. DANIELLS. *GCB May 14, 1909, page 10.15*

The California Tract Society sends us eighteen yearly subscriptions for the *Protestant Magazine*. Thus the subscriptions are coming in in groups of five to one hundred copies. Seventy-five cents will pay for five yearly subscriptions to one or more addresses. Order to-day. *GCB May 14, 1909, page 10.16*

REVIEW OF THE WORLD-WIDE FIELD

W. A. SPICER

The Secretary's Report

This must be but the merest outline of facts. The details of progress, stirring stories of the four-years' advance, belong to the delegates fresh from the fields, who have gathered in literally from all the ends of the earth. They will tell us of opening and closing doors, of expanding boundary lines, of new tongues taking up the cry, "Fear God, and give glory to him; for the hour of his judgment is come."*GCB May 14, 1909, page 11.1*

Four years ago how it thrilled our hearts to greet here thirty-two visiting representatives from other lands. Never had so many gathered at our General Conference, or from fields representing so vast a population. This year, however, we greet over one hundred delegates and fifty additional representatives from abroad. It is one token of the rapid flight of the message, an earnest that the day is soon to come when the great multitude that John saw, of all nations and tongues, will stand "before the throne."*GCB May 14, 1909, page 11.2*

And as we of this country greet these workers from abroad in blessed conference, face to face, we are thinking of those they represent. Our hearts to-day are with the wives and workers left behind in distant mission fields; and we pray that God may use this Conference to send a message of cheer and comfort to all, and to give a fresh impetus to the work in every land.*GCB May 14, 1909, page 11.3*

It looks good to see the message go. These four years have been packed full of mercies and providences for missions In real earnest, great union conferences abroad, as in Europe and Australasia, have been joining the American field in sending companies of missionaries into regions beyond their natural boundaries. During the quadrennial period three hundred twenty-eight missionaries have gone out from the older fields to other lands. It is an average of over eighty a year. Last year it was one hundred thirty-four.*GCB May 14, 1909, page 11.4*

Every year it has seemed as if the limit had been reached; that the pace at which the workers were going would have to be slackened, to allow the means to accumulate to care for work already in hand. But year by year the mission treasury, like the widow's barrel of meal, has seemed able to supply yet a little more. How it stands now the treasurer's report will show. But certain it is that we must cry to God and to his people for help to respond to such Macedonian calls as never came to our ears before.*GCB May 14, 1909, page 11.5*

At the last General Conference we seemed to be fairly getting into formation for a systematic advance along the whole line of the dark Catholic and heathen lands. Since the rise of the message the advance generally had been along the line of least resistance. Logically, the truth of the Lord's soon coming was proclaimed first of all among Protestant peoples. But a change came a few years ago. The last stage of the journey was before us. The pillar of God's providence led straight into the dark regions of Catholicism and paganism. Through these, and then beyond, is the rolling Jordan and the promised land. Our missionary vanguard went in to spy out these

waiting lands, and now their representatives return, every one of them with precious fruit of his labors. Hearts among Catholic peoples are responding in hundreds, and wherever the outposts have been planted amid heathenism, there is heard the song of praise for the light of the third angel's message.*GCB May 14, 1909, page 11.6*

During these four swift years thirty-three new countries and island fields have been entered, counting the great provinces of China and India as separate countries, which they really are in their vastness of population and differences of language. Thirty-three new fields, thank God, and nearly every one in the great Catholic and heathen zones, representing a population of two hundred fifty millions newly brought within our missionary boundaries, with a score of new tongues thanking God for the "blessed hope."*GCB May 14, 1909, page 11.7*

The message of *Revelation 14* is flying in the midst of heaven. That good old Seventh-day Adventist phrase, "keeping pace with the message," means much in these days. We must step fast to do it. Others than ourselves recognize the wide extent and rapid progress of this advent movement. We thank the New York *Methodist Christian Advocate* for its half-humorous and yet serious characterization of our missionary enterprise, in the words:—*GCB May 14, 1909, page 11.8*

"Its aim is avowedly to run the earth; and small though the denomination still is, it has its missionaries scattered through every region of the globe."*GCB May 14, 1909, page 11.9*

We ourselves can scarcely keep watch of the advancing line of light. Daniel Webster, in the Senate, once described in words that became historic the vast extent of the British empire, "whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain." Even so the voice of this message circles the earth to-day, following the sun and keeping company with the hours. Measure off on the map the fifteen degree spaces representing hours, and you will see that from the time the sun rises with the new day in the mid-Pacific, there is now no hour of the twenty-four in which its meridian is not touching regions in which the cry is being lifted, "Fear God, and give glory to him; for the hour of his judgment is come." Well may the fact quicken our pulses, and drive us on with all the earnestness of our being. Before Turkistan was entered, this could not have been said; but God's hand flung the blazing brand of truth into the heart of Asia, and the shining circle of the hours was complete.*GCB May 14, 1909, page 11.10*

There are brethren here representing organized work within the arctic circle. Others represent the extreme of the habitable earth to the southward. If the arms of our brethren in South Africa, Tasmania, New Zealand, and South America could be stretched forth as widely as their sympathies, their hands clasped across the seas would parallel the antarctic circle. With all the wide gaps to be filled in, we may pray with confidence,—*GCB May 14, 1909, page 11.11*

"Waft, waft, ye winds, His story,
Ye waters onward roll,
Till like a sea of glory
It spreads from pole to pole."

Two years ago the General Conference Committee council in Switzerland was like our General Conferences of a few years back. Eighty representatives assembled, their fields stretching from Iceland to Algeria, and from Portugal to Mt. Ararat. We thank God and our brethren in Russia for that signal flying from Ararat. The last message has reached the region where righteous Noah began anew the history of the human race.*GCB May 14, 1909, page 11.12*

The providence of God leads the way into these unwarned lands where the millions wait. Of the total net gain of sixteen thousand Sabbath-keepers during the four years, eleven thousand were gained in countries outside of the United States. The believers abroad to-day number thirty-two thousand five hundred, more than the entire world membership in 1891. The third angel's message is a success. It wins its way in every land it touches.*GCB May 14, 1909, page 11.13*

The work must be kept strong in the older fields. They are to be bases of supply for men and means. But their own hope is in seeing the message carried quickly into every unentered region. There is no rivalry in this work, no antagonism of interests. No field can finish its work till all have finished it.*GCB May 14, 1909, page 11.14*

These delegates who have come in with needs that wring their hearts are not seeking advantage for their fields to the disadvantage of any other. We are all gathered as children round a father's board. The stronger are not intent on getting the larger share of food, but are rather insistent that the little ones, the weaker members, shall be supplied. Even so we surround our Heavenly Father's board to-day, and pray that famishing fields may have the bread of life.*GCB May 14, 1909, page 11.15*

A few years ago I stood one evening with Elder John Maas, of South America, in the plaza of Parana City, the park-like square in front of the ancient cathedral. A military band rendered a selection in a manner new to me. They were separated in groups amid the shrubbery about the square. From one side came a stirring strain, and then from another place came the answering notes. The martial music seemed to awaken answering and cheering chords from every side. Then, marching together, the entire band joined in the triumphant chorus of victory. So the word of cheer is passed from land to land in our work to-day. North America lifts the cry, and Europe echoes the strain. The continents respond, Asia and Africa, Australia, and South America, land answering to land, and the islands of the sea joining the glorious strain. "From the uttermost part of earth have we heard songs, even glory to the righteous." And soon must come the united chorus of victory.*GCB May 14, 1909, page 11.16*

We have a right to rejoice in this thought only as we actually strip for the race. Measured by time, the work is nearly done; surveyed by what remains to be accomplished, it is but begun. With almost one accord, the newer fields that have been opened call now for facilities with which to train workers and develop resources. They have reached the point where they must have facilities. And the laborers are pitifully few, even where we have entered. There is more than one great country, with millions of people, where only one missionary, with a brave wife by his side, is holding the fort, looking to see if help is coming from this Conference.*GCB May 14, 1909, page 11.17*

On every side stretch the wide expanse unentered. There are the thirteen provinces

of China waiting, with vast Mongolia and Tibet lying beyond. There are a score of principal languages, and scores of lesser ones, in India and Burma, silent in the third angel's message. There are Persia and Arabia, in Asia, and Afghanistan, Nepal, and Siam, not to speak of lesser states, with never a worker. Most of the Dark Continent is a region unknown to us, and Madagascar is untouched. South America has its vast blank spaces on our map, with no settled worker in Colombia and Venezuela. There are populous Borneo and the Celebes, in the East Indies, and Dutch and German New Guinea, and smaller island groups whose darkness has not yet caught the gleam of Australasia's torch.*GCB May 14, 1909, page 12.1*

Livingstone gave his heart to Africa when Moffat told him he had seen the smoke of a thousand villages rising in the morning air, with never a missionary among them. What shall we say to a thousand walled towns in China with no settled missionary of any society? We can carve out more than one square in Africa, a thousand miles on every side, with never a mission station. What does it mean to us that a thousand and more languages have not uttered a syllable of the third angel's message?*GCB May 14, 1909, page 12.2*

There is no reason for discouragement, or for thinking in our hearts, "My Lord delayeth his coming." The very greatness of the task brings courage; for it is a work that only God can do; therefore it will be done. We have not to ask how long it will take *us* to carry the message to every people, but how long will it take God to do it. The Lord will do it; but if we are to be saved when he does it, we must be found working as though we were to do it ourselves.*GCB May 14, 1909, page 12.3*

It is estimated that already the translated Scriptures, in four hundred fifteen languages, may be understood by ninety-five per cent of the people of earth. The Lord, who gave to John that vision of the last message flying to every nation and tongue, is able to finish the work and cut it short in righteousness.*GCB May 14, 1909, page 12.4*

He has wonderfully prepared the way. A few years before the hour of God's judgment struck, in 1844, men were traveling about the world just as they did in the days of Abraham or Solomon, as fast as horse or sailing ship could take them. But as the hour came for a message to be carried swiftly to all the world in one generation, the whole six thousand years of man's history was changed, so far as locomotion is concerned. There came suddenly the steamship, the railway, the application of steam and electricity to locomotion, production, and communication. In these last days, for the evangelization of the world in this generation, it has been done.*GCB May 14, 1909, page 12.5*

"He hath made the deep as dry,*GCB May 14, 1909, page 12.6*

He hath smote for us a pathway to the ends of all the earth."*GCB May 14, 1909, page 12.7*

Changes have come within the decade that indicate the arm of the Lord made bare in the sight of all the nations. It is by no means our advent hope coloring our view and causing us to create evidences from our own heart's desire. The secretary of one of the great missionary societies, said a little time ago:—*GCB May 14, 1909, page 12.8*

“Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like it since the preparation of the Roman empire for the advent of Christ. We are in a new fulness of time.”*GCB May 14, 1909, page 12.9*

Thank God it is so. The fulness of time has come for the preparation for the second coming of Christ in power and glory. The finishing of the work is not to be deferred to another generation. “I have long time holden my peace,” saith the Lord; “I have been still, and refrained myself: now will I cry out.... I will lay waste mountains and hills.... I will bring the blind by a way that they know not.” We see the beginning of it. In these last four years three great kingdoms and one Catholic republic have removed legal barriers to gospel work, two of them with special decrees mentioning our own work and opening a wider path for the message. At the same time, we see other open doors threatening to fly shut. Again and again it has seemed that unwarned regions would be involved in tumult, and our brethren in needy fields be brought into close places. For many years we have watched the Eastern question narrowing down toward the final fulfillment of *Daniel 2*. But we have scarcely touched our part of the Eastern question, the proclamation of the advent message through the near and far East.*GCB May 14, 1909, page 12.10*

We have our orders, “Go.” And our Leader’s promise, “Lo, I am with you alway, even unto the end of the world.” This promise is carved over the portal of the magnificent new cathedral in Berlin. It seems hardly in place on the costly pile of marble. The promise better suits the tented field. “Go, ... and, lo, I am with you.” Only by heeding the call to go does the church have the promised presence. Stay, settle down, neglect the regions beyond, and we lose him; for the Shepherd is seeking the other sheep. “Go, ... and, lo, I am with you.” Every believer who is praying and giving and living only that the message may be carried to all the world, is obeying the great commission, whether his own work is in near or distant lands. But it is time to cut loose and devote every resource to service.*GCB May 14, 1909, page 12.11*

Laborers in destitute fields, with millions upon millions of unwarned souls about them, are convicted that the work is soon to close.*GCB May 14, 1909, page 12.12*

From a point about ten thousand miles to the westward a brother wrote: “As we see these manifestations of his power, we can but feel that the time of the ‘latter rain’ has indeed come.”*GCB May 14, 1909, page 12.13*

From a lone station five thousand miles eastward, on the edge of a vast unentered region, a brother wrote: “It is a shower of the ‘latter rain.’”*GCB May 14, 1909, page 12.14*

From away southward, two thousand miles, came the word: “It seems to me that everywhere there is a moving of the Holy Spirit on the hearts of men.”*GCB May 14, 1909, page 12.15*

It has come—the time that we used to hear gray-haired pioneers talking about, when some of us were children. The message swells to a loud cry. The showers of blessing are falling. In this generation the gospel of the kingdom is to be preached as a witness to all nations; and “then shall the end come.” The advent people are nearing the journey’s end at last.*GCB May 14, 1909, page 12.16*

"Not far from home! O blessed thought!
The traveler's lonely heart to cheer.
Which oft a healing balm has brought,
And dried the mourner's tear.
Then weep no more, since we shall meet
Where weary footsteps never roam—
Our trials past, our joys complete,
Safe in our Father's home."*GCB May 14, 1909, page 12.17*

Following these reports the conference adjourned.*GCB May 14, 1909, page 12.18*

A. G. DANIELLS, *Chairman,*
W. A. SPICER, *Secretary*.

In presenting his quadrennial address, Elder A. G. Daniells added to the names of ministers who have been laid away during the period, Wm. Simpson, of California, Dexter A. Ball, of New York, and H. E. Rickard, of Canada. It was not the speaker's intention to go beyond the list of ministerial laborers, but mention was made in after remarks of Miss Marian Davis, for years a valued worker with Sister White; of Mrs. Nora Haysmer Anderson, who sleeps in Africa; and of Mrs. E. T. Nowlen, of Central America. Another laborer, in business lines, E. A. Chapman, of California, has laid down responsibilities carried for many years. Other names will be remembered by others, as of the company of those who rest from their labors, while their works do follow them.*GCB May 14, 1909, page 12.19*

The Last Hour

The sunset burns across the sky;
Upon the air its warning cry.
The curfew tolls from tower to tower;
O children, 'tis the last, last hour!*GCB May 14, 1909, page 12.20*

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.*GCB May 14, 1909, page 12.21*

Ere yet the vintage shout begin,
O laborers, press in, press in!
And fill unto its utmost coasts
The vineyard of the Lord of hosts.*GCB May 14, 1909, page 12.22*

It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of his own right hand
Shall overspread Immanuel's land.*GCB May 14, 1909, page 12.23*

The fields are white to harvest. Weep,
O tardy workers! as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.*GCB May 14, 1909, page 12.24*

We hear his footsteps on the way!
O work while it is called to-day!
Constrained by love, endued with power,
O children, in this last, last hour!*GCB May 14, 1909, page 12.25*

Clara Thwaites.

In presenting his report, Elder Daniells stopped to remark that the one absent member of the General Conference Committee mentioned in his address was Elder R. C. Porter, of the South African Union Conference. He remarked that he greatly wished Elder Porter might be with them that evening, and many hearty amens were heard from the congregation in response to this suggestion. Elder Porter is just now visiting the mission stations in the South African field. The Conference has been glad to greet the representatives sent from that far-away union.*GCB May 14, 1909, page 12.26*

May 16, 1909 - NO. 2

TAKOMA PARK STATION, WASHINGTON, D. C., SUNDAY, MAY 16, 1909

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen(Sabbath Excepted)
6-7 A. M. Devotional Meeting.
7-7:45 Breakfast.
7:45-8 Morning Work.
8-9 Departmental Meetings.
9:15-10:15 Bible Study.
10:30-12:30 Conference (Business).
1-2 P. M. Dinner.
2-3 Committee Work.
3-5 Conference (Reports).
5-6 Committee Work.
6-7 Lunch.
7:45-9 Evening Service.

THE DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 14, 6 A. M.

The early morning hour has been set apart as a time for prayer and praise and thanksgiving. The Friday morning meeting was led by Elder A. O. Olsen, who spoke of the privilege of all assembled to pray for God's special blessing to rest upon this Conference, for divine guidance in all the deliberations, and for the restraining power of the Holy Spirit over every hindering influence. He called particular attention to God's protecting care over those who had journeyed from the ends of the earth to this meeting, and to the opportunity now offered to praise the Lord for his manifold mercies.*GCB May 16, 1909, page 13.1*

Elders Irwin, Daniells, and Olsen led the congregation in a blessed season of prayer.*GCB May 16, 1909, page 13.2*

The social service that followed gave many delegates and others their first opportunity of expressing gratitude to God for the privilege of meeting once more in council with their brethren. Mere words are inadequate to express the spirit of these testimonies, coming, as they did, from those who had long prayed for rich blessings at the time of the Conference, and who, on their journeyings to the meeting, have earnestly sought God for more of his presence and power. A few brief expressions of hope and trust and loyalty and consecration are all that space will allow us to record.*GCB May 16, 1909, page 13.3*

L. R. Conradi: I praise God for his protection and care over me since the last General Conference. In all my travels over land and sea, from country to country, from continent to continent, amid dangers seen and unseen, he has in mercy preserved me. I thank him for the presence of his Spirit; but brethren and sisters, I for one have come to this place to seek for a greater measure of the Holy Spirit's power in my life and work. My desire is to drink deep of the waters of salvation, and return filled with the Spirit of God.*GCB May 16, 1909, page 13.4*

F. W. Spies: I feel grateful that after sixteen years of labor in Brazil, it is my privilege to assemble with God's people once more in General Conference.*GCB May 16, 1909, page 13.5*

C. Santee: My confidence in this message has never been greater than it is to-day. I am thankful for the life that God has given me in the third angel's message. I was born in this message, and in this time of peril and apostasy it is my heart's desire and prayer to stand firm even to the end.*GCB May 16, 1909, page 13.6*

A Sister: I praise God that I have lived to see this message go to every nation, kindred, tongue, and people.*GCB May 16, 1909, page 13.7*

J. F. Jones: Thirty-four years ago I and my family were about the only representatives of the third angel's message in all the territory embraced in the eastern portion of the Columbia Union Conference; and to-day, as I view this vast assembly, and realize how many churches and companies you represent, my heart

is filled with gratitude to God for all that he has wrought, and for his keeping power over me and my children even to this day.*GCB May 16, 1909, page 13.8*

W. H. Meredith [Great Britain]: My heart is overwhelmed with joy and gladness. I am trusting in this third angel's message. To me, it is the one only thing in this world. I have given my life for it, and I expect to triumph with it. May we all meet in the grand reunion by and by.*GCB May 16, 1909, page 13.9*

R. F. Andrews: My confidence in God, in his work, and in his people, is stronger to-day than at any other time during all the passing years of the half century and more that I have been connected with this movement.*GCB May 16, 1909, page 13.10*

Dr. Amy I Bascom: I am trusting in God's promises. By his help, I consecrate everything I have to his service.*GCB May 16, 1909, page 13.11*

Dr. D. H. Kress: I am grateful to God for being here. I have the utmost confidence in the work that God is carrying forward in the earth,—confidence in this people, and in the instrumentalities he has chosen. I believe God is leading this people to a glorious triumph, and I am going to triumph with you, by his grace.*GCB May 16, 1909, page 13.12*

D. E. Blake: I prayed earnestly for the privilege of attending this meeting, and God has marvelously opened the way for me to come, as a representative of the Rock City Sanitarium for colored people.*GCB May 16, 1909, page 13.13*

W. Jay Tanner [Haiti]: After nine years on the firing line, this is like drinking clear waters from a pure fountain, and feeding in green pastures. My heart is full of love for this message. I desire to receive at this Conference that which will help me to do more efficient work upon my return.*GCB May 16, 1909, page 13.14*

J. A. Burden: All through the thirty years of my experience in the message, the present truth has seemed more and more precious, and the only thing worth while.*GCB May 16, 1909, page 13.15*

G. B. Starr [Australasia]: I am grateful for the privilege of uniting with you in a general council once more, after eighteen years of absence from the United States. It gives me great joy to look into the faces of my brethren and sisters, and to share with you the opportunities of this great gathering. I rejoice that the Lord, our precious Leader, is opening wide many doors of missionary activity in all parts of the earth.*GCB May 16, 1909, page 13.16*

E. E. Andross: I thank God for his tender care over us during all the many thousands of miles we have traveled. I have given myself to God and his truth, and I am glad of this. I wish to triumph with it.*GCB May 16, 1909, page 13.17*

J. W. Westphal [South America]: It was not without struggles that I left our field in South America to come here. When I thought of the long time it would take, the difficulties and uncertainties of the way,—for it is more than three months and a half since I left home, and I just reached Washington yesterday morning,—there were no attractions to me in the journey. Besides, when I looked over our field, its needs, and the work left undone, it was a struggle with me as to whether I ought to come. We

are continually calling for help, and I disliked to leave for several months. But, brethren, I am thankful to be with you. I am thankful for the privilege of greeting our brethren again in General Conference. I feel this morning a longing desire for more of the blessings of God.*GCB May 16, 1909, page 14.1*

[NOTE: So deeply was Elder Westphal affected by a realization of the needs of his great field, "the Neglected Continent," as he referred to his struggles of mind in deciding to leave South America in order to attend this Conference, that the entire congregation seemed for a moment to catch a glimpse of the unfinished work that he had left behind. In the hearts of many there was created a desire to respond in some way to the calls for help to which Elder Westphal so touchingly referred. Hearts were melted; eyes were filled with tears; the Holy Spirit seemed to come specially near in a silent yet powerful appeal to us all to rise to our opportunities in the South American Union Conference.—ED.]*GCB May 16, 1909, page 14.2*

E. W. Thomann [Bolivia]: Upon my arrival here yesterday, it was just two months since I started for the General Conference. The brethren on the West Coast of South America have bidden me extend to you their greetings on the occasion of this, my first meeting with you in North America.*GCB May 16, 1909, page 14.3*

W. A. Westworth: I pray that the Spirit of God may fill our hearts, so that this mighty concourse shall not have been in vain, but that we may go forth in the power of God to finish this work quickly.*GCB May 16, 1909, page 14.4*

J. E. Fulton [Australasia]: Since the first day of last October, I have been on my way to this General Conference. Along the way it has been my privilege to visit islands both large and small, in many parts of the broad Pacific, and I bring you words of greeting from many peoples of many lands.*GCB May 16, 1909, page 14.5*

M. C. Wilcox: I, with all the rest of these brethren, praise God for this truth, for this blessed message which has brought us together, and for the blessed message which binds us to him as well as to each other.*GCB May 16, 1909, page 14.6*

W. C. White: I thank God for his manifold mercies and for his abundant blessings. I have prayed earnestly that he would prepare my heart to receive his blessings. I praise God most of all this morning for the privilege of meeting these dear brethren from the far-off lands, and of hearing their words of cheer and their reports of progress, and of seeing the blessing that God has put into their hearts. I thank God for his mercy and care in bringing us here, and his blessings that he gave to mother on her journey here. Leaving home in feebleness, she was strengthened along the way to speak to our people in colleges and different churches, fourteen times during the thirty-days journey. Although weary, and not feeling free to spend any of her strength in meeting personal friends, she has good courage that the Lord will give her strength to speak to you occasionally during this Conference.*GCB May 16, 1909, page 14.7*

J. M. Johanson [Australasia]: It is a great privilege to meet for the first time with brethren of like precious faith in America. I praise God for his mercies toward me, and I pray that this meeting may be a source of strength and encouragement to me, and give me a better fitting up for service.*GCB May 16, 1909, page 14.8*

W. C. Ising [Syria]: I have special reasons to be thankful to God for his protecting care over our people in Turkey during the troublous times of the past year, and particularly so during the recent past, when the lives of so many have been imperiled in Constantinople and elsewhere.*GCB May 16, 1909, page 14.9*

J. V. Willson [South Africa]: I thank God that after eleven years of service in the dark continent, I have no discouraging word to bring to my brethren in the home land.*GCB May 16, 1909, page 14.10*

J. N. Anderson [China]: By the mouth of the prophet Isaiah, the Lord says to this church, I will "give thee for a covenant of the people, for a light of the Gentiles;" and as I have seen this great congregation this morning, I have thought that we are here for the whole world. We are to receive great blessings for ourselves; and yet, in an important sense, we are priests for the whole world. We are to receive blessings for these heathen people in these great, dark lands. The question for us to consider is, How much shall we receive for these heathen peoples? I hope, brethren, that we may be in a position where we shall receive great blessings for the heathen peoples among whom we expect to labor upon our return. Let us pray not only that the workers may be blessed and prospered in those lands, but that the Lord will send his Spirit upon the heathen, and cause them to receive the message that God has given to us.*GCB May 16, 1909, page 14.11*

The benediction was pronounced by Elder J. O. Corliss.*GCB May 16, 1909, page 14.12*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

THE SABBATH-SCHOOL DEPARTMENT

WASe

First Meeting*GCB May 16, 1909, page 14.13*

The first council meeting of the Sabbath-school Department convened in the chapel of the Foreign Mission Seminary at eight o'clock Friday morning, May 14. About seventy-five were present.*GCB May 16, 1909, page 14.14*

Elder G. B. Thompson, chairman of the Department Committee, and Mrs. L. Flora Plummer, secretary, extended words of greeting to the secretaries, and presented the object of the council meetings, their limitations and possibilities.*GCB May 16, 1909, page 14.15*

Elder M. C. Wilcox, of California, one of the members of the Sabbath-school Department Committee, was present, and spoke a few words expressing his pleasure in attending such a meeting, and of his interest in Sabbath-school work.*GCB May 16, 1909, page 14.16*

The Spirit of God was present, and the attendance and attention indicated a deep interest on the part of every one present to add to their experience in Sabbath-school matters, and to fit themselves more perfectly to carry on this important work.*GCB May 16, 1909, page 14.17*

The topic for special consideration was "Institutes and Convention Work." Mrs. Mary C. McReynolds, of Wisconsin, led out in the presentation of the paper which set forth in detail the value of conventions and institutes, and many suggestions were given on methods of making such meetings a success. To lead those in our local churches and Sabbath-schools, especially the officers, to sense their personal responsibility, to teach them how to think definitely, how to plan wisely, and to arouse all the mental powers of both teachers and officers to greater activity in Sabbath-school work,—these are the prime object of Sabbath-school conventions and institutes, and all these results will follow the season spent in earnest and systematic study. Not only should those now teaching or managing schools be roused to do better work, but many youth should thus be trained to bear responsibility in Sabbath-school work.*GCB May 16, 1909, page 14.18*

The success in all such work depends upon the careful selection of the place where the meeting shall be held, the time when it shall be held, and the efforts that are made to encourage local members to present and discuss the subjects of especial interest to them. Efforts should be made to secure the attendance and co-operation of persons not of our faith. The isolated should be visited and encouraged to attend wherever possible. It is a decided advantage to have the presence of a minister or Bible worker who can hold an evening meeting during the session. It was urged that a two-days convention should be undertaken wherever the situation permits. The value of such meetings not only to the Sabbath-school work but in augmenting the

spiritual interests of the churches represented by such a meeting, is very encouraging.*GCB May 16, 1909, page 14.19*

Mrs. L. H. Proctor, the secretary of the Greater New York Conference Sabbath-school department, discussed the topic briefly. She spoke of the fact that all organizations resort to convention work as a means for accomplishing the specific object of their organization, and the Sabbath-school work is no exception. She also spoke of her experience in visiting the Sabbath-schools in the Greater New York Conference. The plow, if not in use, becomes rusty; so with many of our Sabbath-school members. They have excellent talent, but it lies dormant. The one who writes a paper gets even more help than those who listen to its reading. Therefore the more papers written by those who need help, the greater will be the educational value of the convention.*GCB May 16, 1909, page 14.20*

The Greater New York Conference gives very hearty support to the Sabbath-school secretary, being so well acquainted with her personally, as the field is so small and the schools may be visited frequently. They are thus led to cooperate heartily with every plan that may be outlined for their betterment.*GCB May 16, 1909, page 14.21*

A general discussion followed. Miss Ella E. Merickel, of Minnesota, stated it to be her experience that greater good is accomplished in small conventions than in large ones, owing to the fact that many who are timid about taking part in a large convention would feel more responsibility about helping in a smaller meeting, and that many times their ideas are excellent. She thought it a most helpful plan to send out a convention program from time to time, asking the schools to carry it out, even that every secretary felt that such programs were of help, and that in the large majority of cases those that had been furnished in the past had been well received and carried out at the schools.*GCB May 16, 1909, page 14.22*

Others discussed the topic briefly.*GCB May 16, 1909, page 15.1*

In closing, the following committees were appointed:—*GCB May 16, 1909, page 15.2*

Sabbath-school Finances: Mrs. W. O. Howe, Mrs. E. E. Prescott, Miss Helen McKinnon, Mrs. Maud Lowry.*GCB May 16, 1909, page 15.3*

Home Department Work: Mrs. R. W. McMahan, Miss Fannie Murray, Miss Helen McKinnon.*GCB May 16, 1909, page 15.4*

Test Question Plan: Mrs. Lee S. Wheeler, Miss Gradye Brooke, Miss Faye Eagle.*GCB May 16, 1909, page 15.5*

Literature, Blanks and Records, Supplies, etc.: Mrs. Lee S. Wheeler, Miss Winnie P. Hunt, Miss Dollie H. Callender.*GCB May 16, 1909, page 15.6*

Daily Family Study of the Sabbath-school Lessons: Miss Sue M. Andrews, Miss S. Lela Hoover, Mrs. Jessie B. Everett.*GCB May 16, 1909, page 15.7*

The *Worker*, Suggestions and Plans for Getting It in Every School: Miss Ella E. Merickel, Mrs. Anna E. Rambo, Miss Bessie E. Acton.*GCB May 16, 1909, page 15.8*

Institutes and Conventions: Mrs. Mary McReynolds, Mrs. L. H. Proctor, Miss Tillie E. Barr.*GCB May 16, 1909, page 15.9*

Sabbath - school Teachers' Reading Course: Miss Winnie P. Hunt, Mrs. Fannie D. Chase, Miss Katherine B. Hale, Miss Ona M. Russell*GCB May 16, 1909, page 15.10*

Reviews—Length of Time, and Method: Elder C. A. Hansen, Mrs. W. O. Howe, Mr. Chancy Wood, Miss Eliza Warner.*GCB May 16, 1909, page 15.11*

At the close of the meeting the secretaries spent a little time in getting acquainted, and in planning how to make the most of the opportunity thus afforded them of exchanging ideas with reference to the work in which all were engaged.*GCB May 16, 1909, page 15.12*

THE MEDICAL DEPARTMENT

WASe

First Meeting*GCB May 16, 1909, page 15.13*

Thirty-four were present at this opening session, of whom twenty were physicians. Dr. A. C. Selmon, of China, was chosen temporary chairman.*GCB May 16, 1909, page 15.14*

Dr. W. A. Ruble spoke for a few moments on the purpose of the daily medical councils. It was suggested that the opening meeting be devoted to informal remarks by physicians from different portions of the field.*GCB May 16, 1909, page 15.15*

Dr. Selmon expressed his conviction of the importance of the medical missionary work in the mission fields. His observations in Asia had impressed him with the fact that the lay missionary must have at least a rudimentary knowledge of medicine. The fact that preventable disease disables workers in the fields, is evidence that attention must be given to instruction in the care of health under the conditions obtaining in tropical and unhealthful countries. He felt the need of a revival of interest in this department of the work at home and abroad.*GCB May 16, 1909, page 15.16*

Dr. D. H. Kress spoke hopefully of the present status of the medical missionary work. "I believe," he declared, "that this branch of our cause is receiving much attention on the part of our people generally. The medical missionary work is on the upward grade. In the past, it has not always received the prominence that it should receive in the message; but a change is coming in in that respect. My association with our people and with the brethren leading out in the Advent movement, leads me to the conviction that there is a deep interest manifested by our leaders and by the rank and file of our brethren and sisters, in the medical missionary work, and in the reforms that we should teach as a people. I rejoice in the omens of good that I can see on every hand."*GCB May 16, 1909, page 15.17*

Dr. J. R. Leadsworth emphasized the importance of disseminating instruction in matters pertaining to health. He said that it was sometimes felt that our people were backward in taking hold of these principles, but, in his work, he had always found the

people ready to receive help and instruction. One difficulty is that our churches can not be visited as often by teachers of health as might be desired; and very often when these visits are made, so many interests are to be represented that little time can be given to considering this phase of the work. He felt that for years our doctors had perhaps neglected their privileges as instructors. He believed a more thorough campaign of education is needed.*GCB May 16, 1909, page 15.18*

Elder Daniells seconded the remarks of Dr. Leadsworth, and suggested that there were two dangers. One danger is that our evangelical laborers are apt to become so busy with other lines as to neglect the medical work; while the second danger is that our medical men may become so interested in medical work as to forget the foreign missionary work and other phases of the message. He referred to the excellent work done at the Los Angeles camp-meeting last year, in co-operation with other organizations, and felt that this should be extended.*GCB May 16, 1909, page 15.19*

J. A. Burden referred to this work at Los Angeles, and emphasized the importance of laying broad plans for the successful conduct of temperance campaigns in co-operation with agencies already at work. He pointed out the fact that the large temperance rally at the Los Angeles camp-meeting was the logical development of a small work begun in a humble way,—a work that could be undertaken and carried forward successfully in many other places.*GCB May 16, 1909, page 15.20*

Dr. A. A. John desired to make a clear distinction between medical work and medical missionary work. He noted on the program that the medical work had been reserved for the three days following the regular session, and he hoped that the policy would be pursued of devoting the time during this meeting entirely to the medical missionary phase of the work.*GCB May 16, 1909, page 15.21*

Elder R. S. Owen spoke as an educator. He felt that in this department much more should be done in the line of preparing our young people with a moderate amount of medical knowledge.*GCB May 16, 1909, page 15.22*

RELIGIOUS LIBERTY DEPARTMENT

WASe

First Meeting*GCB May 16, 1909, page 15.23*

A good-sized tent, conveniently located, has been set apart for the departmental meetings of the Religious Liberty Bureau. The tent is neatly decorated, and contains a good display of religious liberty charts and maps. A large canvas, with the motto, “Proclaim liberty throughout all the land,” is stretched on top of the tent between the two center poles.*GCB May 16, 1909, page 15.24*

The first meeting of the department was held Friday morning, May 14, at 8 o’clock. The meeting was opened with the singing of the hymn, “O Christian, Awake,” and led in prayer by Elder A. J. Breed. After brief opening remarks by the chairman, Elder K. C. Russell, the meeting was turned into a praise service, in which twenty or more earnest testimonies were borne by workers from different parts of the field, expressing gratitude to God for the glorious principles of truth which he has made known to us, for the many victories gained of late, and the prospects of a strong,

united band of workers to carry forward the work in the conflict yet before us.*GCB May 16, 1909, page 15.25*

The plan for future meetings was outlined, printed programs were distributed, and the chair was asked to appoint the necessary committees. Meetings of the department are to be held each day, excepting Sabbath, at eight o'clock in the morning. It is expected that many questions of interest and importance will come up in these meetings from time to time for consideration.*GCB May 16, 1909, page 15.26*

Bible Study. PRAYING FOR THE HOLY SPIRIT

E. W. FARNSWORTH

May 14, 9:15 A. M.

I most earnestly desire that you all pray that God will bless his Word this morning, and that we may be able to draw from that Word the power which God himself has put into it. Turn to *Luke 18:1*. For what purpose did the Lord give this parable? Some one read it, please.*GCB May 16, 1909, page 15.27*

"And he spake a parable unto them to this end that men ought always to pray, and not to faint."*GCB May 16, 1909, page 15.28*

So this was the point that he had in giving the parable,—always to pray and not to faint. What does faint mean?—To become discouraged. Men ought always to pray, and never to get discouraged. That is the point. God does not want his people to become discouraged. One charge that he brought against the ten spies when they came back from searching out the land was that through their report they discouraged the people. As a result, thousands of the Israelites died in the wilderness. It is a great crime for men to discourage one another, because a discouraged man is a defeated man already.*GCB May 16, 1909, page 15.29*

There is such a thing, brethren, as sinking away into discouragement when one meets difficulties in the conflict; but God has never called his servants to defeat. God calls men to victory, and the Saviour gave this parable to encourage us.*GCB May 16, 1909, page 15.30*

Then comes the illustration, which is very impressive. "There was in a city a judge, which feared not God, neither regarded man." He was indeed a hard case. And who was it that came to see this judge?—"And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary." A poor, helpless widow, with no money to bribe the judge, no friends to influence him. But she was persistent; she came not once nor twice, but she came and stayed and continued to beseech him to avenge her of her adversary, until finally he said within himself, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her test by her continual coming she weary me." She would not take no for an answer, so he finally granted her request.*GCB May 16, 1909, page 15.31*

The lesson in this for us is persistency in prayer. God is not only willing but anxious to avenge his own elect if they cry unto him day and night, and make known their needs. God not only hears prayer, but bless his name, he answers prayer.*GCB May 16, 1909, page 16.1*

The mighty men in God's work, brethren, in all the ages of the past, have been mighty men in prayer. I want you to notice that God answers all who pray to him night and day. Of course the Saviour does not mean by this that we should pray all the time. We know that when God has work to do, prayer will not take the place of it. One time when Joshua was on his face praying, the Lord told him to get up, for there was something to do.*GCB May 16, 1909, page 16.2*

But we know, brethren, that when a man has stormed the citadel of heaven for help when he is in difficulty, some way, he knows not how, God opens the gates, and there is a great current of influence and power that comes into his soul, and suddenly he is out of the difficulty without knowing just how it happened. Most of you have experienced this thing at some time in your lives.*GCB May 16, 1909, page 16.3*

Before I leave this text, there is another expression that I would like to call your attention to. It is in the eighth verse: "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Another translation reads thus: "Nevertheless when the Son of man cometh, shall he find this kind of faith on the earth?" This kind of faith; that is the idea, the kind of faith which the widow manifested, the kind of faith which will not take no for an answer. When Christ comes, will he find that kind of faith on this earth?*GCB May 16, 1909, page 16.4*

Brethren, we are living in a strenuous time, a time when almost everything about us conspires to deprive us of the privilege of prayer and the study of God's Word. I do not know how it is with you, but if there is anything in all my Christian experience that I regret more from day to day than anything else, it is my inability to keep up a constant and continual study of the Word, together with prayer.*GCB May 16, 1909, page 16.5*

I vow to myself almost every day, "Now I will do better to-morrow." I recognize that I am losing ground by my taking so little time for Bible study and for secret prayer. Many of you have a similar experience. You say to yourselves that you will not be robbed of these privileges. But sometimes it seems as if we hardly have time for family worship. We know it is all wrong.*GCB May 16, 1909, page 16.6*

A man does not lose anything by taking time to pray. Yet our lives are so strenuous, there is such an intense pressure in these days of electricity and steam, that somehow we seem to be driven on from day to day and week to week, until it seems that we are robbed of all opportunities for blessed communion with God. Is this your experience? [Voices, Yes.]*GCB May 16, 1909, page 16.7*

Before God, I am determined that it shall be different. What do you say? [Voices, Amen.] I know that the success of my life, my success as a minister of the gospel, will depend upon my communion with God, and upon the measure of power I draw from him. A man without God's blessing may make a showing, he may be able to attract the attention of men, but the crucible of time will sweep away the results of his labor, and it will not be long till there is not left of it a scratch in the sand. The work that stands, the work upon which a man can build permanently, is that which is wrought through the power of God. Nothing can stand except that which is born of prayer and the travail of a man's soul before God.*GCB May 16, 1909, page 16.8*

Let us turn to the third of Luke. There are three of four expressions in this chapter that we will put together. *Verse 21*: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened."*GCB May 16, 1909, page 16.9*

Then when he was baptized, what did he do?—He prayed. And when he prayed, what occurred?—The heavens were opened. That is just what has occurred with you

many times, is it not? It is when we pray that the heaven is opened. This experience was not for Christ alone, it is for others as well. Now let us read the next verse: “And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”*GCB May 16, 1909, page 16.10*

Such a commendation is worth everything. But when was it that the Holy Ghost descended upon him? and when were these words spoken by the Father?—It was when he prayed. May we not receive this assurance just as definitely as Jesus did? A man armed with that assurance when he goes out to fight the battles against the world, the flesh, and the devil, is armed with a power that will bring him certain victory. Let a company of workers go out into the world with that assurance, and there will certainly be seen fruit as a result of their labors.*GCB May 16, 1909, page 16.11*

When the devil came with his temptations to Christ after this experience, he first tried to discredit this assurance. He said to him, “*If* thou be the Son of God.”*GCB May 16, 1909, page 16.12*

Now let us notice two expressions in the fourth chapter. The first verse says: “And Jesus *being full of the Holy Ghost* returned from Jordan, and was led by the Spirit into the wilderness.” At his baptism the Holy Ghost descended upon him as he was praying, and now we read that he was full of the Holy Ghost.*GCB May 16, 1909, page 16.13*

Now let us read the twenty-second verse of this same chapter: “And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.” Then when he was full of the Holy Ghost, what kind of words did he speak?—Gracious words. And how did the people feel about it?—They wondered at it. In the thirty-sixth verse of this fourth chapter, we are told that “they were all amazed, and spake among themselves, saying, What a word is this!”*GCB May 16, 1909, page 16.14*

Let us take these scriptures together. First he was baptized with the Holy Spirit; then we are told that he was “full of the Holy Ghost.” As a result of this experience, the words which he spoke were so gracious that the people all noticed it. They were amazed.*GCB May 16, 1909, page 16.15*

Somehow, brethren, we stop short of the fulness of this experience. When we have gone a certain distance, we become timid. We hesitate; we are not quite sure how far we should go. We have no hesitancy in getting down by the side of a poor sinner, and asking God to forgive his sins. If he is a drunkard or a tobacco-user, we would not hesitate to ask God to free him from these evil habits. We have seen God do this many times. Brethren, when we have gone nine tenths of the distance, let us not stop short of the whole.*GCB May 16, 1909, page 16.16*

I would like to read a paragraph from the “Desire of Ages,” regarding the meaning of this experience through which Christ passed: “The word that was spoken to Jesus at the Jordan, ‘This is my beloved Son, in whom I am well pleased,’ embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. ‘He hath made us accepted in the

Beloved.' The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was shut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every living soul, 'This is my beloved child, in whom I am well please.'"*GCB May 16, 1909, page 16.17*

I fully believe, brethren, that a repetition of that soul hunger, of that hungering and thirsting after God, and that prayer of faith, will bring about experiences akin to that which was seen in Jesus. It was not an experience for him alone, but it was also for all of his followers.*GCB May 16, 1909, page 16.18*

We shall get along with our routine work much more expeditiously if we spend hours every day in prayer to God. May God help us to do this, for Jesus' sake.*GCB May 16, 1909, page 16.19*

Conference Proceedings. FOURTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 14, 10:30 A. M.

Elder G. A. Irwin, chairman. After the usual opening exercises, the delegates having arrived since the last roll-call responded to their names, showing that very nearly all the delegation was present in the meeting. Elder W. G. Kneeland was added to the West Indian Union delegation.*GCB May 16, 1909, page 16.20*

The chairman then called upon the treasurer of the General Conference, I. H. Evans, to present his quadrennial report. The financial statements were placed in the hands of the delegates for study, and the treasurer presented the report as follows:—*GCB May 16, 1909, page 16.21*

GENERAL CONFERENCE TREASURER'S REPORT FOR THE QUADRENNIAL PERIOD

WASe

Jan. 1, 1905, to Dec. 31, 1908

The financial department of our General Conference is one that lies close to the hearts of God's people. The worldwide message which we are giving is one that involves an ever-increasing outlay of means. In the early history of our work, a small sum of money went a long way in paying operating expenses; but with mission stations located in nearly every country in the world; with institutions to be financed in many centers; with workers continually breaking down and being compelled to return to their native land that they may recuperate their strength; and with the new recruits who must be pushed to the front annually, there are heavy demands upon the treasury of the General Conference.*GCB May 16, 1909, page 16.22*

The four years which have passed since the last session of the General Conference have been years of progress and growth in developing our work in the fields operated by the General Conference. Judging from the money received and expended during this period, we must conclude that in receipts this period has been the most successful and progressive of any in the history of our missionary work. Many countries which once were mission fields are now organized, self-supporting, self-operating conferences.*GCB May 16, 1909, page 17.1*

About twenty years ago we had but little work started in Europe. For many years the Mission Board was continually making large appropriations for the upbuilding of our work in that great and populous field. Sometimes it doubtless seemed that we were robbing the home land in order to establish the message in that country. But as we now contemplate the growth and progress of the third angel's message in nearly every nation in Europe, with its rapidly increasing constituency and with its splendid financial showing, who would now complain of the investment required in men and means in starting that work? Not only has the work in Europe become entirely self-supporting, but with an annual appropriation of only $10,000 from the General Conference treasury, the funds supplied by Europe support the work in Iceland, Siberia, Syria, Palestine, Egypt, Algeria, Morocco, and German and British East

Africa. Thus not only does Europe support itself, but it becomes an important factor in financing the great, world-wide work in adjacent territory and in heathen lands.*GCB May 16, 1909, page 17.2*

Many of the delegates at this Conference will have no difficulty in recalling the large demands made upon the General Conference treasury during the nineties in developing our work in Australia. To-day the Australian field has become entirely self-supporting. It not only finances its own work, but it has become a strong factor in supporting the work in other territory than its own. For each of the last two years, $8,500 has been appropriated to the Australasian Union Conference to assist in the mission work which it has undertaken. With this small assistance the Australian field not only supplies the funds for the support of the work in its own territory, but it supervises and finances the work in the Cook Islands, Fiji, Java, New Guinea, Norfolk Island, the Philippine Islands, Pitcairn Island, Samoa, Singapore, the Society Islands, Sumatra, and Tonga, at a total expense of $40,736.21. From these mission fields, Australia anticipates that it will receive in tithes. Sabbath-school, and other offerings, $15,072.66. Adding to this the $8,500 called for on appropriation, we have a total of $23,572.66 which Australia expects to receive from the General Conference and these respective fields, leaving her to raise $17,163.55 for mission fields. Thus it will be seen that the Australasian Union Conference is doing a great work in mission fields outside its own boundaries, and supplies a considerable amount of funds for carrying the message into the dark places of earth.*GCB May 16, 1909, page 17.3*

The Western Canadian Union Conference has called for $9,525.50 for the support of its work, in addition to the money that it will be able to raise during 1909. Those in charge of this Conference believe that by another year, provided they can receive financial help during 1909, they will be able to entirely finance the work in that field.*GCB May 16, 1909, page 17.4*

The Canadian Union Conference should soon be entirely self-supporting, so that its tithes and offerings can go for mission work outside of its own territory. At the present time it is asking appropriations from the General Conference to the amount of $9,356 for the year 1909, which is the largest request for appropriations that it has made during the last four years. But this union conference is rich in strong, sturdy, intelligent people, and will soon join other fields in sustaining its own work.*GCB May 16, 1909, page 17.5*

We look with fond hopes to our work in South America. There we have a rich, fertile country, and an industrious, economical people, who are able to do considerable along financial lines. The Argentine Conference has been more than self-supporting during the last two years. Some of the conferences in Brazil are also doing well. Other territory in South America will, before long, be organized into conferences, and become entirely self-supporting. The South American field has estimated its entire expense for 1909 at $27,072, but it expects to receive from the fields $9,211, so will require an appropriation from the General Conference of only $17,861.*GCB May 16, 1909, page 17.6*

It is most encouraging to see those in charge of the fields where our work has for some time been planted doing their best to become self-supporting, and to reduce to

the lowest possible amount their demands upon the General Conference treasury. However, as the General Conference turns over the control and supervision of the work in these civilized countries to local organizations, it will need to give its attention more directly to the development of our work in what are known as heathen lands. We rather anticipate that in all these great heathen countries the efforts already being made must be multiplied many fold before the truth will reach all the nations, kindreds, tongues, and peoples of the world.*GCB May 16, 1909, page 17.7*

We believe that the future will demonstrate that the General Conference, as such, will put less and less money into the great, civilized countries of the world. We anticipate that the work will become more and more self-reliant, in a financial sense, in these fields, and that they will not only finally reach the self-supporting line, but will become strong supporters of our mission work in the great and needy heathen lands.*GCB May 16, 1909, page 17.8*

By glancing at the detailed financial report of the Treasurer, you will see that the money received and paid out during the quadrennial period has been on the progressive plan. You will note in the Receipts and Disbursements statement for the four years closing with Dec. 31, 1908, that the General Conference received for mission work for the year 1905, $172,948.17; for 1906, $212,296.85; for 1907, $232,956.47; and for 1908, $270,405.96.*GCB May 16, 1909, page 17.9*

During this same period the General Conference paid out, for all lines of mission work under its control, as follows: 1905, $143,796.86; 1906, $163,755.56; 1907, $253,445.74; and in 1908, $272,873.08. Thus you will see that year by year the work carried forward by the General Conference has been rapidly increasing. This necessitates the supplying of a larger stream of funds by the denomination for the maintenance and extension of our work.*GCB May 16, 1909, page 17.10*

You will see by the detailed financial report that, while the funds of the General Conference have increased year by year since the last session of the General Conference, they have not increased in proportion to the expenditures. In the year 1905, the receipts in our foreign mission treasury available for foreign work amounted to $172,948.17; and the expenditures for the year were $143,796.86: while for the year 1908 the receipts for the foreign mission work were $270,405.96, and the expenditures, $272,873.08. In other words, in 1905, the year of our last General Conference, our receipts exceeded our expenditures for mission work by $29,151.31, while the disbursements in 1908 exceeded the receipts for the same period by $2,467.12.*GCB May 16, 1909, page 17.11*

In the fall of 1907 the General Conference Committee considered the propriety of agitating the ten-cent-a-week plan, and trying to secure its general adoption for the support of our mission work. The union conferences took hold of this proposition with great earnestness and loyalty, and nearly all have endeavored to raise money for foreign missions to an amount that would equal ten cents a week *per capita* for their church-membership. Some have done better than others in this effort. Of course there are differences in location and differences in seasons, all of which seriously affect the finances of our people. However, we are not convinced that local, climatic, or financial conditions are the paramount reasons why one conference differs so much from another in the amount of contributions to foreign missions. I would like to

inquire if more does not depend upon the management and officers of the conference than upon the financial conditions surrounding the people.*GCB May 16, 1909, page 17.12*

To illustrate this point: When the $150,000 fund was apportioned among the States, the South resolved that it was not able to pay its full quota. When the delegates assembled to consider this matter in connection with the General Conference Committee, they pledged that they would endeavor to raise as much as $6,000, which was more than a thousand dollars less than the apportionment for that field. Many said, “The South can not raise this money; our people are too poor; they have but limited resources, and they are not able to pay such a large amount.” To the surprise of almost everybody, the South was the first of the union conferences in America to raise its full quota. This is an actual demonstration of what can be done by men who set themselves in a determined way to accomplish a definite result.*GCB May 16, 1909, page 17.13*

We believe that it would be possible for us to more than double our donations to foreign missions if we all, as officers, realized as we should our responsibility to give this message to the*GCB May 16, 1909, page 17.14*

GENERAL CONFERENCE RECEIPTS AND DISBURSEMENT STATEMENT

No Authorcode

For the Year Ending Dec. 31, 1908

	RECEIPTS	DISBURSEMENTS
Cash on hand, Jan. 1, 1908	$ 3,696.47	
Conferences and tract societies	4,240.50	$ 4,366.03
Colored work	9,819.94	5,395.76
Depositors	44,871.80	38,232.83
District of Columbia Conference	3,414.11	6,898,99
Expense		10,920.76
From conferences and individuals for		
support of laborers	12,343.51	
General Conference Association	8,393.91	8,393.91
General Conference Corporation	15,463.00	6,722.02
Orphanage fund	1,634.04	514.44
Loans	535.77	6,144.10
Publishing houses	49,150.86	47,993.01
Religious Liberty Bureau	4,070.34	2,147.21
Specific accounts	32,231.57	26,655.14
$150,000 fund	31,838.48	38,601.20
Thanksgiving fund	14,136.77	13,035.69
Annual offerings	44,692.06	
First-day offerings	16,042.84	
Missions	101,984.15	

Midsummer offerings	9,143.99	
Sabbath-school donations	64,441.06	
Tithe	8,587.39	
Second tithe	4,177.37	
To laborers		61,098.02
To mission fields		193,852.84
Cash on hand, Dec. 31, 1908		13,937.98
	$484,909.93	$484,909.93

STATEMENT OF RECEIPTS AND DISBURSEMENTS OF MISSION FUNDS

No Authorcode

For the Year Ending Dec. 31, 1905

Receipts		
GENERAL FUNDS:—		
Annual offerings	$42,043.95	
First-day offerings	23,924.69	
Midsummer offerings	6,432.57	
General mission fund	33,420.60	
Second tithe	3,773.30	
Sabbath-school donations	32,214.67	
Tithe	7,720.50	
		$149.530.28
FROM CONFERENCES TO SUPPORT LABORERS IN VARIOUS FIELDS:—		
East Michigan Conference	768.70	
Upper Columbia Conference	490.00	
California Conference	1,851.59	
Colorado Conference	400.00	
Iowa Conference	2,188.86	
Kansas Conference	367.42	
Minnesota Conference	676.17	
Nebraska Conference	1,215.72	
New York Conference	609.99	
Ohio Conference	1,951.45	
South Dakota Conference	359.58	
Vermont Conference	569.70	
West Michigan Conference	1,030.00	
Wisconsin Conference	900.00	
		13,379.18
From miscellaneous sources		10,038.71
Total		$172,948.17

Disbursements		
MISSION FIELDS:—		
Bermuda Mission, 1904 audit	$ 2.61	
South American fields, 1904 audit	2,691.75	
South African Union Conference, 1904 audit	1,317.57	
West Indian fields, 1904 audit	1,157.28	
		$ 5,169.21
China Mission	8,356.00	
Canadian Union Conference	4,616.73	
European fields	15,787.64	
India Mission8,	774.76	
Japan Mission	4,629.59	
Mexico Mission	3,045.18	
Polynesian Mission	6,633.01	
South American fields	10,385.31	
South African Union Conference	8,628.91	
Southern Union Conference	6,960.71	
West Indian fields	10,849.28	
West African Mission	1,456.84	
Total for 1905		90,123.96
Forward		$95,293.17
Brought forward		$ 95,293.17
HOME FIELDS:—		
To General Conference employees on 1904 audit	$ 1,006.55	
To General Conference employees on 1905 account	16,019.87	
Total		17,026.42
To General Conference laborers in field, 1904 audit	5,939.55	
To General Conference laborers in field, 1905 account	14,607.33	
Total		20,546.88
MISCELLANEOUS:—		
On emergency calls	1,619.78	
To *Christian Record*	1,749.14	
To General Conference building	2,241.16	
To general expense	5,320.31	
Total		10,930.39
Grand total		$143,796.86

STATEMENT OF RECEIPTS AND DISBURSEMENTS OF MISSION FUNDS

No Authorcode

For the Year Ending Dec. 31, 1906

Receipts		
GENERAL FUNDS:—		
Annual offerings$	40,372.84	
First-day offerings	22,710.33	
Midsummer offerings	12,708.41	
General mission funds	56,258.88	
Second tithe	4,125.01	
Sabbath-school donations	36,180.91	
Tithe	8,003.64	
Total		180,360.02
FROM CONFERENCES TO SUPPORT LABOR-		
ERS IN VARIOUS FIELDS:—		
California Conference	1,914.90	
Colorado Conference	1,900.00	
Indiana Conference	794.37	
Iowa Conference	2,785.51	
Minnesota Conference	165.37	
Nebraska Conference	1,325.57	
New Jersey Conference	165.00	
New York Conference	1,659.70	
Ohio Conference	1,772.68	
Oklahoma Conference	2,222.85	
South Dakota Conference	1,500.94	
Upper Columbia Conference	274.37	
Vermont Conference	650.00	
West Michigan Conference	1,064.00	
Wisconsin Conference	1,348.43	
Total		19,543.69
From miscellaneous sources		12,393.14
Grand total		$212,296.85

Disbursements	
MISSION FIELDS:—	
Australian Union Conference	$6,872.87
China Mission	10,875,46
Canadian Union Conference	4,379.67
European General Conference	13,881.38
India Mission	12,915.18
Japan Mission	6,694.21
Mexico Mission	3,071.31
South American Union Conference	12,623.19
South African Union Conference	9,300.55
Southern Union Conference	6,689.26
West Indian fields	15,178.56

West African field	2,958.64	
Total		105,440.28
HOME FIELDS:—		
To General Conference employees on 1905 audit	3,550.64	
To General Conference employees on 1906 account	17,236.13	
Total		20,786.77
To General Conference laborers in field, 1905 audit	5,541.06	
To General Conference laborers in field, 1906 account	14,946.96	
Total		20,488.02
MISCELLANEOUS:—		
On Emergency calls	3,031.56	
On Christiania Publishing House	6,615.53	
On miscellaneous items	1,500.00	
On expense	5,171.34	
On fifteen per cent fund to G. C. A.	722.06	
Total		17,040.49
Grand total		$163,755.56

STATEMENT OF RECEIPTS AND DISBURSEMENTS OF MISSION FUNDS

No Authorcode

For the Year Ending Dec. 31, 1907

	Receipts	
GENERAL FUNDS:—		
Annual offerings	$ 29,751.50	
First-day offerings	17,342.97	
Midsummer offerings (most of this year's went to $150,000 fund)	462.64	
General mission funds	95,573.31	
Second tithe	4,641.41	
Sabbath-school donations	48,281.68	
Tithe	9,353.44	
Total		205,406.95
FROM CONFERENCES TO SUPPORT LABORERS IN VARIOUS FIELD:—		
California Conference	1,021.82	
Colorado Conference	750.00	

Indiana Conference	200.00	
Iowa Conference	2,738.55	
Nebraska Conference	2,774.50	
New York Conference	482.23	
Ohio Conference	2,666.26	
New Jersey Conference	180.00	
South Dakota Conference	1,254.54	
Vermont Conference	450.00	
Western Washington Conference	1,487.11	
Wisconsin Conference	1,616.00	
West Michigan Conference	1,000.00	
Total		16,621.01
From miscellaneous sources		10,928.51
Grand total		$232,956.47
	Disbursements	
MISSION FIELDS:—		
Australasian Union Conference	$9,070.60	
China Mission	19,439.50	
Canadian Union Conference	7,555.74	
Chesapeake Conference	600.00	
European General Conference	17,318.36	
Greater New York Conference	812.15	
India Mission	16,541.62	
Japan Mission	8,387.04	
Mexico Mission	4,159.21	
South American Union Conference	14,684.08	
South African Union Conference	16,111.40	
Southern Union Conference	10,324.00	
West Indian Union Conference	26,578.27	
West African Mission	3,014.77	
Total		$154,596.74
HOME FIELDS:—		
To General Conference employees on 1906 audit	2,687.89	
To General Conference employees on 1907 account	19,578.09	
Total		22,265.98
To General Conference laborers in the field on 1906 audit	7,450.11	
To General Conference laborers in the field on 1907 account	22,804.22	
Total		30,254.33
MISCELLANEOUS:—		
Emergency calls	2,506.53	
Expense	5,053.68	

On fifteen per cent fund, G. C. C., $10,000; G. C. A., $17,876.54	27,876.54	
On General Conference building	2,658.54	
On miscellaneous accounts	8,233.40	
Total		46,328.69
Grand total		$253,445.74

STATEMENT OF RECEIPTS AND DISBURSEMENTS OF MISSION FUNDS

No Authorcode

For the Year Ending Dec. 31, 1908

	Receipts	
GENERAL FUNDS:—		
Annual offerings	$ 44,692.06	
First-day offerings	16,042.84	
Midsummer offering	9,143.99	
General mission fund	101,984.15	
Second tithe	4,177.37	
Sabbath-school donations	64,441.06	
Tithe	8,587.39	
Thanksgiving fund	1,101.08	
Total forward		$250,169.94
	Brought forward	$250,169.94
FROM CONFERENCES AND INDIVIDUALS TO SUPPORT LABORERS IN VARIOUS FIELDS:—		
California Conference	$ 368.65	
California Conf. from individuals	172.00	
California Conference, Southern	261.00	
Colorado Conference	853.22	
Eastern Colorado Conference	91.00	
Indiana Conference	50.00	
Iowa Conference	3,145.58	
Nebraska Conference	795.21	
Ohio Conference	1,739.69	
Oklahoma Conference	1,720.00	
New Jersey Conference	213.00	
South Dakota Conference	1,529.16	
Vermont Conference	200.00	
Western Washington Conference	30.00	
Texas Conference	5.00	
Lake Union Conference	59.50	
North Dakota Conference	60.00	

Oregon Conference	18.50	
Ontario	436.50	
Individuals	55.50	
Total		11,803.51
From miscellaneous sources		8,432.51
Grand total		$270,405.96
	Disbursements	
MISSION FIELDS:—		
Australasian Union Conference	$ 13,500.00	
Canadian Union Conference	6,691.92	
Chesapeake Conference	1,291.86	
China Mission	22,835.68	
European appropriations	11,899.51	
Greater New York Conference	3,358.57	
Hawaiian Mission	850.00	
India Mission	17,568.58	
Japan Mission	11,687.73	
Mexico Mission	7,576.27	
South African Union Conference	19,205.73	
South American Union Conference	18,849.42	
Southern Union Conference	8,783.47	
Southeastern Union Conference	6,836.44	
Southwestern Union Conference	4,240.38	
Scandinavian appropriation	475.69	
West African Mission	4,409.22	
West Indian Union Conference	23,934.19	
Western Canadian Union Conference	6,529.27	
Total		$190,523.93
HOME FIELDS:—		
To General Conference employees on 1907 audit	2,983.14	
To General Conference employees in 1908 account	23,907.78	
Total		29,890.92
To General Conference laborers in field, 1907 audit	3,777.84	
To General Conference laborers in field on 1908 account	28,904.90	
Total		32,682.74
MISCELLANEOUS:—		
Emergency calls	1,804.26	
Expense	8,356.42	
Fifteen per cent fund	3,200.28	
Miscellaneous accounts	1,414.53	
To Washington (D.C.) Foreign Mission		

Seminary, on Smith will	8,000.00	
Total		22,775.49
Grand total		$272,873.08

QUADRENNIAL COMPARATIVE STATEMENT OF RECEIPTS TO MISSIONS

No Authorcode

Jan. 1, 1905, to Dec. 31, 1908

YEAR				
1905	Annual offerings	$ 42,043.95		
1906	Annual offerings	40,372.84		
1907	Annual offerings	29,751.50		
1908	Annual offerings	44,692.06		
Total			$156,860.35	
1905	First-day offerings	23,924.69		
1906	First-day offerings	22,710.33		
1907	First-day offerings	17,342.97		
1908	First-day offerings	16,042.84		
Total			80,020.83	
	Forward		$236,881.18	
Brought forward			$236,881.18	
1905 Midsummer offerings			$ 6,432.57	
1906 Midsummer offerings			12,708.41	
1907 Midsummer offerings			462.64	
1908 Midsummer offerings			9,143.99	
Total				28,747.61
1905 General mission fund			33,420.60	
1906 General mission fund			56,258.88	
1907 General mission fund			95,573.31	
1908 General mission fund			101,984.15	
Total				287,236.94
1905 Second tithe			3,773.30	
1906 Second tithe			4,125.01	
1907 Second tithe			4,641.41	
1908 Second tithe			4,177.37	
Total				16,717.09
1905 Sabbath-school donations			32,214.67	
1906 Sabbath-school donations			36,180.91	
1907 Sabbath-school donations			48,281.68	
1908 Sabbath-school donations			64,441.06	

Total			181,118.32
1905	Tithe	7,720.50	
1906	Tithe	8,003.64	
1907	Tithe	9,353.44	
1908	Tithe	8,387.39	
Total			33,664.97
1908	Thanksgiving offering	1,101.08	
			1,101.08
Total			$785,467.19
1905	From conferences and individuals for laborers' support	13,379.18	
1906	Same as above	19,543.69	
1907	Same as above	16,621.01	
1908	Same as above	11,803.51	
Total			61,347.39
1905	Form miscellaneous sources	10,038.71	
1906	Form miscellaneous sources	12,393.14	
1907	Form miscellaneous sources	10,928.51	
1908	Form miscellaneous sources	8,432.51	
Total			41,792.87
Grand Total			$888,607.45

QUADRENNIAL COMPARATIVE STATEMENT OF DISBURSEMENTS TO MISSIONS

No Authorcode

Jan. 1, 1905, to Dec. 31, 1908

1905	Bermuda Mission, on 1904 audit	$ 2.61	
	South American fields, 1904 audit	2,691.75	
	South African Union conf. audit	1,317.57	
	West Indian Fields audit	1,157.28	
Total			$ 5,169.21
1905	China Mission	8,356.00	
1906	China Mission	10,875.46	
1907	China Mission	19,439.50	
1908	China Mission	22,835.68	
Total			61,506.64
1905	Australasian field	6,633.01	
1906	Australasian field	6,872.87	
1907	Australasian field	9,070.60	
1908	Australasian field (Singapore property, $5,000)	13,500.00	
Total			36,076.48

1905 Canadian Union Conference	4,616.73	
1906 Canadian Union Conference	4,379.67	
1907 Canadian Union Conference	7,555.74	
1908 Canadian Union Conference	6,691.92	
Total		23,244.06
1907 Chesapeake Conference	600.00	
1908 Chesapeake Conference	1,291.86	
Total		1,891.86
1905 European fields	13,787.64	
1906 European fields	13,881.38	
1907 European fields	17,318.36	
1908 European fields	11,899.51	
Total		58,886.89
Forward		$186,775.14
Brought forward		$186,775.14
1907 Greater New York Conference	$ 812.15	
1908 Greater New York Conference	3,358.57	
Total		4,170.72
1905 India Mission	8,774.76	
1906 India Mission	12,915.18	
1907 India Mission	16,541.62	
1908 India Mission	17,568.58	
Total		55,800.14
1908 Hawaiian Mission		850.00
1905 Japan Mission	4,629.59	
1906 Japan Mission	6,694.21	
1907 Japan Mission	8,387.04	
1908 Japan Mission	11,687.73	
Total		31,398.57
1905 Mexico Mission	3,045.18	
1906 Mexico Mission	3,071.31	
1907 Mexico Mission	4,159.21	
1908 Mexico Mission	7,576.27	
Total		17,851.97
1905 South American Union Conference	10,385.31	
1906 South American Union Conference	12,623.19	
1907 South American Union Conference	14,684.08	
1908 South American Union Conference	18,849.42	
Total		56,542.00
1905 South African Union Conference	8,628.91	
1906 South African Union Conference	9,300.55	
1907 South African Union Conference	6,111.40	
1908 South African Union Conference	19,205.73	
Total		53,246.59
1905 Southern Union Conference	6,960.71	

1906	Southern Union Conference	6,689.26	
1907	Southern Union Conference	10,324.00	
1908	Southern Union Conference	8,783.47	
Total			32,757.44
1905	West Indian Union Conference	10,849.28	
1906	West Indian Union Conference	15,178.56	
1907	West Indian Union Conference	26,578.27	
1908	West Indian Union Conference	23,934.19	
Total			76,540.30
1905	West African Mission	1,456.84	
1906	West African Mission	2,958.64	
1907	West African Mission	3,014.77	
1908	West African Mission	4,409.02	
Total			11,839.27
1908	Southeastern Union Conference		6,836.44
1908	Southwestern Union Conference		4,240.38
1908	Scandinavian appropriation		475.69
1908	Western Canadian Union Conf		6,529.27
	Home Fields		
1905	To General Conference employees, on 1904 audit	1,006.55	
1906	To G. C. employees, on 1905 audit	3,550.64	
1907	To G. C. employees, on 1906 audit	2,687.89	
1908	To G. C. employees, on 1907 audit	2,983.14	
Total			10,228.22
1905	To Gen. Conf. employees on wage	16,019.87	
1906	To Gen. Conf. employees on wage	17,236.13	
1907	To Gen. Conf. employees on wage	19,578.09	
1908	To Gen. Conf. employees on wage	23,907.78	
Total			76,741.87
1905	To General Conference laborers in Field on 1904 wage	5,939.55	
1906	On 1905 wage	5,541.06	
1907	On 1906 wage	7,450.11	
1908	On 1907 wage	3,777.84	
Total			22,708.56
1905	To General Conference laborers in field on wage	14,607.33	
1906	Same as above	14,946.96	
1907	Same as above	22,804.22	
1908	Same as above	28,904.90	
Total			81,263.41
	Forward		$736,795.98
Brought forward		$736,795.98	

1905 On emergency calls	$1,619.78	
1906 On emergency calls	3,031.56	
1907 On emergency calls	2,506.53	
1908 On emergency calls	1,804.26	
Total		8,962.13
1905 On expense	5,320.31	
1906 On expense	5,171.34	
1907 On expense	5,053.68	
1908 On expense	8,356.42	
Total		23,901.75
1905 On General Conference building	2,241.16	
1907 On General Conference building	2,658.54	
Total		4,899.70
1906 On fifteen per cent fund	722.06	
1907 On fifteen per cent fund	27,876.54	
1908 On fifteen per cent fund	3,200.28	
Total		31,798.88
1908 To Washington (D. C.) Foreign Mission Seminary from the Smith will estate (Nebraska)	8,000.00	
1905 To *Christian Record*		1,749.14
1906 Allowed Christiana Publishing House account		6,615.53
1906 Miscellaneous items	1,500.00	
1907 Miscellaneous items	8,233.40	
1908 Miscellaneous items	1,414.53	
Total		11,147.93
Grand total		$833,871.04

QUADRENNIAL RECEIPTS AND DISBURSEMENTS STATEMENT OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

No Authorcode

Jan. 1, 1905, to Dec. 31, 1908

	RECEIPTS	DISBURSEMENTS
Overdraft, Jan. 1, 1905		$ 2,252.16
$100,000 fund	$65,164.52	61,458.23
$150,000 fund	146,837.37	144,704.33
Colored work	32,856.57	27,797.74
Haskell Home	2,750.68	4,265.81
Orphanage fund	7,077.30	6,583.02
Pacific Press relief fund	5,915.80	5,949.31

District of Columbia Conference	29,059.85	31,086.32
Publishing houses	97,895.23	107,859.40
Conferences and tract societies	20,036.14	34,509.51
Depositors	126,260.56	102,363.63
Loans	59,846.55	65,729.28
General Conference		14,066.56
General Conference session,	1905 4,239.82	2,697.95
General Conference Association	45,670.95	96,538.31
General Conference Corporation	17,849.62	16,481.91
Missionary Acre1,	171.21	
Specific accounts	120,368.54	128,694.02
Religious Liberty Bureau	12,286.55	4,071.71
Thanksgiving fund	14,136.77	13,035.69
From conferences and individuals on		
support of laborers	61,347.39	
Annual offerings	156,860.35	
General mission fund	287,236.94	
First-day offerings	80,020.83	
Midsummer offerings	28,747.61	
Sabbath-school donations	181,118.32	
Second tithe	16,717.09	
Tithe	33,664.97	
To expense		23,796.55
To labor and mission fields		747,258.11
Cash on hand, Dec. 31, 1908		13,937.98
Totals	$1,655,137.53	$1,655,137.53

FINANCIAL STATEMENT OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

No Authorcode

For the Year Ending Dec. 31, 1908

Resources		
Cash on hand and in bank$	13,937.98	
Accounts receivable	29,529.38	
Bills receivable	4,899.48	
General Conference library	1,261.05	
Inventories of supplies	2,053.18	
Total		$ 51,681.07
Liabilities		
Trust funds	12,790.21	
Accounts payable	13,493.64	

Deposits	16,493.47	
$150,000 fund	2,133.04	44,910.36
Total		$ 6,770.71

SUMMARY OF MISSION RECEIPTS AND DISBURSEMENTS, 1905 TO 1908

WASe

	RECEIPTS	DISBURSEMENTS
Deficit, Jan. 1, 1905	$ 47,965.50	
1905	$172,948.17	143,796.86
1906	212,296.85	163,755.56
1907	232,956.47	253,445.74
1908	270,405.96	272,873.08
Balance, Dec. 31, 1908 6,770.71		
Totals	$888,607.45	$888,607.45

TAKOMA PARK, WASHINGTON, D. C., I. H. Evans, Feb. 28, 1909.

Treasurer General Conference of Seventh-day Adventists. Takoma Park, Washington, D. C.

DEAR BROTHER: Attached you will please find statements of the Genera Conference which I have made after completing my audit for the year 1908. I have checked the receipts with the letters of remittance, and the disbursements with vouchers and receipted invoices and statements, etc., which are on file, and find that the books have been carefully and correctly kept. The cash on hand agrees with the demands of the cash-book, statement of which I also attach.*GCB May 16, 1909, page 21.1*

In making up these statements, I have endeavored to give you all the detail I thought you would be glad to receive.*GCB May 16, 1909, page 21.2*

All of which I respectfully submit.*GCB May 16, 1909, page 21.3*

Sincerely yours,
E. R. BROWN, *Auditor*.

FINANCIAL STATEMENT OF THE GENERAL CONFERENCE CORPORATION

No Authorcode

For the year ending Dec. 31, 1908

Resources	
INVENTORIES:—	
Takoma real estate	$ 28,887.87
Office fixtures and furnishings	6,301.53

Bills receivable	130,898.89	
General Conference account	10,023.62	
Accrued interest, bills receivable	7,889.54	
General Conference Association account	5,892.88	
Washington Training College1,	351.25	
Southern Publishing Association	378.09	
Cash on hand and in bank	664.82	
Total		$192,288.49
Liabilities		
Bills payable	138,839.52	
Personal accounts (deposits)	8,351.81	
Accrued interest, bills payable	4,487.17	
Total		151,678.50
Net worth, Dec. 31, 1908		$ 40,609.99
Loss and Gain		
LOSSES		
5% office fixtures and furnishings	$ 331.66	
Improvements	122.53	
Expense	122.22	
Total		576.41
GAINS		
Interest	1,610.01	
General Conference Corporation fund	788.15	
Leighton estate	564.45	
Discount	89.15	
Total gains	3,051.76	
Total losses	576.41	
Net gain for year ending Dec. 31, 1908	2,475.35	
Present worth, Jan. 1, 1908	38,134.64	
Net worth, Jan. 1, 1909		$ 40,609.99

GENERAL CONFERENCE CORPORATION COMPARATIVE STATEMENT

WASe

Jan. 1, 1905, present worth	$ 29,214.68	
Dec. 31, 1908, present worth	40,609.99	
Net gain for the four years		$ 11,395.31

TAKOMA PARK, WASHINGTON, D. C.,
I. H. Evans, March 10, 1909.
Treasurer General Conference Corporation,
Takoma Park, Washington, D.C.

DEAR BROTHER: This is to certify that I have examined the books of the General Conference Corporation for a period of one year, ending Dec. 31, 1908, and find that all of the letters of remittance, receipts, vouchers, receipted bills, etc., have been correctly entered, and the cash on hand and in the bank agrees with the balance demanded by the cashbook. I know of no reason why I should not report that your funds have been honestly and carefully handled. *GCB May 16, 1909, page 21.4*

I have again made statements of bills payable and bills receivable, and have figured the accrued interest on the same to the end of the year, thus showing the actual net gain of interest on the notes of the year. The books are neatly kept. *GCB May 16, 1909, page 22.1*

All of which I respectfully submit. *GCB May 16, 1909, page 22.2*

Sincerely yours,
E. R. BROWN, *Auditor*.

FINANCIAL STATEMENT OF THE GENERAL CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

No Authorcode

For the Year Ending Dec. 31, 1908

Resources		
Bills receivable	$57,349.21	
Real estate	5,852.01	
I. H. Evans, trustee	2,757.70	
Sundry accounts receivable	3,251.40	
Total		$ 69,210.32
Liabilities		
Bills payable	55,866.65	
Annuities (Mary A. Terrell)	206.00	
General Conference Corporation	5,892.88	
Sundry account payable	2,306.49	
Total		64,272.02
Present worth, Dec. 31, 1908		$ 4,938.30
Loss and Gain		
LOSSES		
Interest	$2,162.61	
Expense	65.53	
General Conference account	44.92	
Taxes	27.54	
Total	2,300.60	
GAINS		
General Conference Association fund	2,700.28	

Claremont Sanitarium	19.57	
Total gain	2,719.85	
Total loss	2,300.60	
Net gain	419.25	
Present worth, Jan. 1, 1908	4,519.05	
Net worth, Jan. 1, 1909		4,938.30

GENERAL CONFERENCE ASSOCIATION COMPARATIVE STATEMENT

WASe

Jan. 1, 1905, net insolvency	$ 18,454.54	
Dec. 31, 1908, present worth	4,938.30	
Net gain for the four years		23,392.84

I. H. Evans,
Treasurer General Conference Association,
Takoma Park, Washington, D.C.

DEAR BROTHER: I hand you herewith financial statement of the Genera Conference Association of the Seventh-day Adventists, after completing my examination of the books up to Dec. 31, 1908. I have checked all the journal entries representing the business for the year 1908, and find that everything has been correctly entered in the books.*GCB May 16, 1909, page 22.3*

I am attaching a detailed statement of the bills payable account, which agrees with the bills payable register. The books are in balance and neatly kept.*GCB May 16, 1909, page 22.4*

All of which I respectfully submit.*GCB May 16, 1909, page 22.5*

Sincerely yours,
E. R. BROWN, *Auditor*.

STATEMENT OF THE $150,000 FUND

WASe

Showing the Amount Due and Overpaid to the Various Enterprises up to May 1, 1909

Total receipts to date	$148,512.06
APPORTIONMENTS MADE AND DISBURSEMENTS ON SAME: —	
Amount due Southern Union Conference	$ 50,000.00
Amount received by them to date	50,000.00
Amount due Washington (D. C.) Sanitarium Association, 50%	49,173.84

Amount received by them to date	48,631.84	
Balance due them		$ 542.00
Amount due Pacific Press Pub. Co., 20%	19,669.54	
Amount received by them to date	19,452.73	
Balance due them		216.81
Amount due Review and Herald, 10%	9,834.77	
Amount received by them to date	9,726.37	
Balance due them		108.40
Amount due British school, 10%	9,834.77	
Amount received by them to date	9,726.37	
Balance due them		108.40
Amount due Williamsdale Academy, 2%	1,966.95	
Amount received by them to date	2,024.50	
Balance overdrawn	57.55	
Amount due Skodsborg Sanitarium, 2%	1,966.95	
Amount received by them to date	1,945.27	
Balance due them		21.68
Amount due West Indian school, 4%	3,933.90	
Amount received by them to date	4,000.00	
Balance overdrawn	66.10	
Amount due Chilean press, 2%	1,966.95	
Amount received by them to date	2,000.00	
Balance overdrawn	33.05	
Totals	$156.70	$997.29
Balance on hand		$840.59

I. H. EVANS, *Treasurer*.

TREASURER'S REPORT

world. It must be patent to all here to-day that it is not possible for the officers of the General Conference to give attention to the numerous demands made upon it, and at the same time to be the sole agent, or responsible factor, in gathering sufficient funds with which to prosecute our work. The union, State, and General Conference officers should be a unit in working up the funds for mission work. Union and local conference presidents, secretaries, and treasurers, the ministry, and even the laity, are as much a component part of the General Conference work and constituency, and are as responsible for the progress and development of the work in the great, needy fields, though perhaps not so directly, as the officers of the General Conference itself. Does it not appeal to you that there must be a great responsibility upon the ministry, upon every conference officer, and upon all who are officially connected in any way with our general administrative work, to do our utmost to increase the funds for foreign mission work?*GCB May 16, 1909, page 23.1*

According to the money received at our office during the year 1908, the people of the United States and Canada donated to foreign mission work $3.52 a member. It is not possible that these gifts impoverish our people. We must shut our eyes to all that is written in the Inspired Book, we must close our hearts to God's precious promises to his people, and throw away our whole experience of the past, if we believe that the

giving of means to the cause of God impoverishes God's people. In a land of such prosperity as that in which we live, $3.52 *per capita* is but a small part of the funds that should be contributed by this people for the advancement of the Lord's work in other lands. Had the Mission Board received during the year 1908 the full quota of ten cents a week a member, there would have been an inflow into the treasury, over that which was received, of $106,445.12. Should we not rally at this Conference, and go home with the determination that 1909 will see the full amount of ten cents a week contributed from our people to the work in foreign fields?*GCB May 16, 1909, page 23.2*

You will notice in our detailed financial report a Receipts and Disbursements statement for each year during the quadrennial term. The General Conference received, during those four years, as follows: On annual offerings, $156,860.35; First-day offerings, $80,020.83; midsummer offerings, $28,747.61; general mission fund, $287,236.94; on second tithes. $16,717.09; Sabbath-school donations, $181,118.32; tithes, $33,664.97; Thanksgiving offerings, $1,101.08; from conferences and individuals for laborers' support, $13,379.18; from miscellaneous sources, $41,792.87; making a grand total of $888,607.45.*GCB May 16, 1909, page 23.3*

We also submit to you a quadrennial comparative statement of disbursements to missions for each year. From this it will be seen that we have paid during the year 1905 to various mission stations on previous audits, $5,169.21; to the China Mission during the four years since our last General Conference, $61,506.64; to the Australasian field, $36,076.48; to the Canadian Union Conference, $23,244.06; to the Chesapeake Conference, $1,891.96; New York Conference, $4,170.72; India Mission, $55,800.14; Hawaiian Mission, $850; Japan, $31,398.57; Mexican Mission, $17,851.97; South American Union Conference, $56,542; South African Union Conference, $53,246.59; Southern Union Conference, $32,757.44; West Indian Union Conference, $76,540.30; West African Mission, $11,839.27; in the Home Fields, to the General Conference employees, on traveling expenses and wages, $86,970.09; General Conference laborers in the field, $103,971.97; on emergency calls, such as people who have been sick and had to have help, or widows whose husbands have died in the field and required financial assistance, $8,962.13; on expenses, such as postage, stationery, etc., $23,901.75; on the General Conference building, $4,899.70; on the fifteen per cent fund, which money was voted at the last General Conference to be paid to the General Conference Corporation and Association for the payment of its outstanding debts, $31,798.88; to the Foreign Mission Seminary, from the Smith estate, $8,000; to the *Christian Record,* $1,749.14; allowed on the Christiania Publishing House account, $6,615.53; on miscellaneous items, $11,147.93, making a total of $833,871.04.*GCB May 16, 1909, page 23.4*

We also submit to you a financial statement of the resources and liabilities of the General Conference on Dec. 31, 1908, which shows a credit to the General Conference of $6,770.71.*GCB May 16, 1909, page 23.5*

We also submit to you a comparative statement of the finances of the General Conference, beginning with Jan. 1, 1905, and terminating Dec. 31, 1908. By this you will see that the General Conference had a deficit, Jan. 1, 1905, of $47,965.50. During this quadrennial period the General Conference has gained $54,736.21,

wiping out the deficit of $47,965.50, and giving the General Conference a credit of $6,770.71.*GCB May 16, 1909, page 23.6*

During this Conference we shall be compelled to seriously consider our financial responsibilities, and perhaps to revise some of our plans, but we do not want to retrench a single cent in our outlay for the advancement of the message. There must be an ever-increasing demand for men and means to carry forward our work. There certainly will ever be, until the close of probation, a widening field and a multiplying need. Therefore there must be larger offerings and a greater source of income until the work closes. When you consider for a moment the resources of the General Conference, you find that they are relatively nothing. The General Conference exists without a dollar of working capital, save the loyalty and support given to it by the people of this denomination. The territory belonging to the General Conference, and under its direct control, is what is known as mission territory. At the present time most of this territory consists of the dark, heathen lands of the world. It is the benighted regions where poverty reigns, where heathenism has ruled for centuries. To-day the General Conference does not have under its direct control any territory among the leading civilized nations of the world. The territory which it occupies, and over which it exercises supervision, is largely heathen lands, where we can not expect that the people who come to the truth will be any great strength to the denomination policy of the General Conference that the contributions in tithes and offerings from the natives who accept the truth in these heathen lands shall ultimately support the native workers; but in starting the work, of course this can not be done. No inconsiderable sums of money will have to be expended in these fields before there will be a sufficient constituency to support any large number of native workers. At the present time in China, Japan, Korea, India, and Africa, the tithes and offerings from the brethren who have accepted the truth in these fields is nowhere near sufficient to support our corps of native workers. However, we all hope that the future will see great changes in this respect. Schools must be established in all these lands, where natives can be educated and trained to go out and preach the gospel. Funds should be appropriated for schools in China and other foreign fields among the heathen nations of the earth for training native workers, who will be enabled thereby to go out and preach the message. Sanitarium work should also be started in these heathen lands. Never were there such opportunities for our medical work as in the benighted regions of the earth at the present time.*GCB May 16, 1909, page 23.7*

Literature must also be prepared and largely circulated in all these countries. The crying need in all the darkened regions is for the printed page in simple form, teaching the truths of the message. Printing plants must be established, and a great army of workers must circulate the message-laden pages of truth.*GCB May 16, 1909, page 23.8*

This Conference ought to give careful thought and study to the financial needs of our work in heathen lands, and to devise some plans whereby the mission treasury shall have sufficient funds with which to support a stronger corps of workers in all these fields than we are now able to maintain. It is impossible for the General Conference to carry this work without additional resources. As we scan the world-wide field, we say, “Where will the money come from to place another worker in a single field?” This Conference, and you, my brethren, as delegates, must take up this financial responsibility, and consider what shall be done to further make it possible for

advance moves to be made in these heathen lands. We ask you to study carefully the financial report, so that you will be intelligent in regard to the receipts and expenditures of the General Conference, and be able to lay such plans at this meeting as will tend to speedily advance the cause of God.*GCB May 16, 1909, page 23.9*

A. G. Daniells: This is a wonderfully encouraging report. It is very voluminous, and I am sure many of us will wish to refer to it at a later date during this meeting.*GCB May 16, 1909, page 23.10*

On motion, the treasurer's report, with the accompanying auditor's report, was adopted unanimously. The meeting adjourned.*GCB May 16, 1909, page 23.11*

G. A. IRWIN, *Chairman,*
W. A. SPICER, *Secretary*.

FIFTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 14, 3 P. M.

The fifth meeting of the Conference was called at 3 P. M., May 14, G. A. Irwin in the chair. Prayer was offered by J. H. Schilling.*GCB May 16, 1909, page 23.12*

The chairman stated that the General Conference Committee had not finished its work of nominating the standing committees of the Conference, as voted last evening, but that they were ready to submit a partial report. In studying the general needs of the Conference work, the committee had thought to suggest a large number of names to serve on these standing committees of the session; and instead of having separate committees on plans and resolutions and finance, as usually done, it was deemed advisable to merge these two in one representative committee on Plans and Finance. The reading of the partial report was called for, and presented as follows:—*GCB May 16, 1909, page 24.1*

"Your committee asked to nominate the standing committees for this session, respectfully make the following partial report:—*GCB May 16, 1909, page 24.2*

"Committee on Nominations: O. A. Olsen (chairman), M. L. Andreasen, E. K. Slade, E. E. Andross, Chas. Thompson, W. B. White, H. H. Burkholder, M. N. Campbell, H F. Schuberth, Daniel Isaak, F. W. Spies, J. V. Willson, H. H. Dexter, S. F. Svensson, W. J. Fitzgerald, J. B. Beckner, W. A. Westworth, A. J. Haysmer, C. Santee, H. S. Shaw, Wm. Guthrie, J. N. Anderson.*GCB May 16, 1909, page 24.3*

"Committee on Plans and Finance: I. H. Evans (chairman), J. E. Fulton, J. M. Johanson, F. W. Field, W. R. Smith, H. J. Edmed, A. C. Selmon, G. W. Caviness, W. Ising, H. H. Votaw, D. C. Babcock, F. Griggs, W. A. Ruble, M. E. Kern, E. R. Palmer, G. B. Thompson, G. A. Irwin, K. C. Russell, J. T. Boettcher, L. P. Tieche, J. C. Raft, W. C. Sisley, J. H. Schilling, J. W. Westphal, U. Bender, L. R. Conradi, C. F. McVagh, H. W. Cottrell, Allen Moon, R. A. Underwood, W. C. White, C. W. Irwin, E. T. Russell, G. W. Reaser, A. T. Robinson, J. H. Morrison."*GCB May 16, 1909, page 24.4*

The report was adopted.*GCB May 16, 1909, page 24.5*

Following the adoption of this partial report, the chairman called on the delegates from the German Union to speak for their great field. The union president, H. F. Schuberth, led, as follows:—*GCB May 16, 1909, page 24.6*

THE LAST FOUR YEARS IN THE GERMAN UNION

WASe

At the beginning of 1905 the German Union Conference consisted of the German, Russian, and Austria-Hungarian empires, together with the Balkan States, Holland and Flemish Belgium, German Switzerland, and German East Africa, with a population of something like 275,000,000. In Germany there are five conferences,

with a membership of 3,434. One conference and three mission fields were in Russia, with 2,033 members. In the German-Swiss Conference there were 386 members. The Austrian and Hungarian missions contained 275 members. There were 99 members in the Holland and Flemish Belgium Mission. The Balkans contained 73 members. German East Africa, which we opened in 1903, but which is now operated by the General Conference, had five members. In all, there were 6,297 brethren and sisters in the German Union.*GCB May 16, 1909, page 24.7*

Owing to the unmerited grace of God, who has blessed our efforts far beyond our sanguine hopes during the last four years, we have been able to baptize 6,508 and receive 1,138 by vote, giving us a total of 7,646 new members. Our tithe was $311,893; Sabbath-school offerings, all of which went to missions, $25,132; weekly donations, $12,240; annual offerings, $18,305; book sales, $400,431.*GCB May 16, 1909, page 24.8*

Liberty was granted us in Russia, and the work so developed that we were able to set off the Russian Union Conference, with 2,500 members, in the autumn of 1907. We have also been able to organize five local conferences: The German Union District (1905), with 375 members; in 1907 the North German, Silesian, and Hungarian, with a membership of 450, 365, and 414, respectively; last year, the kingdom of Saxony was organized into a conference of 400 members. To-day each of the twelve local conferences in our union, with the exception of Hungary, pays a first and a second tithe to the support of the German Union mission fields—and that in spite of the burden resting upon them to carry the light to the millions within their own territory. Indeed, these local conferences were not satisfied to give only their first and second tithe to the union, but at their local sessions the past winter, they gave from their meager surplus, $2,500 toward opening the work in Galicia and Austria and Servia. We believe that the approval of God rests upon a cheerful giver, and that he blesses a liberal policy on the part of conferences as well as individual cases, and he has strengthened this faith on our part, by the success he has granted our labors.*GCB May 16, 1909, page 24.9*

Dec. 31, 1908, our union membership was 8,521. Of these 7,040 were in Germany. As Russia was a part of the German Union for three fourths of the term, it might not be out of place to state that there were 11,598 believers in these two fields in 1908, showing for the two unions a net gain of 5,301 against 8,512 received in the four years. Thus we lost thirty-eight per cent of those who accepted the message during that time. In 1901 the German-Russian Union membership was 3,827, so that the last seven years have witnessed an annual average growth of 1,110 members, in these two great unions.*GCB May 16, 1909, page 24.10*

All classes of society are coming to learn of our truth and principles. The manner in which the law of God has been honored by young men in the military service, where one true disciple of Christ has been condemned to imprisonment till 1914 because of his strict integrity in the observance of the fourth commandment, has done much to give publicity to the third angel's message. Three of our members are countesses; one of our Bible workers was formerly a court musician; a sister is employed at the court in Rumania; the German Prime Minister recently purchased several of our books; the crown prince bought "Ministry of Healing;" and the German empress accepted as a gift a specially bound copy of "Christ's Object Lessons," several years

ago.*GCB May 16, 1909, page 24.11*

The message is accepted by all nationalities. For example, in Bucharest, there is a church of 106 members, representing 12 nationalities. Until we secure a foothold, much of the work in these mission fields must be done through an interpreter, and this hampers our movements greatly. We do our best to secure native young men, who speak these tongues, and educate them as laborers. In the union the following languages are represented; German, French, Dutch, Hungarian, Servian, Rumanian, Slovakian, Danish, Polish, Bohemian, Lithuanian, Bulgarian, Croatian, and Wendic—fourteen in all. The special providence of God is opening the way for our work in Austria, and his intervention in behalf of liberty for our work in Bavaria will be related to you by the delegates from those fields.*GCB May 16, 1909, page 24.12*

I would like to mention a new departure in our field efforts in the union; for a time it seemed rather a question as to whether it would be advisable for us to attempt holding tent-meetings in the German empire; but we made the attempt, and the experiment has proved successful. Eleven tents are in operation in our territory this summer. We thank the friends in America who have taken an active part in supplying tents for our fields.*GCB May 16, 1909, page 24.13*

You will remember that the German Union is one of the youngest of our fields, and you will therefore not be surprised when I state that there is plenty of unentered territory before us. Last autumn we began labors in Croatia. We are now entering Servia and Galicia. We are especially anxious to see all our mission territory developed. As a union, we were willing to give our Sabbath-school, First day, and annual offerings to the General Conference, beginning with Jan. 1, 1908; but we thus cut down our annual income by over $15,000, although we do not ask any appropriation from American funds to assist in evangelizing the seventy-two and one-half millions in our dependent fields, to say nothing of the burden resting upon the 7,500 members dwelling in the organized self-supporting conferences to warn the sixty-three and one-half millions of people within their own borders, many hundreds of thousands of whom have not yet even heard of the speedy return of the Lord. This burden of responsibility does not rest lightly upon our shoulders; but we are very glad to have a part in carrying the load. We feel grateful that in years gone by God put it into the hearts of our American brethren to give of their men and money to start the work in the German empire, and we wish to do our part in passing the glad tidings along.*GCB May 16, 1909, page 24.14*

In the union there are a number of institutions. The Hamburg Publishing House issues literature in eighteen languages. In Friedensau we have the Industrial School, with an enrollment of 140; the sanitarium, with a patronage of 340 patients a year; the Old People's Home, which will accommodate 60 inmates. The food factory and mill enjoy sales amounting to $25,000 annually. We have invested in the German Union $371,555, of which $244,692 is paid-up capital. We are also conducting successful ship missions in Hamburg and Rotterdam. We are grateful for the help that has come to us through the sale of "Christ's Object Lessons" and "Ministry of Healing."*GCB May 16, 1909, page 24.15*

In the union 200 evangelical laborers and 300 canvassers are at work, doing what they can to push the triumphs of the gospel message among the 136,000,000 of

people in the German Union territory. We are also called upon for workers to assist Russia, German East Africa, Brazil, the Levant field, and the Dutch East Indies. We take pleasure in answering these calls just as far as we can; for we earnestly wish to be accounted faithful, with you, in having done our part to speedily accomplish the work of carrying the glad news of Jesus' soon coming to all the world in this generation. To that end we request you to pray for us, and to remember us in sympathy and true brotherly love in all time to come, as we shall you. When we think of the West, the East, the South, the North, the Middle-German and Prussian, the Rhenish, the Swiss German, and the Hungarian conferences, together with the German Union district, and the Austrian, the Holland and Flemish Belgium, the Balkan, the Galacian, and the Adriatic missions; and when we remember the great odds that confront us in many of these lands, we do feel our insufficiency, and our great need of the power of the Spirit of God, to do well what he expects of us. Therefore, our hope and desire at this meeting is to secure that outpouring of the Holy Spirit which will enable us to go forth to labor in these hard but promising fields with far greater success than we have ever realized before.*GCB May 16, 1909, page 24.16*

Elder Schuberth called upon the vice-president of the union, J. H. Schilling, to report for the local conference of which he has charge:*GCB May 16, 1909, page 25.1*

SOUTH GERMAN CONFERENCE

WASe

I bring greetings to the General Conference from Southern Germany.*GCB May 16, 1909, page 25.2*

The South German Conference was organized in 1902, with a membership of about three hundred. The territory includes the kingdom of Bavaria and Wurtemberg, the grand duchies of Baden and Luxembourg, and the provinces of Alsace-Lorraine and Hohenzollern, a territory as large as Pennsylvania and New Jersey, with a population of over thirteen millions. Our present membership is 1,040 persons, ninety-one of whom were received last quarter. Had it not been that we have just turned Hessia over to the West German Conference, our membership would now be more than 1,100.*GCB May 16, 1909, page 25.3*

The Tithe*GCB May 16, 1909, page 25.4*

The gain in tithe the past four years has been from $6,322 in 1905 to $11,500 in 1908, or an average gain of $1,300 annually. During this period we received a tithe of $37,000 and $6,800 in other offerings.*GCB May 16, 1909, page 25.5*

Circulation of Literature*GCB May 16, 1909, page 25.6*

We are especially thankful for the blessing of the Lord granted to our faithful workers in the circulation of our literature. Our canvassers' sales amounted to $20,000 last year. There has also been good progress made in the activity of our missionary societies, whose earnings were $9,300 in 1908.*GCB May 16, 1909, page 25.7*

Religious Liberty*GCB May 16, 1909, page 25.8*

Until two years ago our brethren in Bavaria were fined from 25 to 50 marks each for attending our meetings, and we had to baptize our converts in secret. After repeated appeals to the government, religious liberty was granted us, and we became an acknowledged private church association, with the privilege of holding property, and of preaching freely everywhere in Bavaria, without even asking permission from the authorities.*GCB May 16, 1909, page 25.9*

Although two years ago the conducting of meetings in Alsace-Lorraine, which is extremely Catholic, was accomplished under the greatest difficulties, yet now the Lord has so wonderfully cleared the way for us that our workers can open a series of lectures anywhere without hindrance. A company was started about a year and a half ago in Strassburg, the chief city in Alsace; and since then it has increased to a church of forty-four members. In addition to this we have organized a company in Muhlhausen, the second city in Alsace, and according to the last report of our worker, there seems to be an extraordinary interest existing, which fills us with hope for a good increase during this quarter.*GCB May 16, 1909, page 25.10*

In Metz, Lorraine, the work was also started about a year and a half ago; and notwithstanding the fact that Catholicism reigns as supremely there as in many other cities in Europe, the Lord has prospered our work, and we have now a church of some thirty members in that place. This we consider remarkable, especially when we think of the darkness existing in the hearts of the people.*GCB May 16, 1909, page 25.11*

In the small principality of Luxembourg, which is also a part of our conference but not a part of the German empire, we also succeeded in starting our work. At first we thought that an entrance into this territory was an impossibility, because our canvassing work is absolutely forbidden, and the existence of a new sect, as they say, is not tolerated. Notwithstanding this fact, our worker succeeded in receiving full permission from the highest government authorities to conduct meetings. In his last report he wrote that he expected to organize a company of believers in this quarter. This shows that God is going on before in these Catholic communities, and opens the darkest hearts to the bright light of our glorious message.*GCB May 16, 1909, page 25.12*

In Wurzburg, a city of about 70,000 inhabitants, with, as one might say, an image in every house and on every important corner of the streets, our work has prospered in a marked manner. With only five months' work we organized a church of 28 members.*GCB May 16, 1909, page 25.13*

At present we have 6 ministers, 4 licentiates, 8 Bible workers, and 2 missionary colporteurs, with about 35 canvassers. Although we have entered most of the leading cities of our field, such as Nuremberg, Munich, Stuttgart, Mannheim, Augsburg, and Strassburg, and have well organized and large churches in them, yet we feel that we have but begun our efforts. We are determined to press forward with greater vigor and energy in the future. To the end that we may be able to carry out this resolution, we request our brethren and friends to remember our work and workers at the throne of grace.*GCB May 16, 1909, page 25.14*

Next, Brother Oblander spoke for the German-speaking portion of Switzerland: —*GCB May 16, 1909, page 25.15*

THE GERMAN SWISS CONFERENCE

WASe

The field which I represent consists of the seventeen cantons of Switzerland where the German language is mostly spoken, with a population of 2,500,000. This field is the smallest in comparison with the other fields in the German Union; but we are glad to know that we can claim the precious promise in the book of *Zechariah 13:7*: "And I will turn mine hand upon the little ones."*GCB May 16, 1909, page 25.16*

Switzerland is one of the most beautiful spots in our world. When we look at its majestic mountains, with their silvery heads, they seem to speak to us of the mighty power and the infinite love of God manifested in Christ Jesus. Switzerland is also the cradle of the work of the third angel's message in Europe.*GCB May 16, 1909, page 25.17*

This was originally a part of the French field, but, later, owing to its language relationship to the German Union, it was, after thorough consideration, joined to the German Union.*GCB May 16, 1909, page 25.18*

We can not report such great figures, perhaps, as other conferences, but we are glad to know that the Lord does not look so much for quantity as he does for quality. During the year 1908, we had only three ordained ministers, one licentiate, and four Bible workers. Yet by the blessing of the Lord, we were able to add 182 members.*GCB May 16, 1909, page 25.19*

We have now twelve churches and six companies, with a membership of 500. The first quarter of 1909 we baptized 32, twenty of whom accepted the truth at Zurich, where we held a series of lectures last winter. Our church at Basel has a membership of 100. In Zurich the church has grown from 70 to 132 in the last two years. The tithe in 1907 was $3,992, and in 1908, $5,041.*GCB May 16, 1909, page 25.20*

The canvassing work is also doing very well, although our canvassers meet many difficulties. One brother was put in prison three days in Luzerne because he sold one little tract that he had not named in his list that was endorsed by the officials. Our canvassers have to have a license from the state or districts. The confederational license costs $32 a year, and the district license costs from $1 to $16 a month.*GCB May 16, 1909, page 25.21*

The Lord has greatly blessed his work in this field, and we trust in his help for the future. We desire to consecrate ourselves anew to him. Remember us in your prayers.*GCB May 16, 1909, page 25.22*

At this point a choir of the German delegates sang a hymn in German, entitled. "Honor to the Lord."*GCB May 16, 1909, page 25.23*

The Conference next listened to the president of the East German field, G. W. Schubert, who begged to be excused for not speaking English plainly in this, his first report in that language. He presented, however, in good English, the following report: —*GCB May 16, 1909, page 25.24*

THE EAST GERMAN CONFERENCE

WASe

The field which I represent is the East German Conference. It includes the Prussian provinces of Brandenburg and Pomerania. In the province of Brandenburg is situated the city of Berlin, the capital of the kingdom of Prussia and of the German empire. The conference has a population of about 7,300,000 inhabitants, three millions of whom belong to Greater Berlin.*GCB May 16, 1909, page 25.25*

This field was organized in 1901, at the time when the German Union Conference was organized. The East German Conference is, therefore, one of the oldest in the German Union Conference, and it is the mother of three other flourishing conferences; namely, the Prussian Conference, which was separated from it in 1903; the Silesian Conference, organized in 1907; and the Saxon Conference, organized in 1908. It is that part of the German Union Conference in which growth has been most marked, and the work has gone forward most rapidly.*GCB May 16, 1909, page 25.26*

The East German Conference now has thirty-seven churches and companies, with 1,073 members. Of these twenty-one are completely organized churches. During last year there were baptized and added three hundred souls. The tithe amounted to $12,962; and offerings to $1,904. We pay two tithes to the German Union Conference, and in 1908 we donated $500 for the Friedensau School building and to the Austrian missions. The total number of workers is twenty-three, four ordained ministers, four licentiates, and fifteen Bible workers. Last year twenty-eight canvassers sold $10,030 worth of publications.*GCB May 16, 1909, page 26.1*

On the whole the lectures of our workers were well attended, and the message is progressing favorably in every way. Berlin, with its surrounding suburbs, is a large field of itself. We should have at least twenty workers here, but at present there are only eight workers in that city. Here we have seven churches, with a membership of about 600. The last new place we entered was Berlin-Schonenberg, where in one year and a half we baptized about one hundred persons. One hundred and sixty-eight were added to the Berlin churches last year,—the best results we ever achieved. Last winter we met rather bitter opposition from the state church in one of the Berlin suburbs; several large meetings were held, and they were attended by nearly one thousand people at one time. Our adversaries reproached us as being dangerous to the state, but they recalled this when an energetic reply and explanation of our principles had been made. The government watches the growth of the work with a keen interest, and we have been visited by an official of the police twice during the year. He inquired about our entire organization, and showed a lively interest in the meeting which our leading brethren held at Gland. On this occasion I learned that our church paper, *Zions-Wachter,* is being read by the government in Berlin, and the official requested me to give him some copies, in which the resolutions of the Gland meeting had been printed. We take pains to do our best to destroy the prejudice that comes up through the experiences we have in the military and school questions.*GCB May 16, 1909, page 26.2*

We rejoice at having a part in the work of God in the last message, and our wish and desire is to assist in perfect harmony and closest union the advancement of the work

of the great threefold message of God throughout the whole earth. We hope that this General Conference will contribute toward this, so that these wishes on the part of all may be realized.*GCB May 16, 1909, page 26.3*

Next, the special district territory of the German Union was spoken for by O. Luepke, principal of the Friedensau Training College. This is the district around Friedensau, where several union institutions are located. He said:—*GCB May 16, 1909, page 26.4*

THE FRIEDENSAU INSTITUTIONS

WASe

Our Friedensau institutions have been built up one by one. We bought the land in the fall of 1899. At that time we built a food factory, and a school was opened in temporary quarters. In 1901 the sanitarium was opened, and in 1907 the Old People's Home was finished. Of the necessary dwellings, business offices, power house, steam laundry, disinfector, farm houses, irrigation, sewerage, etc., I do not intend to give details, even though considerable capital is invested in them. The entire outfit is owned by the German Union. Since, as a denomination, we are not recognized in various states, especially in Prussia, we can not hold property. A society under the name Deutcher Verein fuer Gesundheitspflege (German Society for the Promulgation of Health-reform), has been organized, which is able to hold property for us.*GCB May 16, 1909, page 26.5*

The value of the real estate has risen from the original purchasing price of $12,000 to nearly $250,000. The school has $30,000 invested, and the sanitarium $31,000. The annual sales in our food factory have grown from $17,000 in 1902 to $32,000 in 1908. Our income in the sanitarium rose from $9,000 to nearly $18,000. The annual net gain of the entire investment rose from $1,000 to $6,000. However, we do not consider the school to be a money-making concern, nor can the Old People's Home be thus regarded. Looking at the financial development of our institutions, we can only say that the Lord has been with us.*GCB May 16, 1909, page 26.6*

The Old People's Home*GCB May 16, 1909, page 26.7*

A suitable building has been erected to accommodate sixty aged people. At present only one third of the rooms are occupied. Beds are reserved for any of our workers who are ill and in need of rest. The building was erected by the liberal contributions of all our conferences conferences to the German Union, which also assumed the financial responsibility of all the inmates whom they recommend to the institution. A part of the inmates have given legacies, the interest of which supports them as long as they live, and after their death, the money is to go to the institution.*GCB May 16, 1909, page 26.8*

The Sanitarium*GCB May 16, 1909, page 26.9*

The patronage of the sanitarium has been on the increase from the start. We are especially pleased to see our winter patronage growing nicely. The Lord has favored us with some influential patrons, and this has made a good impression on the government officials. Hundreds have found physical help. About forty have accepted

this precious truth at the sanitarium.*GCB May 16, 1909, page 26.10*

The sanitarium has sent out workers to the various large cities to open up medical missionary work. These laborers have been under the immediate direction of the institution. Not only have they received their practical education there, but they have been paid from their own earnings. During the first seven years we had only one physician. Since 1907 we have had two, one who has completed his education in Germany, and a German lady physician trained in America.*GCB May 16, 1909, page 26.11*

Our Industrial School*GCB May 16, 1909, page 26.12*

From the beginning it has been our aim to make this institution a missionary industrial school. Aside from the manual training in the garden, on the farm, in the factory, and in the domestic department, we especially educate our students for the ministry and medical missionary work. We have no normal department in Friedensau, because we are not permitted to conduct church-schools in the German Empire. All children are compelled by law to attend public or state schools until their fifteenth year. Nor do we have a commercial department, since the schools in Germany are of such a nature that we receive enough people educated in this line to supply the needs of the cause, or we can train them in our business offices.*GCB May 16, 1909, page 26.13*

Our school had a very small beginning, starting with only seven students in 1899, this number has gradually increased, and last year our enrollment was 140. Often we have had to refuse scores of young people for lack of room. It can readily be seen that we can select from these applicants the very best. Almost without exception, these youth are members of our church. Our students have but one aim—to educate themselves for the work. I can not recall a case where a student who has finished his course has gone back to a wordly business. I do not wish to say by this that all students of our school have become missionaries. From the beginning of our school our entire enrollment has been 650. Of this number 350 graduated, and at once accepted a call to engage in the missionary work.*GCB May 16, 1909, page 26.14*

At the present time we have a school building with four class-rooms, dormitories for gentlemen and ladies, and a chapel, which is also rented by our local church. We are just erecting a second buildings, which will contain four classrooms, an assembly room, a library, a museum, and several dwellings for teachers. This can be enlarged if, as we expect, the number of students shall demand it.*GCB May 16, 1909, page 26.15*

Only a part of the students support themselves. We have educational funds to assist in the support of worthy students. After they have received a position in the work, they return the money loaned to them as soon as they can.*GCB May 16, 1909, page 26.16*

Instruction is given in six grades for forty-two weeks a year. We also have a Russian department. Ten teachers compose our faculty. The principal of the school, because of his ministerial work, is supported by the German Union, while the other teachers are paid by the school.*GCB May 16, 1909, page 26.17*

Our language garment is many-colored, like the feathers of the bird of paradise. I will here read a sentence from our school history: “Aside from the German Sabbath-school, there are two Russian classes, an English, a French, and a Hungarian class; and there are some Dutch, Danish, Estonian, Lettonian, Bohemian, Bulgarian, Slavonian, Rumanian, and Armenian students,—fourteen languages in all, to which recently the Servian, and the Norwegian have been added, and formerly, now and then the Swedish.” This quotation furnished a miniature example of the commingling of the nations under the peaceful scepter of one Shepherd.*GCB May 16, 1909, page 27.1*

Still more variegated is the picture if we consider the peoples for whom these students are being trained. In the first place we must consider the entire territory of the German empire, together with Holland and German Switzerland. Aside from this must be remembered the Austrian, Hungarian, and Balkan mission fields, which are in need not only of the youth whom they have sent us for training, but must also have other young men to act a leading part in their work, after having gained some practical experience in the home field. Thus German students were sent to Bulgaria, Rumania, Hungary, Austria, and Flemish Belgium, and, lately, even to Servia, Croatia, and Galicia. In these fields our nurses are also at work. Our Friedensau students and nurses also have a prominent part in the work in Palestine and German East Africa. An especially large field of labor is before the Russian department of our school, which has been organized as an independent part of our work since the autumn of 1906. The wide-extended fields of European and Asiatic Russia, where we must proclaim the message in dozens of languages which are as yet unknown to the third angel’s message, are open to them.*GCB May 16, 1909, page 27.2*

Who can deny that in this picture there lies before us an immeasurably large mission field, in which, from a human standpoint, it would be impossible to finish the proclamation of the truth in this generation. It is necessary that we enter these fields with power from on high, and heed the prophetic call: “O Zion, that bringeth good tidings, get thee up into the high mountains; O Jerusalem, that bringeth good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” *Isaiah 40:9*.*GCB May 16, 1909, page 27.3*

The conference of the Rhineland region was then presented by its president, E. E. Frauchiger, who spoke as follows:—*GCB May 16, 1909, page 27.4*

THE RHENISH CONFERENCE

WASe

The Rhenish Conference, which I represent, is situated in the western part of the German Union Conference. The province has about seven million inhabitants, and is one of the most beautiful parts of Germany. Through it flows the River Rhine, on the shores of which are numberless castles, whose ruins remind us of the olden time of knighthood. The Catholic Church had very early interests in this province, as is evident from the hundreds of abbeys and cloisters on both sides of the Rhine. The great controversy between light and darkness was being waged in this region in the days long ago.*GCB May 16, 1909, page 27.5*

In this province there also stands the cradle of the German Sabbath-keepers. A missionary by the name of Lindermann, at Elberfeld, began to observe the Sabbath; and when Brother Andrews with Brother Erzenberger visited that province in 1877, there were already 45 Sabbath-keepers in this place, though not fully in harmony with the message.*GCB May 16, 1909, page 27.6*

In May, 1884, on an occasion of a conference at Biel, Switzerland, attended by Brethren Butler and Haskell, two churches were organized and incorporated into the Middle European Conference. In 1887 Sister White and Brother Conradi visited the province. The records of that year show that the two churches had a membership of seventeen souls. In 1900 the number of churches had increased to seven, with 198 members, who paid a tithe of about $1,500. In 1903 the field became a self-supporting conference, with 303 members and a tithe of $3,000. When I was called in 1907 from Berlin to the Rhenish Conference, the work had increased to 700 members, with a tithe of more than $10,000.*GCB May 16, 1909, page 27.7*

At the close of the year 1908, we had an increase of 360 souls by baptism and 22 by vote. The total number of churches is 24, with a membership of 1,001, with a tithe of over $12,000.*GCB May 16, 1909, page 27.8*

We have four ordained ministers, four licentiates, and 11 missionary licentiates. The Lord has greatly blessed this field. The workers are of good courage.*GCB May 16, 1909, page 27.9*

We have a church of 174 members in the city of Cologne. We have a large church in the well-known and celebrated city of Essen, where nearly 30,000 people are occupied in making guns for the coming kingdom of peace. In the industrial cities, Elberfeld and Barmen, we have two churches, with a membership of 90 and 70 each.*GCB May 16, 1909, page 27.10*

In Aachen, and in Bonn, and other large cities, we also have churches.*GCB May 16, 1909, page 27.11*

By the grace of God it was possible to baptize, in the first quarter of this year, nearly one hundred souls. We have yet in our field many districts where nothing is being done. In the past year we had our first experiences in this field with tent-meetings. In the course of this year we expect to enter different cities with our tent-meetings.*GCB May 16, 1909, page 27.12*

Our canvassers have had good success in this province, notwithstanding the great difficulties which are sometimes created by the Catholic authorities, who often refuse the permission to sell books. I do not like to speak about difficulties, but we have many times had much difficulty in our colporteur work, and also in school and military matters. The number of our canvassers is now 68. They sold books in the last year to the value of $9,000.*GCB May 16, 1909, page 27.13*

It is the desire of all our workers to devote themselves more fully to the Lord, that he may use them to complete his wonderful work in this field. All our workers show a deep and warm interest in the progress of the work in the United States, and expect that this Conference will be a blessing also for our field in Germany.*GCB May 16, 1909, page 27.14*

I bring the heartiest greetings and regards of our brethren and sisters beyond the ocean.*GCB May 16, 1909, page 27.15*

The manager of the Hamburg Publishing House, H. Hartkop, next presented the stirring story of the work with the literature in the fields served from this active publishing center.*GCB May 16, 1909, page 27.16*

HAMBURG PUBLISHING HOUSE

WASe

In 1889 our brethren opened a branch in Hamburg for our books and publications, which we largely received from Basel. Because of the difficulties connected with the Sunday-closing in Basel, it was thought best to publish our foreign literature, except that in the Latin languages, in Hamburg. This was in 1895. From that time until 1900 we set the type for our papers and tracts, but had the printing done outside. Our larger works have always been printed in Leipsic. In 1900 we received an old press from the Basel house, on which we began to print our periodicals and tracts. At present we have three new large presses and two small presses, the necessary folding and stitching machines, paper-cutters, and about fifty-five employees.*GCB May 16, 1909, page 27.17*

Up to the present time we have produced literature in eighteen languages; namely, German, Holland (Dutch), Lithuanian, Lettonian, Estonian, Bohemian, Polish, Wendic, Slovakian, Bohemian, Hungarian, Servian, Rumanian, Bulgarian, Spanish, Portuguese, Yiddish, and Chassu. We are preparing literature in Croatian. Aside from this, we have undertaken to supply literature for the Arabian, Greek, Turkish, and Armenian languages.*GCB May 16, 1909, page 27.18*

To give a brief sketch of the growth of some of our papers, we would state that in the year 1895-1896, we published 146,100 copies of the *Herold der Wahrheit;* in 1899-1900, 398,000; in 1904-1905, 711,600; in 1907-1908, 1,370,000. In 1897 we began the publication of the German *Good Health*, and in 1898, we first issued the German children's paper. Both have grown well. In 1897 we began to publish the Holland (Dutch) missionary paper, and since 1904 we have a Holland church paper, a Hungarian missionary paper, and a Russian missionary paper. Since 1906 we have published a Bohemian, an Estonian, and a Lettonian missionary paper. In 1907 we began our Rumanian missionary paper, and last year we began a Hungarian church paper.*GCB May 16, 1909, page 27.19*

Perhaps it would be well to state that it would cost $50.41 to secure a copy of each of the fourteen papers we publish for one year, and a single copy of our 50 larger books, 32 pamphlets, and 214 tracts.*GCB May 16, 1909, page 27.20*

The retail value of our sales from 1891-1892 was about $6,000; 1895-1896, about 10,000; 1898-1899, $45,000; 1901-1902, $80,000; 1904-1905, about $94,000; 1907-1908, about $150,000. This means the business year, from July to July. Through the colporteurs alone there were sold about $70,000 worth of publications in the territory of the German Union last year.*GCB May 16, 1909, page 27.21*

We have a branch office for our publications in Basel, Switzerland; and about a year

ago we opened a branch office in Riga, Russia. The total amount invested in our German Union Publishing House is about $100,000.*GCB May 16, 1909, page 27.22*

As we see so many languages in which as yet we have no publications, it is our ambition to create more literature in these various tongues. To this purpose we are continually dedicating a share of our gains; and God has so blessed our publishing house that we can annually vote greater or smaller sums toward other missionary enterprises. That God may continue his blessing, and even in greater measure, is our wish and prayer.*GCB May 16, 1909, page 27.23*

The facts of Brother Hartkop's address drew many amens from the congregation.*GCB May 16, 1909, page 28.1*

(Concluded to-morrow.)

THE SABBATH SERVICES

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Sabbath, May 15, was a day long to be remembered by those in attendance at the General Conference. At the eleven o'clock service Mrs. E. G. White spoke to the encampment upon the theme of the Saviour's discourse found in the fifteenth of John, dwelling chiefly upon the first ten verses, and of these ten verses chiefly upon verse eight: "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."*GCB May 16, 1909, page 28.2*

The burden of this aged servant of God seemed to be to lay upon those assembled representatives of the third angel's message the importance of rightly representing Christ to the world in our speech, in our character, in all our dealing with our fellow men, in order that we shall not be found fruitless in the great day of harvest. To do this there is necessary a complete consecration to God, a constant abiding in Christ, while the ear listens attentively to the voice of the Father in his Word. That, in turn, necessitates a cutting loose from the customs, practices, and ideas of the world, without any regard to what the world may think about it. It means that we must by living faith daily lay hold upon our Redeemer if we would bear the fruit of the Christian.*GCB May 16, 1909, page 28.3*

Sister White, in this discourse, dwelt much upon the thought that our humanity must lay hold of his divinity. Otherwise we will miss our chance of attaining that life which measures with the life of God. She spoke also of the miracle of the feeding of the five thousand, and said: "Jesus could work miracles because humanity and divinity were combined in him. That is what we need in our sanitariums, the faith that lays hold upon Christ, that will take up the cross of self-denial and self-sacrifice, that they may be united with Christ indeed as one with him. To every one of us he gives that privilege, if we will cut away our own wrong habits and practices."*GCB May 16, 1909, page 28.4*

The importance of a right attitude toward Christ on the part of every Seventh-day Adventist, as laid before the congregation in this discourse, which has been barely touched upon here but which will be reported in full in another number of the BULLETIN, made a deep impression upon all present. There seemed to be a melting and cementing together of earnest hearts, and a fervent determination to press forward to victory.*GCB May 16, 1909, page 28.5*

In view of this instruction from the servant of God, the choice of the afternoon topic was a very appropriate one indeed. Elder E. W. Farnsworth was the speaker. The theme of his discourse was the reception of the Holy Spirit. An earnest prayer by Elder R. S. Owen opened the meeting. This was followed by an impressive song, "Ashamed of Jesus," rendered by a male quartet.*GCB May 16, 1909, page 28.6*

Elder Farnsworth's text was *John 14:15, 16*: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever." He dwelt upon the importance of the office work of the Holy Spirit in the life experience of every believer. Especially is this necessary for the man or woman who would go out to teach the truth of God. Our efforts when witnessed to by the Holy Spirit are truly effectual in the work of God. It was not his

purpose to philosophize upon the identity of the Holy Spirit, he said, but it is of the utmost importance to experience in the soul all that the Holy Spirit has for the child of God. That representative of God on the earth is to take the place of our departed Lord. He is our official now to take charge of the work of God on earth, to be the overseer of all our missionary enterprises, to lead in all the work of the third angel's message until the close of time. He is the representative of heaven, the true *vicarius filii dei,* the one who is to lead God's people through all the dangers and trials and pitfalls and afflictions to the end of time.*GCB May 16, 1909, page 28.7*

The closing portion of the address was devoted to the theme of God's power and willingness to bring healing to the physical frame as well as to the soul of men. "He is able," said the speaker, "to take every miserable thing away from us in order that he may use us for the carrying forward of his great work."*GCB May 16, 1909, page 28.8*

At the close of the address Elder A. G. Daniells suggested that a little time be spent in a praise service. He said: "I know this theme that has been dwelt upon strikes a responsive chord in the hearts of this people; I know that the spirit of faith in this blessed gift abides with us; and I know that there is nothing many here long for so much as for the abiding presence of God's Holy Spirit; and I also know that there will be a good response now."*GCB May 16, 1909, page 28.9*

There were at once a number on their feet to testify to the truthfulness of Elder Daniells' statement. The first to speak was Brother G. W. Amadon, who declared: "This is the most blessed occasion I ever enjoyed. This has the old-fashioned, definite ring. I love to look God's people in the face. We shall see each other in another world one of these days. Let us be faithful to God, and live out this blessed truth."*GCB May 16, 1909, page 28.10*

He was followed by Elder Bourdeau, Brother Aplin of England, Elder R. S. Owen of California, Elder G. B. Starr of Australia, Elder Andrews, Elder D. C. Babcock from Sierra Leone, W. Africa, Elder Edmed from Natal, South Africa, Elder R. A. Underwood, Elder Lowrie, Elder McReynolds, Brother Connelly of the West Indies, Elder Wm. Covert, Elder G. B. Thompson, Elder E. E. Andross, Elder Watt, and many others, all of whose testimonies rang true to the spirit of this message, breathing hope, and courage, and assurance of victory.*GCB May 16, 1909, page 28.11*

GENERAL CONFERENCE SABBATH-SCHOOL

L. F. PLUMMER

Sabbath Morning, 9:30

REPORT OF THE SECRETARY, MRS. L. F. PLUMMER

WASe

The first session of the General Conference Sabbath-school was held at 9:30, Sabbath morning, May 15, 1909, the school meeting in three divisions. The large audience, filling solidly the entire seating space in the large pavilion, made it impracticable to divide the senior pupils into classes. All joined heartily in the opening praise song, "All Hail the Power of Jesus' Name." After the responsive reading of the ninety-sixth psalm, Elder R. M. Kilgore offered prayer.*GCB May 16, 1909, page 28.12*

A review of past lessons in the Life of Christ series was conducted by Prof. C. C. Lewis. An impressive feature of the review was the concert reading by the school of a chain of leading texts setting forth the leading events in the life of the Saviour from his infancy to his baptism.*GCB May 16, 1909, page 28.13*

Elder F. M. Wilcox taught the lesson for the day, based upon *Matthew 3:13* to *4:11*, giving the account of the baptism of Jesus and the temptations in the wilderness. One of the most helpful thoughts developed was that as Jesus was strengthened in the hour of his greatest temptation by his memory of the Father's loving words, "Thou art my beloved Son, in whom I am well pleased," so we may be enabled to overcome every temptation of the enemy by remembering the relationship we are privileged to claim—that of being sons of God.*GCB May 16, 1909, page 28.14*

In the kindergarten division, dusky, dark-eyed children from China and the dark continent joined heartily with fairhaired ones from America and Europe in the opening song and in repeating the Lord's prayer. Mrs. Alice Bourdeau conducted the review, after which the little ones surrounded the kindergarten tables for the study of the lesson.*GCB May 16, 1909, page 28.15*

An interesting feature of the exercises for the intermediate division was a missionary talk by Miss Ida Thompson, who told of the Chinese Sabbath-school in Canton, China, and described some of the peculiar customs of that country.*GCB May 16, 1909, page 28.16*

The attendance in the senior division was 1,306; the number in the children's divisions, 167; making a total of 1,473. The total donation to missions was $125.67. School closed by singing.*GCB May 16, 1909, page 28.17*

May 17, 1909 - NO. 3

TAKOMA PARK STATION, WASHINGTON, D. C., MONDAY, MAY 17, 1909

The General Conference Bulletin
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DAILY EXCEPT SATURDAY

from May 14 to June 7 inclusive
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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6-7 A. M.	Devotional Meeting
7-7:45	Breakfast
7:45-8	Morning Work.
8-9	Department Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1-2 P. M.	Dinner.
2-3	Committee Work.
3-5	Conference (Reports).
5-6	Committee Work.
6-7	Lunch.
7:45-9	Evening Service.

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

THE PUBLISHING DEPARTMENT

WASe

First Meeting, May 14, 8 A. M.

The first meeting of the Publishing Department was called at eight A. M. May 14. C. H. Jones, chairman, and E. R. Palmer, secretary, were in charge of the meeting.*GCB May 17, 1909, page 29.1*

Thirty-six of the forty-six members of the department were present.*GCB May 17, 1909, page 29.2*

The topics for the first meeting appear in the program as follows: Social Meeting. Review of Past Experiences. What Is the Outlook?*GCB May 17, 1909, page 29.3*

The time was spent in seeking God, and in bearing testimony to his goodness.*GCB May 17, 1909, page 29.4*

Second Meeting, May 16, A. M.*GCB May 17, 1909, page 29.5*

The topics set apart for discussion appear in the program as follows:—*GCB May 17, 1909, page 29.6*

What advantages or disadvantages appear from the reorganization of our publishing houses and associations upon a membership basis instead of stock companies?*GCB May 17, 1909, page 29.7*

The elimination of commercial work from our publishing houses.*GCB May 17, 1909, page 29.8*

These topics are handled as roundtable councils. All members present have full opportunity to speak and give counsel.*GCB May 17, 1909, page 29.9*

The following points were emphasized in the discussion:—*GCB May 17, 1909, page 29.10*

1. That the rank and file of our people feel that these houses are now a part of their own work.*GCB May 17, 1909, page 29.11*

2. That the State conferences now feel that the circulation of literature is not set apart specially as the work of the publishing houses, but that the responsibility rests upon each conference.*GCB May 17, 1909, page 29.12*

3. That the membership constituency represents the field much better than the stock company plan of organization.*GCB May 17, 1909, page 29.13*

4. That the elimination of commercial work has revived the spirit of our people and

given them new confidence in our publishing houses.*GCB May 17, 1909, page 29.14*

5. That publishing house employees prefer to work on denominational literature. They are willing to sacrifice in wages and otherwise if they can feel that they are advancing the third angel's message.*GCB May 17, 1909, page 29.15*

6. Publishing house managers bore witness to the fact that the publishing houses prosper financially quite as well without commercial work, and that the circulation of literature is greatly increased.*GCB May 17, 1909, page 29.16*

7. Our literature is being improved. and its circulation increased now that capable men, connected with these publishing houses, are giving their time exclusively to this work.*GCB May 17, 1909, page 29.17*

There was a spirit of perfect harmony in the discussion of these topics. Evidently the providences of God during the past few years have settled this question in the minds of the publishing house representatives.*GCB May 17, 1909, page 29.18*

MEDICAL MISSIONARY DEPARTMENT

WASe

Second Meeting, May 16, 8 A. M.

Dr. A. C. Selmon called the meeting to order. The interest in the medical missionary work was shown in the fact that the room assigned for this department was filled to overflowing. In response to invitation by Dr. Kress, the meetings will be held in the gymnasium of the Sanitarium hereafter. The following committees were announced: —*GCB May 17, 1909, page 29.19*

On Program: J. R. Leadsworth, A. W. Simmons, Olive Ingersoll*GCB May 17, 1909, page 29.20*

On Reports for the BULLETIN: G. H. Heald, C. C. Crisler, C. O. Warner*GCB May 17, 1909, page 29.21*

To select a Committee on Resolutions and Plans: R. S. Ingersoll, R. H. Habenicht, W. A. Ruble.*GCB May 17, 1909, page 29.22*

The topic for the day was "Medical Missionary Work in Spanish-Speaking Countries." Dr A. A. John read an inspiring paper.*GCB May 17, 1909, page 29.23*

He emphasized the importance of the medical missionary work—preaching and healing—as one work, and gave instances illustrative of how the medical work opened the way for the gospel in the Mexican field.*GCB May 17, 1909, page 29.24*

The Spanish-speaking countries need medical missionary training - schools where the principles of rational therapeutics can be emphasized and properly demonstrated in connection with the teaching of gospel truth. The work at Loma Linda offers many suggestions as to the complete training for medical missionary workers.*GCB May 17, 1909, page 29.25*

Elder G. W. Caviness, of Mexico, discussing Dr. John's paper, referred to the beginning of the medical missionary work in Mexico, and to the various vicissitudes through which this work had passed. At the present time, the brethren in Mexico are beginning anew, along right lines. For some years they have conducted a successful medical mission in Guadalajara. Besides, there are several Seventh-day Adventist physicians engaged in private practice, and these seek to advance the interests of the third angel's message in every way possible.*GCB May 17, 1909, page 29.26*

Among the most pressing needs today are medical mission and treatment-rooms in Mexico City, also a health retreat in a little lower altitude, where workers and others can go to recuperate from the effects of the trying climate they find in many parts of the country. He pleaded for medical missionaries under salary, rather than for those who had to earn their own way, and pointed out the fact that a missionary under salary is free to teach the peculiar truths of our faith, without fear to hindrance.*GCB May 17, 1909, page 29.27*

In Mexico the medical missionary will meet with conditions peculiar to that field. For instance, the people are very fearful of contagion from consumptives, whereas they have little or no fear of such common diseases as smallpox, and make no adequate provision for quarantining some very malignant diseases.*GCB May 17, 1909, page 30.1*

Dr. Habenicht, speaking for Argentina, said that there is also very great need for medical missionaries in this field. It is difficult to obtain legal recognition, and good physicians are very scarce. There are places having three or four thousand inhabitants which are often without one physician.*GCB May 17, 1909, page 30.2*

Sometimes a very simple operation may seem to the natives almost a miracle. In one case, a boy who had been deaf and dumb from birth was made to hear by simply washing out the earwax. And from this resulted a church of thirty-two members. In another instance, where a man was suffering from malarial fever, simple treatment opened the door for the entrance of the gospel.*GCB May 17, 1909, page 30.3*

Both from Mexico and from Argentina come appeals for better facilities and more medical workers. Mexico desires a modest appropriation for a small sanitarium. Argentina desires a number of young people just through the tenth grade to enter that field and take up the nurses' course and study the Spanish language at the same time.*GCB May 17, 1909, page 30.4*

THE DEPARTMENT OF EDUCATION

WASe

First Meeting, May 14, 5 P. M.

The first meeting of the council of the Department of Education was held in the chapel of the Seminary building at 5 P. M. May 14. Professors C. W. Irwin, of Australia, and H. C. Lacey, of England, led in prayer.*GCB May 17, 1909, page 30.5*

In opening the council the chairman spoke of the importance of the gathering. At the council four years ago a great impetus was given to the educational work. The

objects of the present council are to consider points on which we wish to secure definite action from the Conference, to listen to reports, to gain inspiration from our association, and to study how we may adapt our school work to the needs of the message. We shall hear reports of the work from all lands, and we shall need to view our educational work through these reports. From our schools come the men who are to fill the gaps in the missionary fields throughout the world.*GCB May 17, 1909, page 30.6*

After the opening address, opportunity was given for the introduction of business. It was voted that the chairman and secretary of the Educational Department, together with B. F. Machlan, of the South Lancaster Academy, representing the American work, and C. W. Irwin, of the Avondale School for Christian Workers, representing the foreign work, be a committee to suggest committees on text-books, courses of study, a system of reporting, and educational campaign literature.*GCB May 17, 1909, page 30.7*

No further business was introduced, but the time was devoted to remarks.*GCB May 17, 1909, page 30.8*

C. W. Irwin gave a brief historical sketch of the rise of the educational work in Australia, and said it had been their constant aim to carry out what the Lord had revealed in regard to that work.*GCB May 17, 1909, page 30.9*

F. W. Field, superintendent of the Japan Mission, said that eight years in a heathen land had made him almost forget that he was ever a school man. No school has yet been started in Japan. Only institute work has been conducted to develop workers for the field, but the time is at hand when the organization of educational work must begin, and schools must be established.*GCB May 17, 1909, page 30.10*

Professor Otto Luepke, principal of the Friedensau Industrial School, Germany, speaking through an interpreter, brought greetings from the brethren in Germany. He had been visiting some of our leading schools in this country, and had observed a great difference in methods. He had learned many things that will be of value to him on his return.*GCB May 17, 1909, page 30.11*

Prof. H. C. Lacey, principal of the Stanborough Park Missionary College, England, said that their greatest problem was to learn how to plan work for the students, so that they could earn their expenses in school.*GCB May 17, 1909, page 30.12*

Following these speakers, brief remarks were made by J. Vuilleumier, of Switzerland; A. C. Selmon, of China; C. B. Hughes, of Jamaica; and O. A. Johnson, of Walla Walla College.*GCB May 17, 1909, page 30.13*

MISSIONARY VOLUNTEER DEPARTMENT

WASe

First Meeting, May 16, 8 A. M.

The first meeting of the Missionary Volunteer Department was well attended, the chapel being well filled. After an earnest prayer by Elder J. W. Christian, imploring

God's blessing upon the work and upon our young people throughout the denomination, the chairman made a few introductory remarks on the importance of this gathering, emphasizing the need of the power of the Holy Spirit in all our hearts as workers, to uplift and bless our young people and hold them in this message. he gave a very encouraging report of the way the young people have responded to the efforts put forth in their behalf, saying, in part: "The more I have thought of this work, the more I have come to realize the importance of something definite being done for our children and youth. Two years ago this department was organized, and a General Conference convention met and outlined its policy. There has been a revival in the young people's work in all parts of the field since that time and to-day we have more workers who have had experience, in this work than ever before. Many of these have gathered here for counsel. This meeting ought to be as important in its influence as was the Mt. Vernon convention. In thinking of this work I have been impressed with the tendency of so many of our young people to drift into the world, and with their readiness to respond to the efforts made for them. Above all else we need the Holy Spirit in our work, for it this work means anything, it means a great revival. I am especially anxious that this spirit shall be in every meeting of this Conference."*GCB May 17, 1909, page 30.14*

After an explanation of the plans for the department meetings, the committees suggested by the department, officers were chosen. The committees are as follows: —*GCB May 17, 1909, page 30.15*

Committee on Organization: E. E. Farnsworth, O. J. Graf, Jennie R. Bates, M. E Ellis. Chancy Wood, C. W. Irwin, N. Z. Town, C. Sorenson*GCB May 17, 1909, page 30.16*

Advisory members: A. G. Daniells, R. A. Underwood, A. T. Robinson, E. E. Andross, Mrs. L. Flora Plummer, D. W. Reavis, W. J. Fitzgerald, L. R. Conradi, M. E. Kern, F M. Wilcox.*GCB May 17, 1909, page 30.17*

Committee on Educational Features of Missionary Volunteer Work: O. K. Butler, Mrs. V. J. Farnsworth, I. C. Colcord, Matilda Erickson, Ida Thompson, Guy Dail, J. E Fulton, L. H. Christian, H. C. Lacey.*GCB May 17, 1909, page 30.18*

Committee on Plans for Work: W. E. Straw, G. A. Grauer, Mrs. R. W. McMahan, Mrs. Mettie Lenker, H. H. Cobban, A. C. Selmon, Ralph Emery, E. L. Neff, J. W. Christian.*GCB May 17, 1909, page 30.19*

Committee on Spiritual and Social Work: F. M. Dana, R. D. Quinn, Mrs. O. J. Graf, Lela Hoover, E. E. Farnsworth, H. Armstrong, Mabel Dimock, Lillie George, Prof. B. F. Machlan.*GCB May 17, 1909, page 30.20*

Committee on Junior and Home Work; Otto M. John, Mrs. A. E. Rambo, J. G. Lamson, Leon Cobb, Hattie Andre, J. Vuilleumier, Katherine Hale*GCB May 17, 1909, page 30.21*

In response to a roll-call, thirty-nine secretaries testified to their great interest in this blessed work for our children and young people, and their desire for the outpouring of the Holy Spirit to make our work effective, and the need of definite plans to lead our army of young people into the service of the Lord. Conference presidents and

others used the remainder of the time in speaking of their interest and courage in this work.*GCB May 17, 1909, page 30.22*

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Second Meeting, May 16, 8 A. M.

A large number were present at this meeting, the departmental tent being filled to overflowing. After the opening exercises, consisting of a hymn, and prayer by Elder T. H. Purdon, Elder, J. O. Corliss gave a brief but earnest and lucid talk on the subject of "The Fundamental Principles of Religious Liberty." After reading*Mark 4:30*, he stated that in the beginning man was made in the image of God, that his mind was in harmony with God's mind, and that he was a true son and subject of God's kingdom. But when man sinned, this earth was cut off from the kingdom of God. Sin brought in a separation between God and man. Had man never sinned, he would never have needed civil government.*GCB May 17, 1909, page 30.23*

Sine civil government became a necessity on account of sin, it is an anomaly, and altogether out of place, for civil government to attempt to uphold God's government.*GCB May 17, 1909, page 30.24*

Confession will cleanse a man from all his transgressions of God's law. But not so with civil government. To pardon a man under civil government upon mere confession would utterly destroy it. Civil government can not be operated upon the same principles which obtain in God's government.*GCB May 17, 1909, page 30.25*

Following the remarks of Elder Corliss. Elder Healey said that the same law that gives us moral government, gives us civil government. Because man has a government which came into existence because of sin, therefore this government is not necessarily sinful.*GCB May 17, 1909, page 30.26*

For his protection, man instituted civil government; and this government can not be founded upon anything better than the law of God, in so far as it relates to man's duties to his fellow man. He asked why civil government should attempt to make an individual obedient to the government of God when it can give no reward for such obedience. Why should it attempt to do this when it can have no influence upon God in rewarding man for his obedience or disobedience to God?*GCB May 17, 1909, page 30.27*

Civil government can compel an outward observance of a sabbath; but this is not true Sabbath-keeping. The Sabbath was not given to man for mere physical rest. If it were, then we might well abandon our contention for the observance of a particular day, for man can get as much physical rest out of one day as another. The Sabbath is a religious institution, ordained primarily for man's spiritual refreshment and well-being.*GCB May 17, 1909, page 31.1*

Continuing the discussion of the topic under consideration Elder C. H. Edwards called attention to the fact that true religious liberty is spiritual liberty. The Sabbath is a spiritual institution, and can be properly observed only by a spiritually minded man.

The law of God is spiritual and can be kept only by one who has a spiritual mind.*GCB May 17, 1909, page 31.2*

Elder J. S. Washburn thought the department wrongly named. Religious liberty, as brought out in the remarks made by Elder Edwards, is something which man can neither give nor take away, and does not correctly represent what we mean by our use of the term. We mean civil liberty in religious things.*GCB May 17, 1909, page 31.3*

Elder Allen Moon spoke in substance as follows: Civil government grew out of the necessity sin brought into the world. The kingdom which God gave to man in the beginning was usurped by Satan, and became his kingdom. The church is in the world to turn men from sin and to translate them into the kingdom of God. In this kingdom, one man has no right to rule over another. Christ has a kingdom and a dominion in this world.*GCB May 17, 1909, page 31.4*

In closing the discussion Elder Corliss said that on the Pacific Coast, in considering some of these matters, they had decided to change the name of their Religious Liberty organization from the Religious Liberty Association to the Religio-Civil Liberty Association. He asked why we oppose Sunday laws. It is not, he said, to keep men from passing such laws, for we well know that they will enact them. It is that we may get the truth before the people.*GCB May 17, 1909, page 31.5*

Elder K. C. Russell, the chairman, stated that the object of this department is, as he had understood it all along, not simply to oppose Sunday legislation, but for the salvation of men.*GCB May 17, 1909, page 31.6*

Before adjourning, the chairman announced the members of the Committee on Resolutions as follows: C. N. Sanders, C. S. Longacre, A. C. Shannon, J. S. Wightman, J. O. Corliss, J. S. Washburn, W. A. Westworth, W. A. Hennig, A. W. Bartlett, W. S. Ising, J. Vuilleumier, H. F. Schuberth, F. W. Field.*GCB May 17, 1909, page 31.7*

ONE of our college students has already left school to earn his next year's scholarship by selling *Life and Health* to the miners in the coal regions of Pennsylvania. His first order is for two hundred fifty copies. He is the only Seventh-day Adventist in his family, his father being a Methodist minister. Let us pray that he may succeed.*GCB May 17, 1909, page 31.8*

Bible Study

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

CONDITIONS OF RECEIVING THE HOLY SPIRIT

WASe

May 16, 9:15 A. M. - G. B. THOMPSON

"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." *John 20:22*.*GCB May 17, 1909, page 31.9*

This is among the parting words of instruction that Jesus gave to his disciples before he ascended to heaven, after he had chosen and ordained them to do his work.*GCB May 17, 1909, page 31.10*

Now put with this another verse (*John 14:26*): "But the Comforter, which is the Holy Ghost, whom the Father will send in may name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."*GCB May 17, 1909, page 31.11*

Again, in *Luke 24:49*, we read: "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."*GCB May 17, 1909, page 31.12*

Now, brethren and sisters, whatever has been the need of God's people in any age of this world's history for proper equipment for doing his work, we have the same need to-day. No other people have ever had committed to them a greater work than is committed to Seventh-day Adventists. When we look out into the world, and see the tremendous work yet to be accomplished, and compare it with the shortness of time, we can see that some mighty power must come to help us finish the work in this generation. Notice what the Saviour said to his disciples, "As my Father hath sent me, even so send I you." How was the Saviour sent? Let us read (*Acts 10:38*): "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."*GCB May 17, 1909, page 31.13*

Our Saviour went forth to his work anointed with the Holy Ghost and with power. And he said to his disciples, "As my Father hath sent me, even so send I you." He sent his disciples forth with the same anointing and the same power that he had in his work. Notice the instruction he gave. He promised the Holy Spirit to guide, comfort, and direct them. Then he said, "Tarry ye in the city of Jerusalem." How long?—"Until ye be endued with power from on high."*GCB May 17, 1909, page 31.14*

The disciples had been with the Lord, the greatest teacher the world has ever seen. They had heard his instruction, they had seen his miracles, they had seen him raise the dead, they had seen him heal the lepers, and perform many other miracles. Yet being with the Lord and hearing his instruction and seeing his works did not qualify them for the work. They were to tarry in the city. They might have said, and truthfully, that they had a great work to do. But the Lord wanted them to stay where they were

until they were equipped to do effective service when they went into the field. So the disciples remained in Jerusalem until that divine enduement came upon them; and when they did go forth to the work, something was accomplished.*GCB May 17, 1909, page 31.15*

I will read a few statements regarding the Holy Spirit. In *The Desire of Ages, 672*, I find these words: “Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples.” Whatever was in that promise for the apostles in their labors, is also for those engaged in proclaiming the third angel’s message. And whatever the Holy Spirit did for the apostles in their work, is just as much for you and for me in this great work.*GCB May 17, 1909, page 31.16*

Again we read: “Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits our demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train.”*GCB May 17, 1909, page 31.17*

Wonderful, blessed promise! We should have that blessing in our own personal experience. Can you think of any blessings that we need at this time? Do you desire any laborers for your fields, or any money to send and support them there? One thing this Conference can take hold of that will bring everything else that we need, and that is the blessing of the power of God, which awaits our demand and reception. We may form plans; but what will they accomplish unless we have power to turn the machinery? While we are making plans, we want to reach up the hand of faith, and get hold of that one thing that will bring every blessing we need. The time has fully come when we should do that, and nothing should divert our minds from it. We need many blessings, but everything is dependent upon the reception of this one promised blessing. The first thing for us to do is to believe what the Holy Spirit says, —that the Lord is more willing to give the Holy Spirit to those who ask him than parents are to give good gifts to their children. The Holy Spirit is a free gift to God’s people.*GCB May 17, 1909, page 31.18*

In *Testimonies for the Church 8:21*, this statement is made: “It is the absence of the Spirit that makes the gospel ministry so powerless.”*GCB May 17, 1909, page 31.19*

If there is anything that has been a source of discouragement to me, it is the little power that I have seen manifested in my labors. Is that your experience? Have you ever mourned over that fact? This says it is the absence of the Holy Spirit that makes the gospel minister powerless. Then what is the matter with me when I have no power?—It is because the Holy Spirit is not in my life. I believe that, as preachers, we ought to seek God for the divine power that we need to proclaim the third angel’s message. I am glad for a gospel that makes preachers pray, and confess their sins, and seek the Lord for his blessing.*GCB May 17, 1909, page 31.20*

Learning, talent, eloquence, every natural and acquired endowment, may be possessed, but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. We can study the theory of the truth, we ought to know how to present the truth clearly, but with it there must come the divine power of God if it shall change men’s hearts.*GCB May 17, 1909, page 31.21*

Again, I read: “For the baptism of the Spirit every worker should be pleading with

God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely." I am glad the Holy Spirit can come into the thirty-seventh session of this Conference, and guide us in every plan we shall make. The very fact that the Spirit of the Lord has come into our midst indicates that he wants to stay here, and not only stay, but come in with greater power and efficiency as the work of God moves on. "My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands, say, I have done as thou hast said. I present thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' The rainbow about the throne is an assurance that God is true, that in him is no variableness, neither shadow of turning." As long as the rainbow is about the throne, so long will the gift of the Holy Spirit be available. Let us take hold of this promise, and receive the blessing that comes to us.*GCB May 17, 1909, page 31.22*

In the first chapter of Acts, the promise of the Holy Spirit is repeated and referred to: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."*GCB May 17, 1909, page 32.1*

Almost the very last promise that the Saviour gave the disciples to encourage them was that the Comforter would come upon them, and abide with them, and stay with them. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Then just as long as there is a sinner on the face of the earth, and some one must be sent to carry him the message of salvation, just so long will that promise remain true, "Ye shall receive power after that the Holy Ghost is come upon you."*GCB May 17, 1909, page 32.2*

Before this message shall be finished, somebody will see it attended with mighty power under the operation of the Holy Spirit in the latter rain. In connection with this there is to be a shaking time, when some will step out of the ranks, and will leave the truth that they once professed to love; but the promise is that others will come in and take their places. If a man is ever clothed with power from heaven, he will be in harmony with the third angel's message, for it is this message that is to be proclaimed with great power. The angel that comes down from heaven with great power unites his voice to the voice of the third angel. He joins that movement, and it is under the direction of that angel that the work of God is closed up in the world.*GCB May 17, 1909, page 32.3*

Again, I read from "Early Writings:" "I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"*GCB May 17, 1909, page 32.4*

Now, brethren, while we are watching the signs in the sun, moon, and stars, there

are some other signs we are going to see before the end of time. “Signs and wonders followed the believers.” There are going to be some signs among the believers in the third angel’s message. We are going to see these. Brethren, while we do not want to look for signs and wonders, and desire the Spirit of God to perform miracles, we do want the Spirit of God for work. Let us read what the Lord did in the early church (*Mark 16:20*): “And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” That is the way the Lord worked in those days, and he will work again in the same way. Under the direction of the Holy Spirit, the blessing of God will come greatly upon his people.*GCB May 17, 1909, page 32.5*

Brethren, why do we not see the manifestation of this great power? Is it because the time has not come? There was a General Conference held in 1857,—fifty-three years ago. A vision was given on May 17 of that year, which is recorded as follows: “I saw the company present at the Conference. Said the angel, ‘Some food for worms; some for the seven last plagues; and some will be alive and translated at the coming of Jesus.” When was that?—In 1856. The members of that company have been thinned by death. But some of them are living yet, thank God. I am glad that we have come down the stream of time until gray-haired men and women will live until Jesus comes. We are right down in the very closing scenes of the third angel’s message. Brethren, we occupy the most solemn and terrible hour that man ever lived in. The time has come for God to finish this work, and close it in power. The time is here. Why, then, do we not receive the baptism of the Spirit?—It is because we do not fulfill the conditions; for while God promises the Holy Spirit, he makes conditions.*GCB May 17, 1909, page 32.6*

Let me read a little from “The Desire of Ages:” “Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord’s promise; they talk *about* Christ, and *about* the Holy Spirit, yet receive no benefit.” Brethren, do you suppose we shall be like that? I hope the Lord will give us something better. “They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit, God works in his people ‘to will and to do of his good pleasure.’ But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given.”*GCB May 17, 1909, page 32.7*

This is a statement of some of the conditions upon which the Spirit of God is received. I want to read another statement concerning this question: “In my dream last night, a sentinel stood at the door of an important building, and said to every one that came for entrance, ‘Have you received the Holy Ghost?’ A measuring line was in his hand, and only very, very few were admitted into the building.” Suppose, brethren, that had been the question at the door this morning, as we came in, what would we have said? I believe God has bestowed the Holy Spirit upon this people. But I understand that there is a difference between receiving the Holy Spirit to lead us to conversion, and the receiving a baptism of the Holy Ghost for labor. That is what we need, brethren. We all have the Holy Spirit in a sense, but we need a special endowment of the Holy Ghost to go forth to finish the work. My brethren in

the ministry, I believe there is something better for all of us. I believe there is need that we as preachers receive the Holy Ghost.*GCB May 17, 1909, page 32.8*

Oh, that the Lord might be permitted to take criticism, suspicion, bad temper, and all these evil traits, out of our hearts and lives, and fill us with the fulness of his Spirit! The Holy Spirit is given to point out these evils, and to help us put them away; and when we yield fully to the Lord, he will richly bless us with the fulness of his grace. Let us, O let us, my brethren and sisters, continue to seek God for the victory over every evil besetment, and determine by his grace to keep working and praying until we shall unitedly share in the blessing of the Holy Spirit.*GCB May 17, 1909, page 32.9*

Conference Proceedings. SIXTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 16, 10:30 A. M.

Elder O. A. Olsen in the chair. Prayer was offered by Elder S. N. Haskell, who had just arrived.*GCB May 17, 1909, page 32.10*

New delegates were seated, as follows: Delegate at large, S. N. Haskell; British Union, Dr. A. B. Olsen; Lake Union, J. W. Mace; Central Union, B. E. Huffman Canadian Union, Eugene Leland.*GCB May 17, 1909, page 32.11*

Upon motion of Allen Moon, supported by J. O. Corliss, the following-named brethren were seated as honorary delegates: G. W. Amadon, A. C. Bourdeau, J. L. Prescott. To this list of honorary delegates were added, by unanimous vote, the names of R. M. Kilgore and R. F. Andrews.*GCB May 17, 1909, page 32.12*

Upon motion of J. R. Bryant, duly seconded, it was voted that the consideration of further names that may be suggested as honorary delegates be referred to the committee on seating of delegates.*GCB May 17, 1909, page 32.13*

The committee appointed to nominate the standing committees of the Conference, rendered a further report, which was acted upon item by item, as follows:—*GCB May 17, 1909, page 32.14*

"Your committee appointed to nominate the standing committees for the session, submit the following further report:—*GCB May 17, 1909, page 32.15*

"Committee on Licenses and Credentials: W. A. Spicer (chairman), J. L. Shaw, J. N. Anderson, F. W. Field, E. W. Farnsworth, A. G. Haughey.*GCB May 17, 1909, page 32.16*

"Committee on Distribution of Labor: The Members of the General Conference Committee.*GCB May 17, 1909, page 32.17*

"Committee on Reference: W. C. Sisley, (chairman), A. T. Robinson, Geo I. Butler, C. W. Flaiz, H. Shultz, M. N. Campbell, C. H. Edwards, C. H. Jones, J. M. Johanson N. Z. Town, W. H. Heckman, G. W. Caviness, R. T. Dowsett, C. N. Woodward, J. O. Miller, C. P. Bollman, J. T. Boettcher, J. Curdy.*GCB May 17, 1909, page 32.18*

H. Hartkop, J. G. Oblander, W. T. Bartlett, R. H. Habenicht*GCB May 17, 1909, page 33.1*

"Committee on Revision of Constitution: H. W. Cottrell (chairman), W. A. Westworth, James Cochran, W. T. Bartlett, J. H. Evans, C. W. Irwin, L. R. Conradi."*GCB May 17, 1909, page 33.2*

A. G. Daniells explained that the committee on reference had been suggested for the purpose of having some suitable representative body to which could be referred, for study and prayerful consideration, a number of questions or appeals from union conferences, and from individuals, that have been handed in to be dealt with in some

way during the Conference session.*GCB May 17, 1909, page 33.3*

The report was adopted.*GCB May 17, 1909, page 33.4*

The chairman stated that the special order for this meeting is the report of the Russian Union Conference.*GCB May 17, 1909, page 33.5*

REPORTS OF THE RUSSIAN CONFERENCE

WASe

The General Field

Before Elder J. T. Boettcher presented his report, a choir of delegates sang a Russian hymn. After this Elder Boettcher spoke as follows:—*GCB May 17, 1909, page 33.6*

The Russian Union Conference extends from the shores of the Baltic Sea to the shores of the Pacific Ocean, and from the Arctic Ocean on the north to the Black Sea and Mongolia on the south. It embraces one sixth of the entire area of the earth's surface. The population of the Union is 148,442,000.*GCB May 17, 1909, page 33.7*

Almost every race of people found in the world is represented in this great country. Among the most prominent are the Great Russians, Little Russians, White Russians, Polanders, Lithuanians, Germans, Rumanians, Armenians, Calmucks, Cossacks, etc.*GCB May 17, 1909, page 33.8*

The Russian Church differs much from the Roman Catholic. Probably the reason for this is found in its origin, the former coming from Constantinople, while the latter came from Rome. That also accounts for the name, "Greek Catholic Church." In fact, the Russians hate the Roman Catholic Church almost more than any other; still, as there are so many of them in Poland, the Roman Catholic Church predominates there, and tries to drive out any other denomination which attempts to establish itself. While in all other cities of Russia, the British Bible Society has its canvassers, in the city of Warsaw, Poland, it has none. The Russian Church is a state church, and is governed by the Holy Synod, which has its seat in St. Petersburg.*GCB May 17, 1909, page 33.9*

The Russian Union Conference was organized during the fall of 1907, in Riga, the organization going into effect Jan. 1, 1908. Up to this time it was a part of the German Union. For the quadrennial term ending Dec. 31, 1908, 1,541 members had been received by baptism, and 613 received by vote, bringing our membership up from 2,103, at the beginning of the term, to 3,077 at the end of that time. [Hearty amens were heard.] In 1905 we were paying an annual tithe of $5,587. Last year the tithe had risen to $11,431. The tithes and offerings for the four years were $39,243. We have in the field 14 ministers, 9 licentiates, 15 Bible workers, and 9 other laborers, with 34 canvassers.*GCB May 17, 1909, page 33.10*

The reason for our comparatively small net gain is due largely to the fact that we were unable to properly care for and instruct our Russian members, and during the time of persecution we lost great numbers. We have reason to believe that in the

future the Lord will help us in this matter, so that the most of those who are won for the truth will stand firm.*GCB May 17, 1909, page 33.11*

The Lord helped us in getting our constitution acknowledged for the Russian branch of the Hamburg Publishing House. This opened the way for the distribution of our literature, the effects of which are already being felt. The duty on the literature is, however, very high, especially on Russian publications, amounting to about 25 cents a pound. Our book sales were not very large, but it must be remembered that we have only pamphlets and tracts, and the most of our canvassing has been done in small country towns. When we secure larger books we shall be free to canvass the larger towns and cities, which as yet have scarcely been touched. We have no trouble in Riga with the censor. Even though we had many expenses in moving from Hamburg to Riga, yet our office had a small gain for the year. This was really better than we had dared to hope.*GCB May 17, 1909, page 33.12*

Our union had, at the time of its organization, three conferences and three mission fields. The oldest of these was the Caucasian Conference, of which Elder Loebsack will speak.*GCB May 17, 1909, page 33.13*

Next is the South Russian Conference, for which Elder D. Isaak will speak. It was organized in January, 1908. At present there are 19 churches and companies, with a membership of 553.*GCB May 17, 1909, page 33.14*

THE BALTIC CONFERENCE

WASe

was organized, together with the Russian Union, in October, 1907, the organization going into effect Jan. 1, 1908. The Baltic provinces, of which this conference is largely composed, have only a population of a little over six million people. The aborigines were Estonians and Livonians. The better class to-day are Germans, while the peasants are Lithuanians and Estonians. Until recent years, everything was German. The schools were entirely so. There was the German university at Dorpat, the polytechnic in Riga, the academies in Fellin and Birkenruhe near Wenden. In every city were also graded schools; so that there could hardly be found a peasant who could not read or write. The Lutheran pastors also took a great interest in the educational work. However, between the years 1870 and 1880 the courts, the police, and the schools were all put into the hands of Russians. This was a step backward. Russian is now taught in the schools, and every policeman is a Russian. The educational work has in many respects stood still, yet only a very small number are among the illiterate. Of all Russia, the Baltic provinces have the best school system. The people here do not consider themselves a part of Russia. One can hear them say, if they are going to St. Petersburg or Moscow, “I am going to Russia.”*GCB May 17, 1909, page 33.15*

Our work has been largely carried on in the cities. We have churches or companies in a good many of them. Since the organization, we have seen wonderful results from our missionary efforts. We have tried to procure meeting-halls of our own with the acknowledgment of the government, and most of them have proved too small. The people gladly listen to the third angel’s message. We have 14 churches and

companies, with a membership of 545. During 1908, 185 new converts were admitted, with only one ordained minister, two licentiates, four missionary licentiates, and seven canvassers engaged in the work.*GCB May 17, 1909, page 33.16*

THE WEST RUSSIAN MISSION FIELD

WASe

Though Elder D. P. Gaede, the superintendent, will speak for this field, he wishes me to give some facts.*GCB May 17, 1909, page 33.17*

The field has a population of 22,000,000 people, mostly Polanders and Jews though there are many Germans, Russians, and others. It is a great manufacturing district. One spinning factory in Lodz employs 7,000 hands. Most of the five and a half million Jews in Russia live in this district.*GCB May 17, 1909, page 33.18*

The Jew has not the liberty to choose his place of residence in Russia, but is confined to certain proscribed districts and city wards. Neither is he permitted to own land. Because of all these restrictions, they have settled to an overflow in the Jewish districts. Such poverty as is here seen can be found only in India or China. Often we find several families living together in one room in a cellar, with no window. All kinds of vice and sickness follow. The little children are sent out on the streets to beg, so as to keep their sick parents from starving. Since the Jews dare not move about, the same trade is handed down from father to son, causing a superabundance of the same kind of trades until the competition is so great that there is no profit left. In the city of Minsk alone, there are 3,000 tailors. The weaver works seventeen hours a day in order to earn a dollar and a half to three dollars a week. If he earns three dollars, he feels as rich as a merchant. Living under this condition of things it is little wonder that so many of them become revolutionists. We have been able to do a little work for the Jews, and in Wilna two have embraced the truth. One is completing his education in the Hamburg publishing office. This field has two ordained ministers, two licentiates, and one missionary licentiate. Its membership is 296; there were 37 new additions in 1908. We have also opened the work in the city of Warsaw, where we now have a little start.*GCB May 17, 1909, page 33.19*

THE EAST RUSSIAN MISSION

WASe

is composed of Russian Turkestan, Siberia, and the provinces along the river Volga. The population is about the same as that of West Russia—22,000,000. The river Volga is the largest river in Europe, being 3,700 miles long—almost as long as the Mississippi, and three times as long as the Rhine. It has 1,200 steamers plying up and down its waters. The different steamship companies carry not only passengers but also freight. A trip on this river is counted among the finest in Russia. Here Northern and Eastern life meet as nowhere else.*GCB May 17, 1909, page 34.1*

In the year 1763 Catherine II invited all foreigners to settle in Russia, and many Germans responded to the invitation. They were granted liberty of conscience, freedom from taxes and from military services. Along the river Volga between the

cities of Samara and Czarezin, there are over one hundred German settlements or communities. Each settler in the community was given the use of eighty acres of land, the land, however, to remain the common property of the community. This eighty acres is not in one piece, but consists of small strips, often many miles apart. This arrangement is made because the quality of the land differs. The right to the use of the eighty acres is inheritable from the father to the youngest son. Neither, however, is permitted to keep the same land very long, as every few years lots are cast, and new divisions of the community land are made.*GCB May 17, 1909, page 34.2*

This arrangement keeps the people very poor. They can neither buy nor sell, and they lose all interest in improving the soil, knowing that they cannot keep the land. Very often they have drought which causes famine. The last few years we have been obliged to send our brethren money to buy seed and bread. The government and other societies have erected field kitchens where hundreds of hungry are fed. Under these circumstances, it has been very hard for our work to make much headway, and had not our German brethren in America come to our aid in sending us a few thousand dollars, there would have been much suffering among our people. These people are very thankful for what is being done for them. They show their willingness to bring the truth to their neighbors. The brethren go from one settlement to another with the printed page. We have two ministers and three missionary licentiates. The membership is 452. Seventy-nine new converts were received last year. About ten canvassers have been at work with our periodicals.*GCB May 17, 1909, page 34.3*

MIDDLE RUSSIAN MISSION

WASe

This is the largest of all our fields, having a population of nearly 64,000,000. Here is found the real Russian peasant life as nowhere else. The Russian village, with its two rows of log houses covered with straw, and having no chimney, without a flower or a tree to be seen anywhere, looks plain indeed. There are no gardens where vegetables are grown. If one steps inside the house, which consists of but one room, he will find in a corner the picture of some saint, with a little lamp burning before it. [He showed one of these pictures, and lighted the lamp before it.] In the middle of the room is the large Russian stove, in which bread is baked, and at night part of the family sleep on top of the stove, while during the week all the family bathe in it.*GCB May 17, 1909, page 34.4*

The household furniture consists of a table, a few benches, and an oil painting of the czar. Beds are not to be found. Old and young sleep on the floor, covered with rags, old clothes, or their sheepskin coats. An old knife, two bowls, two kettles, and a number of wooden spoons are all the kitchen utensils for a family of five. Their food consists of sour bread, potatoes, and buckwheat. On high feast days, they have cucumbers, onions, and cabbage.*GCB May 17, 1909, page 34.5*

The women spin their own yarn, and weave the cloth used to clothe the family. During the winter, which lasts six months, the whole family hover around the stove, the room being filled with smoke. In the same room with the family are housed little lambs, calves, and pigs during the cold weather. If the first-born baby happens to be

a girl, the relatives take the father out and whip him till the blood runs.*GCB May 17, 1909, page 34.6*

The most of these people can neither read nor write. The priests with whom they come in contact are not much above them. These peasants are abused by every one, so that they have become very suspicious of any one coming into their village. They are not stupid by nature, are naturally pious and have great respect for the Word of God. They are very teachable and greatly need our help.*GCB May 17, 1909, page 34.7*

During the year 1908 this mission field took into the church 215 new converts, and its entire membership is 411, with 8 workers.*GCB May 17, 1909, page 34.8*

THE OUTLOOK

WASe

At our recent union committee meeting held at Moscow, some important changes were made. Already, last fall at the meeting of the General Conference Committee at Skodsborg, it was decided to separate Siberia from the East Russian Mission. And now it was further thought best to form a new mission field from that part of Russia known as Central Asia, or Russian Turkestan, this mission to be placed under the direction of the union. Still another field was formed in the south, composed of four governments taken from the Middle Russian Mission and one from the South Russian Conference, to compose the Little Russian Mission, also to be under the direction of the union.*GCB May 17, 1909, page 34.9*

SIBERIA

WASe

During the last few years a great many people have been emigrating to Siberia, and among these quite a number of our people. These have spread the truth until calls are coming from many parts of that great country. On account of the interest developed there, it was thought best, beginning Jan. 1, 1909, to separate this vast country from the East Russian Mission, and put it under the supervision of the Russian Union. Elder Reifschneider, formerly of Russia, came from Hungary, and settled in the city of Omsk. Last winter he traveled two thousand miles, mostly in sledges. As the weather was so cold, he could not baptize, but he says there will be sixty or seventy ready for baptism this spring. One man came from Tobolsk, went south to Turkestan, and from there back to Omsk, to find the truth, and to-day he and his family are rejoicing in the same. As far east as the city of Harbin, Manchuria, five are keeping the Sabbath, so that we are occupying China from the west.*GCB May 17, 1909, page 34.10*

Here is a letter sent us by these five believers:—*GCB May 17, 1909, page 34.11*

“To the church of God in Riga, the elect in Christ Jesus our Lord:—*GCB May 17, 1909, page 34.12*

“We know that you, beloved in the Lord, are chosen of God, and we are acquainted with your labor, and earnest effort to proclaim the glad tidings of the gospel to all the world, to the honor of God. There are five of us here in Harbin, who have embraced the truth, and we desire to unite with the church of God, which is the body of Jesus Christ. The sixth brother is in Boguslaw near Dibinitz.*GCB May 17, 1909, page 34.13*

“We greet you in the name of our Lord Jesus Christ, and beg of you most earnestly to help us in the upbuilding of our faith, for we desire to build our house on the rock; therefore we earnestly petition you to send us a brother who can help us and work for the Master over here in our midst.*GCB May 17, 1909, page 34.14*

“The grace of God be with you all, Amen.”*GCB May 17, 1909, page 34.15*

Brother Reifschneider asks for ten workers to come to his aid. We could only give him one, who has recently returned from the school in Friedensau. Siberia is a wonderful missionary field. In a short time it will be self-supporting, the Lord willing. At our recent union meeting, Brother Reifschneider was asked to take the presidency of the Caucasian Conference, and Brother H. K. Loesback is to go to Siberia. There are hundreds of families moving to Siberia, and they are there without a church. Just now they could easily be impressed and reached by the truth. There are also good openings for our young people to teach school in the Russian and German languages.*GCB May 17, 1909, page 34.16*

CENTRAL ASIA

WASe

The Russian government has built a railway going south from Samara to Tashkend, and from there westward to the Caspian Sea, a distance of over 2,500 miles. This railroad has been numbered among the great undertakings of modern times, and it has opened the country to many new settlers. Two thirds of the land is level, and the climate very dry. Many wild animals live upon the plains. The people raise sheep, goats, and horses, but not many cattle. On account of the warm climate the people live in tents made of haircloth.*GCB May 17, 1909, page 34.17*

Great varieties of fruit and many kinds of grain grow here. The silk and carpet industries flourish. Some of our people have moved into the very heart of this country. We have one organized company at Auli Ata, and another at Aschabad. They have called for help, and Brother J. Ebel, of the Caucasus, expects to go there this May. This field needs five or six workers at once; but we have neither the men nor the means. However, the Lord will provide both.*GCB May 17, 1909, page 34.18*

LITTLE RUSSIA

WASe

is composed of the governments of Poltawa, Podolia, Kief, Chernigof, and Kharkof, with a population of 17,000,000. The Middle Russian mission was too large, so this new division was made, and our church membership is 381.*GCB May 17, 1909, page 35.1*

Little Russia is the former home of the Cossacks, and the people there have maintained to some extent their independent spirit. Cossack means “Men who are allowed by the king to make predatory excursions.” They were hired by the king to protect the country from the Tartars. The Tartars robbed the farmers, and the Cossacks robbed the Tartars. The peasant villages of Little Russia look quite different from those of Central Russia. The houses are not built in a long street, but are scattered irregularly about. They are whitewashed and surrounded by little gardens. Inside, the houses are clean, and the poverty is not so great as that of the Great Russians. They raise great fields of sugarbeets, and enough sugar is manufactured here to supply all Russia.*GCB May 17, 1909, page 35.2*

We have a church of over sixty in the city of Kief. The city of Kharkof was entered last autumn, and many little country towns have heard the truth. In one country village we have a church of nearly two hundred members. They have not had a room large enough to hold their Sabbath meetings, but have been obliged to divide into groups to assemble in three or four different places. They have now decided to build a chapel. A lot has been deeded them by a man not of our faith. They asked the union for $150 to help them build the chapel, and the rest they will raise themselves. The Little Russian Mission has one ordained minister, two missionary nurses, one licentiate, and two missionary licentiates. We ought to have many workers to fill the calls that are coming in. When I visit these places, they take hold of me bodily and beg me to stay.*GCB May 17, 1909, page 35.3*

THE NEED OF A SCHOOL AND A SANITARIUM

WASe

We are glad that we have had a few students in training at the school in Friedensau, Germany. Three have entered the work this year, but there are more urgent calls coming in than we can fill. Now is a very opportune time to work in Russia. We are becoming known even in the highest circles. Books are written against us; prizes are even offered for the best books written against the denomination. We ought to have many of our young people in training, and they themselves are longing for the opportunity to be in school. A school located in some good farming district, near a river, with a view of having a sanitarium established later on, would cost us about $25,000. This would buy a hundred and fifty acres of good land, and put up the necessary school buildings. We appeal to this conference not to put this matter off much longer. There is no country in the world where ministers, doctors, teachers, nurses, Bible workers, and canvassers are more appreciated than in Russia. Our needs are certainly great; but this is the cause of God, and it will soon triumph.*GCB May 17, 1909, page 35.4*

The Caucasian Conference*GCB May 17, 1909, page 35.5*

H. J. Loebsack, the oldest minister in the Russian Union Conference and president of the Caucasian Conference, gave his report in German, Guy Dail acting as translator. He spoke as follows:—*GCB May 17, 1909, page 35.6*

I am sorry that I can not speak to you in the English language; but I have here a brother who will be a mouthpiece for me. When he is in Russia I am his mouth, and

now he is my mouth. We understand each other well, and you understand us, too.*GCB May 17, 1909, page 35.7*

The Caucasian Conference of Seventh-day Adventists sends to this General Conference its report and to you all brotherly greetings.*GCB May 17, 1909, page 35.8*

The prophet Isaiah compares the spread of the work of the gospel to the lengthening of the cords, and the strengthening of the stakes, of the Oriental dwelling-tent. In *Isaiah 54:9* he says: “For this is as the waters of Noah with me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not rebuke thee, nor be wroth with thee.” More than any other place in the world are these words significant to us in the Caucasus, because Noah’s ark rested in our territory.*GCB May 17, 1909, page 35.9*

THE COUNTRY

WASe

The field of the Caucasian Conference includes the North and South Caucasus; with twelve governments and districts and twelve million inhabitants. The Caucasus is in the northern side, through the steppes of the Kalmucks, in the east through the Caspian, and in the west by the Black Sea, bounded on the south by Persia and Turkey. One hundred fifty mountain peaks are more than ten thousand feet high, and twenty mountains are more than twelve thousand feet high, and covered with everlasting snows.*GCB May 17, 1909, page 35.10*

The history of the Caucasus is as old as the history of man since the flood. Its traditions reach back to the sons of Noah. In the days of the prophet Daniel, this province was very promising. Under Artaxerxes it was conquered by the Persians. The Grecians and Romans have left traces of their work here.*GCB May 17, 1909, page 35.11*

Because of the high mountains and deep valleys, the climate is varied. The cedar and the pine are found here, there are many vineyards, and the olive-tree perfumes the air with its fragrance. This climate is suitable for all kinds of grains and fruits.*GCB May 17, 1909, page 35.12*

It took fifty years to conquer the wild tribes inhabiting this region, and also about that much time in the mountains, which are almost inaccessible, to place order there, which even to-day is not very good. The waves of the revolution have also dashed themselves up against the Caucasian mountains, and they have made the lives of many, even to this day, uncertain. Indeed, in broad daylight, men are stolen away in Tiflis and Baku, and they are kept back among the mountains, awaiting a great ransom. The government does all that it can to bring about order, and has taken energetic steps to establish order among these peoples. From 1905 until the present martial law has been maintained for the protection of the citizens.*GCB May 17, 1909, page 35.13*

THE BEGINNING OF OUR MESSAGE

WASe

The teaching of Bengel of Germany moved many people to emigrate to the east and to settle in the Caucasus district. Some of those who came from this district and later on to the United States, accepted the third angel's message, and sent literature to their brethren in the home land. And they themselves went back to give this new light to their friends and relatives. In 1887, when Elder Conradi was present, it was possible to establish the first Seventh-day Adventist church in this field. In 1901 the Caucasian, then called the Southern Conference, was organized. In 1906, South Russia, and one year later the East Russian mission fields, were cut off as independent mission fields.*GCB May 17, 1909, page 35.14*

TRANSCAUCASUS

WASe

In 1907 the work was begun in the large cities in Transcaucasus. The way was prepared through a socialistic family in 1905, in Noworossisk. The wife was the treasurer of a socialist party of three hundred members, and because of this the entire family was banished to Sotschy. Here the wife received a tract concerning the Sabbath. She accepted the truth; and became a very earnest member of our church after she returned to her home. As we organized the church last year, she was made treasurer and librarian.*GCB May 17, 1909, page 35.15*

It is also interesting to note the beginning of the work in Sotschy, which is a health resort on the Baltic Sea. During the time of the insurrection, the people surrounded the house of a brother who lived there, and wanted to kill him. He hid a few days among the mountains, but he finally thought. "I will be more safe in the hands of the police than among these people who wish to do me harm." So he took his Bible and went to the market-place and there he spoke to the people. Through this, the better classes of the people stood up for him, and they wanted to go against his enemies.*GCB May 17, 1909, page 35.16*

All of them were arrested. His literature, among which was a Sabbath-school lesson quarterly about our relation to the government, was sent to the government with the minutes of this meeting. As a result of this Sabbath-school lesson about our relation to the authorities, he received his freedom, and his enemies were kept in prison.*GCB May 17, 1909, page 35.17*

Since then we have been able to establish a Russian church in this place. As I visited them last summer, I went up into the light-house. As I entered, the director, who was an officer who had been wounded in the Russian-Japanese war, asked whether I was a representative of the advent doctrine for the Caucasus or for all Russia. Although secretly and inwardly he leaned more to the Mohammedans than to the Christians, yet he could recognize the utility of such a society as ours, and he could but admire our wonderful organization throughout the whole world.*GCB May 17, 1909, page 35.18*

Before the war he was in the Hamburg and Rotterdam harbors, and saw our ship missionaries distribute books among the sailors. Some of his own sailors purchased

our literature at that time. As I went into the light-house above, there lay an open Bible and a volume of our Russian paper, and also an open Sabbath-school lesson pamphlet. The watchman was an orthodox Greek Christian; and during the night he sought for spiritual light as he allowed the light of the light-house to shine our over the dark waters.*GCB May 17, 1909, page 35.19*

Joseph Wolff proclaimed the second coming of Christ in Tiflis between 1821 and 1845. The Molokans expected that about the year 1833 Christ would come. We have worked among the Germans in this city for about a year and a half, and have organized a small church there. And now the truth is spreading among the Russians and the Lettonians.*GCB May 17, 1909, page 35.20*

Because of their religious convictions a number of Molokans were banished about sixty years ago from the innermost parts of the Russian empire to the Caucasus, where they had to suffer much from scorpions, heat, and robbers. Two Seventh-day Adventist families were also banished to this district in 1895. As did Paul, when he was a prisoner in Rome, so did they give the truth to those about them. At that time our tract concerning the Sabbath was printed upon thin paper, so we could send it in letters, at letter postage. Through this tract work, 150 of these Molokans began to keep the Sabbath. At first we knew nothing of them, and they had only a meager idea of us and our work.*GCB May 17, 1909, page 36.1*

Once the Cossacks surrounded the meeting-house, and desired to search it for our publications; but our brethren knew of this beforehand, so they put all the tracts in a sack, and one brother took it openly before the watchman, and went by him into a barn, and left it there. When he again entered the barn, the chickens had scratched the things out of the sack, and the tracts were scattered all about the stalls, but they were all there and thus preserved.*GCB May 17, 1909, page 36.2*

As during the Middle Ages, so it was with these believers. They scattered what little light they had, so that in a short time in two places, which were a great distance apart, people began to keep the Sabbath. One company lived near Kars. Before they had ever seen a Seventh-day Adventist, they sent us twenty dollars, and six months before they were received into our organization, after a visit of one of our Russian Bible workers, they sent their tithes and Sabbath-school gifts to the treasury of the conference. Last May we were able to baptize ten of these. Among the number is the first Armenian brother who was received as the result of Dr. Pampaian's labors around Mount Ararat. Five other Armenians who kept the Sabbath could not be baptized at that time.*GCB May 17, 1909, page 36.3*

The work among the Armenians is very hard. The people are poor, and often fanatical. One evening Dr. Pampaian's dwelling was broken into, his surgical instruments were stolen or broken to pieces, and he had to take refuge with the Russian policemen. Because of the believers in this place, he did not attempt to receive pay from the government for the things which he had lost. He kept on working further. From Kars the railroad goes along to Nachitschewan. That means that "we have rested here for the first time." According to local tradition, this city was built by Noah, and in a church-yard at this place they show us Noah's tomb.*GCB May 17, 1909, page 36.4*

From this place we go high up among the mountains, a distance of sixty miles, to the

Molokan colony at Basartschai. Here dwell the 150 Sabbath-keepers. We can get to this place only three months in the year, because the rest of the time snow and water make traveling an impossibility. About fifty men had gathered together to give us a reception upon the streets of this village. The women and children were clothed as for a festival, and they stood upon the flat roofs of the houses to receive us. We received a very hearty reception, and the manner in which we were entertained reminded us of the manner in which Abraham received the angels. Indeed, when evening came, they asked the privilege of taking off our shoes, and every meal time we were invited to another family. We spent ten days here, and explained to them all our principles. We showed them how the Lord is assembling a people in all the earth from all nations, and making them one people, a people waiting for the coming of the Lord.*GCB May 17, 1909, page 36.5*

Sabbath morning at seven o'clock we began worship with the singing of psalms, and we were not through until twelve o'clock noon. Thirty-one of the leading men and women of this place united in the church organized at this place. Later Brother Abel baptized and received forty-six more. It was so cold that as they stood in the water when he received the second candidate for baptism into the water, they had to take away the ice with their hands. But none of them wanted to wait until the next opportunity for baptism. From among these we have to-day eighty-six believers. I can never forget how thankful these people were for the light that was brought to them. Through us they sent their thanks and their greetings to their brethren throughout the whole world.*GCB May 17, 1909, page 36.6*

These believers, as well as the Germans, the Cossacks, the Russians—the different churches in the Caucasus—have unshakable confidence in this message, and they are one with us in every point of doctrine. I have also received a letter from a missionary in Persia. He, with his church members, acknowledge the obligations of the Sabbath, and he asked us to visit them, that we might instruct them still further in this truth.*GCB May 17, 1909, page 36.7*

Now we have in the Caucasus 12 German, 13 Russian, 3 Cossack, and 3 Molokan churches, with 820 members. We have 2 preachers, 3 licentiates, 2 Bible workers, 2 missionary colporteurs, and a canvasser. Last year our tithe was $2,217, other gifts making a total of $2,600. Last year we could, to the honor of our Lord, receive 204 members, and organize two German and three Molokan churches, also a Russian and a Cossack church. The work is the Lord's, and we have resolved that through the help of God we will not lay down our weapons until the Lord himself shall say from heaven. "It is finished." While we thank you for the prayers which you have offered for our support, we ask further that you will remember us at the throne of grace.*GCB May 17, 1909, page 36.8*

The Holland and Flemish-Belgium Mission Field*GCB May 17, 1909, page 36.9*

In the absence of Elder R. G. Klingbeil, superintendent of the field, J. Wintzen, delegate from Holland, presented the following report:—*GCB May 17, 1909, page 36.10*

The members of the Holland and Flemish-Belgium mission field send their sincere greetings and best wishes for the blessing of God to the General Conference assembled.*GCB May 17, 1909, page 36.11*

Our report comes from a field which can boast of no high mountains or great forests; for a great deal of this country is below the surface of the sea, as expressed in the name “Netherlands.” This beautiful little country has been the meeting-ground of two famous peace congresses, and at present the great Palace of Peace is under construction, and will be ready in 1910. We are glad to be laborers here for the advancement of the gospel of the soon-coming Prince of peace. While the area of our field is not large, yet we have nine million people to work for.*GCB May 17, 1909, page 36.12*

Our staff consists of 8 laborers, and we have now about 250 members. In 1908 their tithe and offerings were $2,607.96. God has richly blessed our canvassing work. We have 29 canvassers, who, in 1908, sold books to the value of $6,059. Our Holland paper, *Teekenen des Tijas*, is published monthly, with an average of 7,000 copies. The Lord has richly blessed us, and the work has grown amid many difficulties.*GCB May 17, 1909, page 36.13*

Surely the time has come when the work of God will go onward with great power, and we have all reason to believe that this will also be true of our field. We beg our brethren in America, South Africa, and the East Indies to do all in their power to use this paper among the many Hollanders in their territory.*GCB May 17, 1909, page 36.14*

We want to assure you that all our brethren and sisters firmly believe in this third angel’s message, and are working to bring the message to their neighbors. May God hasten his work so that soon we shall be gathered to the heavenly home. For this all the brethren and sisters in the Holland and Flemish-Belgian mission field are praying.*GCB May 17, 1909, page 36.15*

J. T. Boettcher: We have two more conferences to report, but have no more time this morning. But I would like to introduce to you one of our fellow workers who was one of the first imprisoned in Russia [calling Brother G. Perk to stand by Elder Conradi’s side]. He and Brother Conradi were imprisoned when the first church was organized in Russia in 1886. These men were in prison two years in Russia. Brother Perk is not at the present time working in Russia; he is working in Germany. Sometime we hope to secure him.*GCB May 17, 1909, page 36.16*

O. A. Olsen: We will not have time to listen to further reports this morning, but I do think the Conference has had a real treat this forenoon, and it is certainly most marvelous as we consider God’s wonderful providences in that country. It is the third angel’s message that has made all this interesting history to which we have listened concerning all these countries, and I have been wonderfully impressed with the fact that this truth makes one people of all peoples on the earth, no matter what the conditions, language, or nation may be.*GCB May 17, 1909, page 36.17*

Meeting adjourned.

O. A. Olsen, *Chairman,*
W. A. Spicer, *Secretary*.

Conference Proceedings - (Concluded from page 28.)

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

In continuing the report of the German Union, L. Mathe spoke for the*GCB May 17, 1909, page 36.18*

North German Conference

WASe

He said: The church members of this field sent their heartiest greeting to this General Conference. This conference is located in the northwestern part of Germany, and has within its territory a population of over five millions. Our membership has been increasing, and our finances show steady gain. At the end of 1908 we had 75 churches and companies, a membership of 572, while the tithe had increased from $5,750 in 1907, to $6,750 in 1908.*GCB May 17, 1909, page 36.19*

We have 2 ordained ministers, and to licentiates and Bible workers. Every one of these has had the joy of bringing precious souls to Christ. We are carrying on tent work in the northern part of Schleswig-Holstein, among the two hundred thousand Danish-speaking people. We have now five churches in this region.*GCB May 17, 1909, page 37.1*

In one of the states an old law still exists, forbidding every meeting not of the state church. Yet the Lord has opened a way by which the message can be preached, even publicly. Our worker there is allowed to hold public lectures, providing he keeps the Bible out of sight during the meeting. He can say, “Thus saith Christ,” or, “Thus saith the apostle,” or, “The prophets say so and so,” giving reference.*GCB May 17, 1909, page 37.2*

Tremblingly facing this new way of preaching, our licentiate started the work in the fear of God. The Lord blessed his labors, and some have already accepted the message. This is evidence that the message represented by the angel flying in the midst of heaven will overcome all hindrance and go to every nation, to prepare a people for the Lord’s soon coming. We render all praise to God for his blessings, and ask an interest in your prayers.*GCB May 17, 1909, page 37.3*

The Prussian Conference

WASe

For the Prussian Conference, E. Bahr, the president, spoke in German, being translated by G. Dail. He said:—*GCB May 17, 1909, page 37.4*

The Prussian Conference consists of the provinces of East and West Prussia, with a population of 3,560,000. In general the people of this part of the German empire are very religious; perhaps it is for this reason that nearly all errors to be found in the world have been accepted here, and have often held the ignorant in chains for many years. But when such souls learn the truth, they remain faithful to it. During my short

stay there I have experienced many blessings, and I can testify to the earnestness and simplicity of the believers.*GCB May 17, 1909, page 37.5*

We have 4 ministers, 4 licentiates, and 6 Bible workers. The growth quarter by quarter last year was as follows:—*GCB May 17, 1909, page 37.6*

During the first quarter, we had 745 members; second quarter, 759; third quarter, 783, and the fourth quarter, 810. The first quarter of 1909 our membership reached 839. The tithe shows corresponding growth. The first quarter of 1908, it was $1,104. In the first quarter of 1909, $3,575 was received.*GCB May 17, 1909, page 37.7*

It will be seen that through the blessing of the Lord our work has gradually grown. Our membership has nearly doubled since the close of 1903, in which year we were organized.*GCB May 17, 1909, page 37.8*

If the good hand of the Lord be with us during this year, we expect to have a good harvest of souls; for already there are a number awaiting baptism. It is the earnest wish of the workers and of the members that the Lord may pour out upon us the latter rain, that the upright in heart may be found and accept the light, and that we may all be found true to him when he appeareth.*GCB May 17, 1909, page 37.9*

At this point the time of the meeting expired, and four other fields of the German Union will be presented later.*GCB May 17, 1909, page 37.10*

The meeting adjourned.

G. A. IRWIN, *Chairman,*
W. A. SPICER, *Secretary*.

The Sermon - ABIDING IN CHRIST

E. G. WHITE

SABBATH MORNING, MAY 15, 1909.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."*GCB May 17, 1909, page 37.11*

When the, purging comes, we frequently feel that the Lord is against us. Instead of this, we should look to ourselves, and see if there is not something we have left undone, or something we need to take away from our lives, before we can stand in right relation to God. We should let nothing interpose between us and the beams of light that will come to every one of us if we will comply with the conditions specified. We do not want to be the branch that shall be taken away, but the branch that shall produce fruit.*GCB May 17, 1909, page 37.12*

"Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." It is for our present and eternal interest that we understand these words. Do we let our petitions come up before God daily? Do we realize that we must have an abiding Christ if we would represent Christ to the world in our speech, in our characters, and in all our dealings with our fellow men? When this is our experience, we shall not be found fruitless.*GCB May 17, 1909, page 37.13*

"I am the vine," the Saviour continues, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."*GCB May 17, 1909, page 37.14*

How important it is that we so relate ourselves to our Creator and to our Redeemer that the influence we exert shall represent Christ and represent the Father. God so loved the world that he gave his only begotten Son, that those who abide in Christ might become the sons of God. Everything is at stake here. What will you do about it, my brethren and sisters? Are you going to let worldly ideas, worldly customs and practices, come into your lives and characters? Are you going to study what this one or that one will say? Or are you looking to the One who so loved the world that he did not withhold from us his only begotten Son? God gave Christ to the world to reveal to men that humanity united with divinity could overcome the temptations that are in the world through lust. This union we must experience. We must be living branches of the True Vine, daily laying hold of our Redeemer, that we may bear the fruits of a Christian character. Christ is our only hope. "I am the vine," he declares, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."*GCB May 17, 1909, page 37.15*

"I in him." It is of the greatest importance that you abide in Christ, and that in your humanity you lay hold upon divinity. Unless you take hold by living faith of his divine power, you will miss that life that measures with the life of God. We can not afford to miss that life. We can not afford to live careless, indifferent, selfish lives; for such

God can not accept.*GCB May 17, 1909, page 37.16*

God has given Christ as a pattern of what our lives should be. Do you see him walking in the streets, and looking upon and pitying the sick? His heart is drawn out in compassion for them. He weeps for the afflicted and the suffering. He draws them close to his heart of love, and heals them. Consider the great company that on one occasion followed him, growing in numbers until there were five thousand men, besides women and children. There was such attraction in his words that they could not leave him. Finally, turning to his disciples, he says to them, These are weary; they must rest; and bids that the company sit down on the greensward. He says to the disciples, Have you something for them to eat? One replied, "There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many?" The Saviour bade the disciples bring the food to him, and breaking it into pieces, he gave to the disciples, and the disciples to the hungry multitude. They ate and were satisfied. Then "he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten."*GCB May 17, 1909, page 37.17*

This was the work of our Lord upon the earth. He could do these miracles because his humanity was united to divinity. What we need in all our sanitariums is a faith that abides in Christ, that lays hold upon his power, that is obedient to him, and that leads us to take up the cross of self-denial and self-sacrifice. This unites the soul to Christ, and makes us one with him.*GCB May 17, 1909, page 37.18*

To every one of us the Lord holds out this privilege if we will cut away our own wrong habits and practices. There are many who think that they can retain their wrong habits, their perverted appetites and passions, and at the last get into a condition of self-denial. But the longer selfishness is practised, the harder it is to break away from it. What the Lord wants now is men and women who have the missionary spirit, who understand why Christ gave his life, why he laid off his royal robe and kingly crown, and came to the world as a little child, to be brought up in poverty.*GCB May 17, 1909, page 37.19*

The Lord has the power to forgive the sins of every soul in this congregation, if you will repent of your backslidings, if you will turn to the Lord, and will cut away from your lives wrong habits and dispositions and your hardness of heart. What you need is the humanity that was in Christ Jesus, that laid hold upon divinity. Take hold upon that divinity, and bring it into your life, and you will be a savor of life unto life. Every one of us should stand in that position where we can receive a commission from God. Will you not come into that place? Will you not humble your souls before God, that you may comprehend and respond to the immense sacrifice that has been made in your behalf?*GCB May 17, 1909, page 37.20*

"If ye abide in me, and my words abide in you," the Saviour said, "ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love." There is peace to be found in continuing in Christ's love, and in daily carrying out the conditions upon which our salvation depends.*GCB May 17, 1909, page 38.1*

What can you do in the work of saving the lost unless Christ imbues you with his divine power? A little is being done in our world; but O, that the good work might spread abroad and reach every needy soul! O that the present truth might be proclaimed in every city! This great need is kept before me night and day. Some nights I can not sleep. I seem to be proclaiming to companies as large as this the great salvation, the great power of God, the great glory to be obtained by the exercise of a living faith. We need to lay hold of Jesus Christ, that we may have the power to become the sons and daughters of God.*GCB May 17, 1909, page 38.2*

There is something for each one of us to do. It is no use to talk of being Christians if we leave unhelped those who are perishing all around us. To me has been presented something of the great needs of the people. On this journey to Washington I did not expect to speak in many places, but when I got within reach of the people, I could not help doing all I could. My soul was so drawn out with earnest hope, with confidence that they would receive the message, that I spoke the word to the white people and to the colored people whenever opportunity was given me. I thank God that I did not neglect the colored people.*GCB May 17, 1909, page 38.3*

“Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples.” It is fruit that Christ wants. When we are willing to practice self-denial and self-sacrifice, as Christ practised it in his life, we shall bear fruit to God’s glory. Often after a day of toil, although tired and worn with labor, while his disciples were sleeping, his voice could be heard all through the night pleading with the Father that he would clear the highway, that the words of the living God might reach the multitudes, and that they might lay hold of the truth. Such labor as this costs something. It does not mean the making of a little sacrifice. It costs much to be men and women of God.*GCB May 17, 1909, page 38.4*

Men and women are going forth more and more to carry the gospel message. We thank God for this, but we need a greater awakening. We slide back into self-indulgence; we do not exercise to the utmost power the virtues that Christ has promised if we ask for them in faith. That which we receive from Christ we must give to others. Just as surely as we receive, so surely we must give. None who receive the grace of Christ can keep it to themselves. As soon as Christ becomes an abiding presence in the heart, we shall not be able to see souls perishing in ignorance of the truth, and be at rest. We will make any sacrifice that we may reach them; and there are none of us so poverty-stricken but we can make sacrifices for Christ daily.*GCB May 17, 1909, page 38.5*

It is our privilege to see the work of God advancing in our cities. Christ is waiting, waiting for places to be entered. Who are preparing for this work? We will not say that we are destitute of laborers. We are glad that there are some; but there is a greater, a far greater, work to be done in our cities. Far greater self-denial is to be practised in order that the world of life may be carried from place to place.*GCB May 17, 1909, page 38.6*

On my journey to Washington I had some experience in going not only to the highways, but also to the hedges. I saw something of the work that is being done in the mission schools near Nashville. Little companies of workers are going out into the mountains and laboring for those who have not heard the message, and here

and there little companies of believers are being raised up. Who would dare to put their hand on such workers and say, You must not labor thus; it costs too much. Can it cost anything that will begin to compare with the sacrifice that Christ made in order to save perishing souls? My brethren and sisters, I ask you in the name of Jesus of Nazareth to take your light from under the bushel, and let it shine forth, that others may be profited. We must let our light shine forth in our actions. If we will seek to do this, the light of heaven will surely abide with us, and we shall stand on vantage ground.*GCB May 17, 1909, page 38.7*

It is worth everything to be where you can reach out the hand of faith, and say, Lord, lead me; guide me; direct me in every place where I shall go. It is the duty of every soul to look to God for guidance, to be taught of God, to be led by God, and to do the work of God intelligently.*GCB May 17, 1909, page 38.8*

The Saviour declares, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” He compares himself and his work and experience of abiding with the Father with the experience and work to which he has ordained us, because he represents humanity and divinity combined. It is our privilege to lay hold of the divine nature and say, Lord, you promised it. We ask thee to give us a spirit of self-denial and self-sacrifice. Help us to understand what it means to abide in thee.*GCB May 17, 1909, page 38.9*

To abide in Christ means that you shall be a partaker of the divine nature. Humanity lays hold upon divinity, and you have divine power. But if you cling to old habits and practices of self-indulgence, and refuse to carry the burden of souls, you will lose your own soul. You will not value your own soul highly, and you will not carry on a straightforward work. It is the privilege of every believer to purify his soul, that he may have the life that measures with the life of God in the kingdom of glory. This is what we all desire—to live through the ages of eternity in the kingdom of glory. But we can never do it if we continue to follow our own habits and inclinations. O, that this burden might be rolled upon souls, and that they might realize that if they will be overcomers, they can help others to overcome.*GCB May 17, 1909, page 38.10*

“These things have I spoken unto you,” the Saviour said, “that my joy might remain in you, and that your joy might be full.” The work of overcoming is not a joyless work; no, indeed. It means communication with heaven. You can go to God in prayer; you can ask, and receive; you can believe, hanging your helpless soul on Christ. It means that humanity can work the will and ways of God. Humanity and divinity are combined for this very purpose. O, what a different world we should have if every professed Christian would come to Christ just as he is, practice self-denial, permit the fruitless branches to be cut away, and the good branches to be improved. Such an experience of constantly abiding in Christ would result in souls being brought to a knowledge of the truth. Let the petition come up before God, Lord, what wilt thou have me to do to-day? Let thy light shine upon me. Terrible trials are to come upon our world, and the world is preparing itself for this. We, too, must be prepared, that we may have the protection of our Heavenly Father. And if we lose our life in the conflict, let us have faith to believe that it will be restored to us again.*GCB May 17, 1909, page 38.11*

“This is my commandment, That ye love one another, as I have loved you. Greater

love hath no man than this, that a man lay down his life for his friends.... Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another."*GCB May 17, 1909, page 38.12*

This was the purpose for which Christ came into the world. Read of his sufferings, of what he bore in order that we might have eternal life. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might have eternal life. That "whosoever" is firm and sure and broad. He who will follow on to know the Lord shall know that his goings forth are prepared as the morning. My brethren and sisters, let the world see the love of Christ manifested in your lives. This will have a tremendous influence, and souls will take knowledge of you that you have been with Jesus and learned of him. Do not feel that you must follow the world's fashions, and copy its indifference. Lay hold upon the Mighty One. Consider the work to be done for the souls that are perishing all around us. Heaven will unite with you in working for them.*GCB May 17, 1909, page 38.13*

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Why this hatred?—Because by your consistent life, you condemn the worldling's course of action. He wants to act like the world, to serve the world; and you are serving God. Your life is a reproach to him, and therefore your influence is hated.*GCB May 17, 1909, page 38.14*

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."*GCB May 17, 1909, page 38.15*

The unity existing between Christ and his followers is to be as much greater than now exists as you can possibly comprehend. When you have that unity, you will have power. Angels will minister through your words and through your works in every place where you are. There will be revealed a living connection with the living God who rules in heaven and in earth. He wants you to come into right relation to him. Here is the Word, my brethren [holding up the Bible]. Open this Word to your children; present it in your schools; present it, I beseech you, wherever you are; and live by the Word of God. Here is life; here is salvation. Take your light from under the bushel, and give life and light to the world. God help us that we may arouse from our state of stupor.*GCB May 17, 1909, page 38.16*

O, that at this meeting we might seek the Lord most earnestly, and that the great blessing of God might come upon each one of us! Make a covenant with God by sacrifice. You may feel that you-make sacrifices; but if you go where I have been, in the highways and hedges, your compassion will be stirred by what you see. May God help us, that we may work to the point. We need to pray, and to pray in faith. We need to carry forward the work that God has given us to do. Our children are to

be saved; our neighbors are to be labored for; and we are to act as if eternal life meant something to us. Let us labor unitedly, that the joy of the Lord may be in our souls. Amen and amen.*GCB May 17, 1909, page 39.1*

The Sermon - THE DEFINITE MESSAGE

A. G. DANIELLS

Friday Evening, May 14, 7:45 P. M.

I will call your attention to a scripture found in the fourteenth chapter of Revelation, beginning with the sixth verse. (Reading *verses 6-14*.)*GCB May 17, 1909, page 39.2*

This scripture constitutes the basis of the movement with which we as a people are identified. We have a well-defined purpose before us. We have a very definite work, and we have strong convictions regarding that work. We get these views and this conviction from the Scriptures, and the passage which I have just read, we might say, is the very foundation-stone of our faith.*GCB May 17, 1909, page 39.3*

We have read this scripture and heard it read hundreds of times, and yet tonight it is just as interesting as it ever was. There are men before me who have heard this read as a sermon text for over fifty years, and it is just as precious, just as inspiring, just as thrilling as when they first heard it and understood it. Why is this?—It is because it is a present truth message, a message for the hour. This message has not become a message of the past. Therefore every time we read it we find in it life and courage and enjoyment.*GCB May 17, 1909, page 39.4*

It is this message that has brought you here to-night. Here are men who have left their families and their homes, and have come from the uttermost parts of the world, some journeying for weeks to reach this place. What led you to turn your back on everything of interest in this world, and journey toward this place, keeping up your courage all the way?—It is this message. It is the truth set forth in these verses.*GCB May 17, 1909, page 39.5*

The hour has come for this message to be proclaimed to mankind, and this mighty truth is to-day operating upon the hearts of men. And when that message comes to men, and they give it a respectful attention, it lays hold upon them with a grip that they can scarcely break.*GCB May 17, 1909, page 39.6*

No doubt many if not all of you can readily go back in your recollections, and fix upon the time and place and the circumstances under which you first heard this thrilling message. It may have been in a tent, in some town far distant from here. It may have been in some school-house, on some prairie, or in some forest, or in some lecture hall or courthouse, or perchance in your own home. You can remember the time and place, and the person who brought you this message. You remember the deep impression it made upon your mind. Perhaps you can remember how you tried to throw off the convictions, and to set yourself free; but you could not do it. The message rang in your ears, it deepened in your hearts. It held you until you surrendered, and then sweet peace and joy came into your heart.*GCB May 17, 1909, page 39.7*

This is not an imaginary experience. It is not a mere sentiment that sweeps over us. It is the word of the living God for this hour. It has no respect for nationalities. It knows no boundary lines. We have before us to-night people of many nationalities who have had this same experience.*GCB May 17, 1909, page 39.8*

Here is a message written two thousand years ago, that has only recently begun to lay hold of the human family. This message did not do this in ancient days. It had no such effect upon the hearts of men in apostolic times. It did not operate in the time of the Reformation of the sixteenth century. It was not until 1840 that these words began to manifest this power to lay hold upon the hearts of men. And from that time to this it has been a power in the earth to hold the minds of men.*GCB May 17, 1909, page 39.9*

Men can not stop it. Men have tried over and over again since this message began its leavening work to bind it about or to hinder it, but they could not do it. They have never been able to build a dam to keep it from flowing on, or to put bands about it to keep it from extending. But it keeps on expanding and enlarging and gathering and building all the time. Thank God for it.*GCB May 17, 1909, page 39.10*

I want to talk this evening about the point to which we have come in this message. These words were penned by the apostle John two thousand years ago. They describe to us scenes that passed before his mind in vision on the Isle of Patmos. First, he saw an angel flying in the midst of heaven, and that angel had the everlasting gospel. It was not an appendage to the gospel, not some new thing aside from the gospel, but the blessed gospel of salvation. It is to all people that dwell on the earth. That means all the continents; it means all the islands of the sea where men dwell; it means every habitable portion of the earth.*GCB May 17, 1909, page 39.11*

The result of the proclamation of this message to the world, to every nation, kindred, tongue, and people, was revealed to John in the words, “Here are they that keep the commandments of God, and the faith of Jesus.” And then the consummation of it all is revealed: “I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Who is that?—That is the Lord Jesus Christ coming as King of kings. This message, then; is a last-day message. It is the message given to prepare the world for the end of all things here below. For that reason it makes a man a commandment-keeper. It prepares him to dwell with God. It prepares all who receive the message to dwell in the kingdom of our Lord and Saviour.*GCB May 17, 1909, page 39.12*

Now, dear friends, this message is a very definite message for us to build upon. It causes us to know where we are in the world’s history. It makes us understand clearly what we are to do, and it gives definite shape to all our plans and to all our service. How very specific life became when we accepted this message and surrendered to it. We had an ideal set before us, and a definite work marked out.*GCB May 17, 1909, page 39.13*

This message is based upon very definite revelation from God. The very first words of the message are these: “Fear God, and give glory to him; for the hour of his judgment is come.” This leads us to other scriptures definitely dealing with the judgment hour. We turn to the eighth chapter of the book of Daniel, and there we find the definite statement upon which this message is based. I will read two verses: —*GCB May 17, 1909, page 39.14*

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the

transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."*GCB May 17, 1909, page 39.15*

That is a very definite statement. It gives us a definite period of time, two thousand three hundred days, prophetic days, which mean literal years to us. At the end of that period the sanctuary must be cleansed. We at once begin to ask some questions about this. What is the sanctuary? What is its cleansing? When does this prophetic period end? And still another question. When does this period begin? As we study, we find that this period begins in 457 B. C. Having found this beginning, we can easily find its termination, 1844. And further study reveals to us the Scripture teaching regarding the sanctuary. We find that it is the sanctuary in heaven, where our Lord Jesus Christ ministers, and that the cleansing of the sanctuary is the work of the investigative judgment, deciding the destiny of the human family, at the close of which Christ comes. And so we are brought, to this statement, "Fear God, and give glory to him; for the hour of his judgment is come."*GCB May 17, 1909, page 39.16*

I shall not to-night attempt to give the proofs regarding this. I am only hastily reviewing the facts with which we are acquainted.*GCB May 17, 1909, page 39.17*

What I want to call your attention to is this, that at the very time when this definite period reached its termination in 1844, the message that was to be given began to sound. I ask you to think of that. Never before in the history of the church of God had God's people given such a message. Solomon wrote about the judgment, and declared it would come. All the preachers of the church of early times knew about it; but not one of them declared that the hour of the judgment had then come. Paul reasoned of the judgment to come. But here is a message that declares that the judgment is come. For the first time in the history of the church this message began to sound at the termination of that long prophetic period, in 1844. From that time to the present it has not ceased to sound, not ceased to lay hold of men, and to construct something here of a visible character in the world. I like to contemplate it, for here is something tangible. There are the words written long centuries ago, but right here before our eyes is the thing itself.*GCB May 17, 1909, page 39.18*

That makes me then a creature of God's providence and destiny. It makes you a creature of his providence. You are not here to-night by choice. You are not here by mere coincidence. You are here by the providence of Almighty God. For years I have looked upon everything in connection with this work in that way. In my early experiences in the tent work, I remember that the faces of many of the people who came into the tent showed that they were not there by chance. The providence of God had brought them and me together, and they were to hear a message for eternity; and that message was to speak to their hearts. O, how it strengthens a man when he knows that there is definite power working with the message that he bears!*GCB May 17, 1909, page 40.1*

So it was with William Miller. It was Almighty God that impressed that man, and led him to start a movement that has never stopped. When the part that he was to act in the development of the movement reached its conclusion, God began to lay hold of others. There is no doubt that Joseph Bates was taken in hand by the Lord, and

held, and directed, and impressed, and led on, until God's purpose began to be discerned, and until others were led to join him in it, and others, and others, until you and I were directed to it, and we accepted it, and began to work, and direct others into it; and so the circle has been widening until this time.*GCB May 17, 1909, page 40.2*

This movement, like all such movements, began in feebleness. Those who first got a glimpse of this message and its destiny were very few, and very poor, and unknown in the world. They had no means. Everything of the world was against them, and everybody was against them. In fact, many times we might think that God himself could not have begun this movement in greater weakness and obscurity than he did. But God saw to all that. We can trace its growth, step by step.*GCB May 17, 1909, page 40.3*

The point I wish to call your attention to is the position to which we have now come. Where are we to-night in this message? Sixty-five years it has been sounding. The message was to be finished in a single generation. Where is it to go?—It is to go to all the world, to every kindred, tongue, and people. I wish to point out briefly just where the message has gone.*GCB May 17, 1909, page 40.4*

It started here in the Western Continent, not far from where we are encamped here to-night, in New England. It began to enlarge its circle, and it traveled down the coast. It crossed the line into Canada, and it journeyed westward to the Ohio River, and then to the Mississippi River. I remember myself when it first leaped across the Missouri River. I remember well when it stepped across into Nebraska and Dakota, and it kept on moving westward until it reached the Pacific Ocean. Then it flew eastward to Europe, and has passed on to Africa, Asia, South America, Australasia, and the islands of the sea. We have here delegates from all these continents, and from the island fields, representing the many peoples and tongues who have joined in this work.*GCB May 17, 1909, page 40.5*

Again I say, look at the vast sweep have paid little attention to it, while thousands and millions of men do not understand it, know nothing about it, it is at work; it is accomplishing something in its might and in its power. And when people really stop and look at it, they are astonished.*GCB May 17, 1909, page 40.6*

To illustrate this point: Our statistical secretary was asked by the United States Government Census Bureau to make a report. When he sent in his report, the man who had charge of it could hardly believe what was reported; so he sought a personal interview, and said: "Look here, you represent yourselves as carrying on missionary operations in about seventy countries. Do you mean that?" (I suppose he thought we meant *seven*.) And the secretary replied, "Yes, sir; that is it." "Why," said he, "I did not know there were seventy countries to carry on missionary operations in!" When our secretary assured him there were, he said, "Would you mind giving me the names?" So the names of all were given to him, and I tell you, the man was astonished with the facts. He said: "Why, you folks ought to have a better representation in our reports!" (They had jumbled the Adventist people all up in one little paragraph,—put us all together, as one fanatical sect.) And then he took an hour or two to inquire into this thing and to get information, after which he promised to write up a good, clear report regarding the beginning of this movement, its

development, and its wonderful work.*GCB May 17, 1909, page 40.7*

This movement challenges the wonder and admiration of all who become acquainted with it. I have seen something of this wonder expressed as I have talked with people who have heard of our Seminary or our Sanitarium and have come out to look around. Several times I have met such visitors just as they were entering the grounds here, and they would ask me if this was the Adventist sanitarium, and if they might have a look at it. So I would get into the automobile or carriage, or walk with them, and tell them about it; and before they would leave this place, they would express the greatest astonishment at this thing; not simply at these buildings, but at this great movement that they came to learn something about. There is something about it that certainly does impress the minds of men who stop and give it a little thought. And I believe that we, ourselves, ought to stop and look at it carefully and seriously from day to day; we ought to ponder its progress, its might, and its power. We ought to see what it is doing in the world.*GCB May 17, 1909, page 40.8*

This message is not only making an impression upon people's minds, but, as I have pointed out, it is laying hold of them and controlling their lives. And it goes deep down into their pockets and lays hold of their pocket-books.*GCB May 17, 1909, page 40.9*

A little while before coming to this meeting I received a letter from a man who is to receive his discharge from the United States army, on the 27th of August. He is a sergeant in the army, with a splendid record. He says that this message came to him away off in the Philippines; and that as soon as he is discharged from the army; he will put himself and all that he has accumulated at the feet of his Master, to give his life to the proclamation of this third angel's message. And if possible, he wants to come to the Foreign Mission Seminary*GCB May 17, 1909, page 40.10*

Now, what has done that? What power is it that lays hold of a man like that?—It is the power of Almighty God, revealed in the message he has sent to the world for this hour. And so it is working everywhere. As our secretary has said, this message has gone from pole to pole; it has traveled around the equator; it has penetrated all the continents and all the countries, and now it is filling in the gaps along the way.*GCB May 17, 1909, page 40.11*

The point to which we have now come is just this: The closing up of the message. And with the schools training men and women for service, printing houses turning out literature for distribution, sanitariums all about, with anxious hearts everywhere, ready to go into service, what remains to be done is to use all these mighty facilities, under the power of God in finishing the work. O, it does seem to me that we are within sight of the end! ["Amen, amen."] And I tell you, my friends, it does me good to know that the men who have been a long time on the journey are so confident about this, that the assurance and the confidence does not leave a man in his old age. It never leaves a man after a few years of devotion to it; it remains with him and buoys him up. I tell you, if there is anything in revealed religion, if there is anything in the gospel of Jesus Christ, it is here in this message, it is here in this movement. Never in the history of the church of God has there been more tangible evidence of the purpose and power of God than we see right here in this message with which we are identified. And if we have to give this up, if we have to abandon this, if we can not

count on this, pray tell me what there is in the world that we can take hold of, or cling to, or rely upon. There is nothing. But we do not have to give it up, and we will not give it up. ["Amen, *amen."*] It is hard to give it up. It is hard for a man to get away from this thing. He has to fight hard, and he has to persist in his determination in order to get away from it finally. He may become lukewarm, he may get careless and worldly, and he may think he can give it up; but I tell you that when the undertakes to step over the line away from it, he finds it very hard. And when he has stepped over the line, he is all the time haunted with the idea that he ought to step back and get into rank and into step. I thank God for this, and I pray that those who have gone over the border line will come back.*GCB May 17, 1909, page 40.12*

I make no boasts to-night regarding individuals, but I do boast of the truth. I do glory in the message, I do rejoice in the movement itself; and I believe that we have come to the last stage in the journey. And it seems to me that this gathering here is an omen of what God wants us to do now in laying hold of his people and finishing this work. Why, my friends, this meeting here is something altogether different from anything we have ever had in General Conference. In the earlier days only those who were elected as delegates attended the General Conference, with a few exceptions. How is it that somehow as the time for this meeting approached, hundreds of people's hearts longed to be here? How is it that people left their important work and their homes and came here to this meeting? I do not believe it was mere curiosity that brought them here; I believe it was some strong, impelling power that be of everlasting benefit to them: to get something that will make them mighty instruments in His hands in finishing this work, and that will go with them back to their friends and fellow believers and workers to give all new courage and new life in carrying forward this great and closing work. May God work this out now that we are here. And dear friends, let us this night consecrate our whole life more fully to the Lord and to his work in the earth. On this first Sabbath of our Conference let us make an unconditional surrender to God. Now let me ask you, fellow believers and brothers and sisters in this message, do you know of anything that is standing between you and God? Do you know of anything that is darkening your minds? Do you know of any evil that separates you from God? O, let me ask you to let God remove that thing this Sabbath day! I know that men, even preachers, can get great victories on such an occasion as this. I know it, for I well remember the first General Conference I attended. Somehow, the preaching of Brother Butler and Brother Haskell and those men brought terrible conviction to my heart; and I remember how I struggled until one day God took away that thing, and gave me a blessed victory. I know that on such an occasion as this preachers can get something that will help them wonderfully in the work of God.*GCB May 17, 1909, page 40.13*

Now, brethren, let us strike for a higher platform, for greater devotion and consecration to this work. Let us not allows this meeting to go by without our having complete and full victory in God. May God grant it for his own name's sake! Amen.*GCB May 17, 1909, page 41.1*

STEREOPTICON LECTURE

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

On the evening after the Sabbath, May 15, Brother E. R. Palmer, secretary of the Publishing Department, presented a stereopticon report of the publishing work. This was given under two heads,—historical and statistical. A sketch was given of the rise and progress of the publishing work from its beginning in 1845 until the close of 1908. Slides had been prepared showing interesting pages of the first tracts, periodicals, and books published. These showed up very clearly on the screen.*GCB May 17, 1909, page 41.2*

The history of the work was also outlined in decades, showing the principal events during the past sixty-four years. A summary of the sale of literature during the entire period was thrown upon the screen as follows:—*GCB May 17, 1909, page 41.3*

1845-1854		$ 2,500
1855-1864		17,500
1865-1874		73,000
1875-1884		371,000
1885-1894		3,969,000
1895-1904		3,144,000
Total for sixty years		$7,577,000
1905	$ 548,000	
1906	824,000	
1907	1,035,000	
1908	1,280,000	
Total for four years	$3,687,000	
Grand total	$11,264,000	

It will be seen by studying these figures that the sale of literature during the first sixty years amounted to $7,577,000. During the past four years, it has amounted to $3,687,000. The sales during the past few years have amounted to a little more than a half million dollars more than during the previous ten years, and amounted to nearly one third of the sales during the entire sixty-four years.*GCB May 17, 1909, page 41.4*

Many interesting comparisons may be made by studying these figures.*GCB May 17, 1909, page 41.5*

The following points were emphasized in the report:—*GCB May 17, 1909, page 41.6*

1. That the great things of God usually develop from small beginnings.*GCB May 17, 1909, page 41.7*

2. These figures show that the grand old cause is rapidly marching on. Rapid progress made in the circulation of literature is but an index to the progress made in all departments.*GCB May 17, 1909, page 41.8*

3. In the fifth decade, 1885-1894, the circulation of our literature rapidly increased as the result of thorough organization. During the next decade, 1895-1904, there was a decline as the result of disorganization. During the past four years, there has been a strong revival as the result of the revival of the plans of organization, sometimes referred to as reorganization.*GCB May 17, 1909, page 41.9*

The Publishing Department is to give one more stereopticon lecture, in which the congregation will be taken on a trip through all the publishing houses of the denomination. The managers of each house will show the congregation through their respective offices by throwing the views on the screen.*GCB May 17, 1909, page 41.10*

May 18, 1909 - NO. 4

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 17, 6 A. M.

The 6 A. M. devotional service was led by Elder W. H. Meredith, of South England, by reading a Scripture lesson from *2 Peter 1*. The "exceeding great and precious promises of God," whereby "we are made partakers of the divine nature," were unfolded and considered. Every divine promise given in the Word of God has received its fulfillment in some human heart, in confirmation of which many a heart could bear a glorious testimony and against which many a hand could write "promises proved."*GCB May 18, 1909, page 43.1*

Earnest prayer was then offered by Elder E. W. Farnsworth and H. E. Armstrong of the Welsh Conference, after which the meeting was opened to the whole congregation for praise and testimony. Short, telling testimonies were offered by those who had taken God at his word and proved him faithful. This order of the service was continued until the close of the hour, when the meeting closed by singing "Precious Promise God Hath Given." Elder Bourdeau offered the benediction.*GCB May 18, 1909, page 43.2*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

NORTH AMERICAN FOREIGN DEPARTMENT

WASe

First Meeting, May 14, 8 A. M.

The department held its first meeting Friday morning, May 14, at 8 A. M.*GCB May 18, 1909, page 43.3*

G. A. Irwin, chairman, called the meeting to order, and B. G. Wilkinson was chosen as secretary.*GCB May 18, 1909, page 43.4*

The chairman spoke of the work of the department during the four years, emphasizing the important work it has in hand in the effort to reach the populations speaking foreign tongues in the United States. W. C. White suggested a careful study of the relation of this department to the work in Europe, that close co-operation between this country and Europe may help in reaching European peoples in America.*GCB May 18, 1909, page 43.5*

A program committee was appointed as follows: L. H. Christian, O. A. Olsen, S. Mortenson, G. F. Haffner, W. C. White, O. E. Reinke, A. Boettcher*GCB May 18, 1909, page 43.6*

It was decided on alternate days to hold this department meeting in the large tent, inviting delegates from other lands to be present, and on the other days to have the different nationalities meet separately in council.*GCB May 18, 1909, page 43.7*

Second Meeting, May 16, 8 A. M.*GCB May 18, 1909, page 43.8*

Elder L. H. Christian presented the first report of the program committee. To this committee were added the names of S. S. Svenson, F. C. Gilbert, H. H. Dexter, L. Zacchetto, G. W. Schubert, D. P. Boresena, and H. Schultz*GCB May 18, 1909, page 43.9*

Reports of Leaders in the Foreign Work*GCB May 18, 1909, page 43.10*

Elder G. F. Haffner spoke of the good progress of the German work west of the Mississippi River, especially in North Dakota. There two churches and many scattered members have been raised up for the truth. In all there are now about three thousand believers representing the German language west of the Mississippi River. There has also been growth in the publishing work. Last year there were 87 German students at Union College, 20 at Walla Walla, and very great growth in the North Dakota school.*GCB May 18, 1909, page 43.11*

Elder E. O. Reinke, speaking for the German work in the East, gave some interesting statistics. Briefly speaking, the East may be summarized as follows: German population, 6,260,219; German churches, 14; membership, 418; scattered

membership, 216; tithes per capita, $17.62; Sabbath-schools, 16; membership of Sabbath-schools, 471; Sabbath-school offerings per capita, $3.43; ordained ministers, 23. During the last four years, five churches have been organized, with a membership of 96.*GCB May 18, 1909, page 43.12*

Elder L. F. Christian, representing the Danish-Norwegian work in North America, spoke of the desire for a closer union with the same work in Europe. The Danes and Norwegians in North America are scattered from Maine to California, there being something like 1,200,000 Danes and 500,000 Norwegians in the United States. We have at present 48 Danish-Norwegian churches. Brother Christian gave the following suggestions drawn from his experience with the Danish-Norwegian work: 1 Let laborers in these languages stick to the language; 2 stronger and more efficient organization in this branch of the work; 3 better co-operation between the workers in the different languages, and between the work in this country and that abroad.*GCB May 18, 1909, page 43.13*

Elder S. Mortenson, representing the Swedish work in North America, spoke encouragingly of his work in connection with the Swedes. There are about 1,500 Swedish believers in the United States, one-half of whom are strictly Swedish members, the other half being largely mingled with the American and Danish-Norwegian churches. There are 22 active conference workers in the field. The average per capita tithe of the Swedes rises as high as $19, and the per capita offerings to $11. The Swedish brethren are loyal to their work, and they endeavor always to extend a sympathetic co-operation to all the brethren in other languages.*GCB May 18, 1909, page 43.14*

THE DEPARTMENT OF EDUCATION

WASe

Second Meeting, May 16, 5 P. M.

Meeting was opened by singing "Redeemed, How I Love to Proclaim It."*GCB May 18, 1909, page 43.15*

The report of the committee on nominations was presented, as follows:—*GCB May 18, 1909, page 43.16*

On Resolutions: H. R. Salisbury, C. W. Irwin, Otto Graf, B. G. Wilkinson, W. J. Blake Otto Luepke, E. A. Sutherland, S. M. Butler, B. F. Machlan, A. C. Selmon, H. C. Lacey, F. W. Field, and Miss Thompson.*GCB May 18, 1909, page 43.17*

On Text-Books: M. E. Cady, Sarah Peck, Miss Hale, Mrs. Heffley, G. A. Grauer, Otto Luepke, P. E. Berthelsen, C. B. Hughes, Miss Andre, Jean Vuilleumier, A. Anderson, and F. M. Rossiter.*GCB May 18, 1909, page 43.18*

On a System of Reporting: J. G. Lamson, Lamson, B. E. Huffman, M. B. Van Kirk Mrs. Williams, I. C. Colcord, C. Sorenson, Ethel Harris, Miss Bates, G. F. Wolfkill, and C. A. Hansen.*GCB May 18, 1909, page 43.19*

On Educational Campaign Literature: H. G. Lucas, C. S. Longacre, G. W. Caviness

B. A. Wolcott, O. A. Johnson, R. B. Thurber, E. L. Stewart*GCB May 18, 1909, page 43.20*

On Courses of Study: M. E. Cady, H. C. Lacey, C. C. Lewis, H. R. Salisbury, Sarah Peck, C. W. Irwin, B. F. Machlan, T. D. Rowe, B. G. Wilkinson, E. E. Farnsworth, G A. Grauer, B. E. Huffman, J. G. Lamson, Mrs. W. Heffley, Mrs. C. N. Sanders, Miss Hale, H. M. Hiatt, F. W. Field, Otto Luepke, and R. B. Thurber*GCB May 18, 1909, page 43.21*

There being no other business to come before the meeting, adjournment was made until 5 o'clock, Monday, May 17.*GCB May 18, 1909, page 43.22*

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Third Meeting, May 17, 8 A. M.

The subject discussed was "True and False Theocracy." C. M. Snow led out in the discussion, presenting a very interesting and carefully prepared paper. Brethren C. H. Keslake and G. E. Langdon followed, each likewise reading thoughtful and well-prepared papers on the subject. The question was so well, so ably, and so clearly set forth in these three papers that there was at once a call for their publication, either in complete or abridged form. The thought was expressed that we were in need of literature upon this subject.*GCB May 18, 1909, page 43.23*

Both in the papers and in the discussion which followed, the question was raised as to when the theocracy of Israel came to an end, whether in the days of Samuel, when the people asked for a king; or in the days of Zedekiah, when the diadem was removed, and Israel went into captivity; or at the first advent, when the Jews rejected Christ as their king, and said, "We have no king but Caesar." From various scriptures presented, as well as from a quotation from "Desire of Ages" (*page 738*), it seemed quite evident that it was not until the time last mentioned. Though the people kept departing from God, and from their proper relations to him as their rightful king, ruler, and lawgiver, under a pure and perfect theocracy, still God clung to them as his people and did the best he could for them, by them, and through them, under the circumstances, and they were not finally and fully cut off as a nation until they rejected Christ, their rightful King, and declared themselves openly, absolutely, and solely for another. Then the theocracy, so far as this present world is concerned, came to an end. Then their house was left unto them "desolate," and the kingdom of God, in any national or world-wide sense, was to be no more "until he come whose right it is, and it shall be given him."*GCB May 18, 1909, page 44.1*

THE PUBLISHING DEPARTMENT

WASe

Third Meeting, May 17, 8 A. M.

The third meeting of the Publishing Department convention was called at 8 A. M.,

May 17. E. R. Palmer occupied the chair.*GCB May 18, 1909, page 44.2*

The officers, who were authorized in the previous meeting to appoint a committee on plans and recommendations, announced the following names:—*GCB May 18, 1909, page 44.3*

E. R. Palmer, N. Z. Town, D. W. Reavis, J. Cochran, J. M. Johanson, F. F. Byington, S. N. Curtiss, I. A. Ford, H. Hartkop, C. E. Weaks, J. B. Blosser, and W. W. Eastman.*GCB May 18, 1909, page 44.4*

The time was spent in an enjoyable discussion of three resolutions referring to the prosperity of the publishing work during the past four years, the reorganization of our publishing houses on a membership basis, and the elimination of commercial work.*GCB May 18, 1909, page 44.5*

These resolutions were unanimously approved, and will be passed on to the general committee on plans for the regular conference session. If approved, they will appear later in the BULLETIN as a part of the regular deliberations of the Conference*GCB May 18, 1909, page 44.6*

It was a very interesting and enjoyable meeting. The Spirit of the Lord was present.*GCB May 18, 1909, page 44.7*

THE MEDICAL MISSIONARY DEPARTMENT

WASe

Third Meeting, May 17, 8 A. M.

The third meeting of the Medical Missionary Department was held in the Scandinavian tent, with Dr. A. C. Selmon in the chair.*GCB May 18, 1909, page 44.8*

The discussion of yesterday's paper, "Medical Missionary Work in Mexico," was continued by Elder George W. Reaser, president of the Mexican field, as follows:—than Mexico. The early experience of Dr. Lillis Wood (now Starr) in the city of Guadalajara proves this. Although Guadalajara was a fanatical center within a few weeks after the doctor had opened treatment-rooms, she was overwhelmed with the applications from all classes for healing. Had assistance been given her, and had the large fund provided at that time for medical work, been used in establishing treatment-rooms in half a dozen large cities in Mexico, there would have been numbers of influential centers radiating truth in different parts of the republic. We must use our failures of the past only as mighty counselors for the future. If we have made a mistake in dealing with our physicians in Mexico in the past, it was in not giving the same support and encouragement to them as to our evangelists. We desire to do everything in our power for the encouragement and support of our medical missionary workers in Mexico in the future.*GCB May 18, 1909, page 44.9*

An excellent sanitarium near Mexico City is placed at our disposal, and we are anxious to secure a consecrated physician to take charge of this institution, and also to connect with treatment-rooms in the capital, and thus revive and place this department of our work on a sure footing in the republic.*GCB May 18, 1909, page*

44.10

In the absence of Dr. G. K. Abbott, Dr. Olive Ingersoll gave a talk on “Preparation for Medical Missionary Work.” She referred to experiences in India, where nurses said, “I did not come out here to care for babies, but to do missionary work,” or, “I did not come out here to do housework, but missionary work.”*GCB May 18, 1909, page 44.11*

This raises the question, What is missionary work? The answer comes in the study of the life of Christ. The first thing that strikes one in his life is the long period of preparation for a comparatively short period of work.*GCB May 18, 1909, page 44.12*

Dr. W. B. Monsen mentioned consecration to God as first in importance in preparation for medical missionary work.*GCB May 18, 1909, page 44.13*

Dr. Ida Herr-Nelson spoke of the necessity of thoroughness and of having a special training in rational treatments, such as is not obtained in the regular schools.*GCB May 18, 1909, page 44.14*

Dr. W. A. Ruble said that the important point in the mind of the committee in assigning this topic had not been fully touched. Shall we qualify in the legally recognized schools? or is it possible and advantageous to make preparation in a special missionary training-school, such as that at Loma Linda?*GCB May 18, 1909, page 44.15*

Dr. J. R. Leadsworth said that the missionary who gets in the ordinary college some very hard technical work, and then at the close takes a little veneering of Bible, finds it requires a real effort to do missionary work with his patients. In the school at Loma Linda there are some who are probably as well qualified as very many physicians to do medical work. These as a part of their required course go out and hold. Bible readings, visit the sick, and do medical evangelistic work, and to these it is not afterward an effort to do missionary work with their patients.*GCB May 18, 1909, page 44.16*

SABBATH-SCHOOL DEPARTMENT

WASe

Second Meeting, May 17, 8 A. M.

One of the most important topics on the program came up for consideration “The Sabbath-school Teacher’s Reading Course” was read by Miss Winnie P. Hunt, the Nebraska Sabbath-school secretary, and the discussion was led by Miss Ona M. Russell, the Southern New England secretary. Selections were read from “Testimonies on Sabbath-School Work” showing the need of specific training for Sabbath-school workers. Our Sabbath-schools will never accomplish the purpose of God in the salvation of souls until the Sabbath-school workers have learned how to study and how to teach. The teachers in many of our schools have had no special training in this work. They have taken it up in the fear of the Lord, without training, without definite help, and with only a burden for the work on their hearts.*GCB May 18, 1909, page 44.17*

Miss Hunt presented the report of the committee on the teachers' reading course. Suggestions were made somewhat in detail for a course of one year. It was suggested that a manual on Sabbath-school work be prepared, and that this new manual be one of the books to be studied. "Testimonies on Sabbath-school work" should also form a part of the study, and one or two books on Sunday-school work were suggested as furnishing many helpful thoughts worthy of study by one who is fitting himself to become a teacher.*GCB May 18, 1909, page 44.18*

The discussion was general, the speakers all expressing their gratitude that such a plan was being formed, and their conviction that it is greatly needed. It was urged by a number of the secretaries that the Home Department members be specially provided for in this course of study. The Home Department work has developed until it is a strong feature of the Sabbath-school work in nearly every conference. The secretaries were especially anxious to have that provided which would be of help to those who do not have the advantage of association with a regular school.*GCB May 18, 1909, page 44.19*

The committee on the teachers' reading course was asked to draft an appropriate recommendation for presentation to the General Conference Committee on Plans.*GCB May 18, 1909, page 44.20*

Bible Study - THE WORK OF THE HOLY SPIRIT

R. D. Quinn

May 17, 9:15 A. M.

The most essential thing which we as a people need is the vitalizing power of God. The Lord desires to baptize us with that power; I believe that the one leading thought and desire of every soul here is to enter into that experience. The time has come for God to finish his work gloriously in this generation; and so the essential thing is for us to know how we may individually receive the Spirit and enter into that experience; but the reception of the Holy Spirit is bestowed upon conditions with which we must comply.*GCB May 18, 1909, page 44.21*

In *Exodus 6:6* we have a statement of what the Lord desired to do for his people anciently in bringing them out from Egypt and into the promised land. When they believed God, and surrendered to him fully, they went into the promised land with the triumphs of faith. The spiritual birthright for us can claim by divine right of sonship with God.*GCB May 18, 1909, page 44.22*

I wish briefly to call your attention to the work of Elijah, as recorded in *1 Kings 17*. It will require the spirit and power of Elijah to prepare the people for the coming of the Lord, and from the record it is plain that his course was a path of humiliation and self-abnegation, before God could entrust him with power.*GCB May 18, 1909, page 45.1*

The Holy Spirit is given to those who are qualified to receive and impart it. It is not so much a question of receiving the Holy Ghost as it is a question of surrendering to the Holy Ghost already received. “If any man have not the Spirit of Christ, he is none of his.” This people have a large measure of the Spirit; but we are now talking about the fulness of divine power. We should not be satisfied with one little blessing; for the time has come to do much, and this will require much power. The secret of power in the case of Elijah was in his doing all things at the word of the Lord.*GCB May 18, 1909, page 45.2*

Notice the case of Elisha. First, he was in earnest. He asked for a double portion of the spirit of Elijah to rest upon him. He was told that he had asked a hard thing, but the conditions were that if he should see Elijah when he was taken away, his request would be granted; that is, if Elisha was able to stand amid the devouring fire of God and to behold the heavenly transaction,—if he was pure and clean and holy enough in the sight of God to see and behold it all,—it should be so; but if not, it could not possibly be so. Elisha surrendered every sin, and would do nothing that would in any way displease God; and so it came to pass that when the chariots of fire and horses of fire swept Elijah away into heaven, the record is that Elisha saw it; he complied with the conditions, he was pure enough in the very presence of God to behold the whole heavenly transaction. The Lord, looking down from heaven to show himself strong in behalf of those whose hearts are perfect toward God, baptized him with a double portion of the Spirit of God for service, and Elisha claimed it. Before Elijah got out of his hearing, he said, “My father, my father! The chariot of Israel, and the horsemen thereof.” That was the condition, and so he claimed the blessing, but he felt no different than before. I wish here to read an extract bearing on this point: —*GCB May 18, 1909, page 45.3*

“The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people who know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of God, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the larger proportion of the church are not laborers together with God.”*GCB May 18, 1909, page 45.4*

Then the one all-important thing before us is perfection of character by the power of an indwelling Christ.*GCB May 18, 1909, page 45.5*

The end of all things is very near. We are in the closing hours of the last generation; but before the end there is something that is to take place,—probation will close before the actual and glorious appearing of Jesus Christ. Therefore the close of probation for every soul on this earth is nearer than the end. But probation will not close until this gospel of the kingdom shall be preached to every creature under heaven; and so the glorious presentation of this truth to every nation, kindred, tongue, and people is still nearer than the close of probation. And there is something still nearer than that,—the baptism of the Holy Spirit, which alone can fit us to do the work; and so that baptism is still nearer. And there is one thing nearer than that, that must come before the fulness of the latter rain, and that is entire, whole-hearted consecration to the service of Christ,—absolute, unconditional, unreserved, and unqualified surrender.*GCB May 18, 1909, page 45.6*

Conference Proceedings. SEVENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 17, 10:30 A. M.

Elder H. W. Cottrell in the chair. After the opening song, prayer was offered by Elder Allen Moon.*GCB May 18, 1909, page 45.7*

New delegates were seated as follows: Lake Union, E. A. Bristol, P. E. Sheppler; North Pacific Union, Prof. M. E. Cady.*GCB May 18, 1909, page 45.8*

The chairman called upon Mrs. L. Flora Plummer, secretary of the General Conference Sabbath-School Department, to render the department's report. The Conference listened with deep interest, punctuating the report with hearty amens at many points. The report follows:—*GCB May 18, 1909, page 45.9*

REPORT OF THE GENERAL CONFERENCE SABBATH-SCHOOL DEPARTMENT

WASe

MRS. L. FLORA PLUMMER, SECRETARY

Early History

Fifty-seven years ago this summer the first seed was planted, which, taking deep and abiding root, developed into what we now call the Sabbath-school work of the Seventh-day Adventist denomination. That summer, Elder James White, traveling by carriage from Rochester, N. Y., to Bangor, Maine, was deeply impressed with the need of some regular system or plan of Bible lessons, especially adapted to the youth. After dining by the roadside, and while waiting for his team to feed and rest, using his lunch basket for a table, he prepared the first series of Sabbath-school lessons every used by our people.*GCB May 18, 1909, page 45.10*

At that time the believers were widely scattered; the name "Seventh-day Adventist" had not been coined; the word "church" was seldom used; no ministers had been ordained; no church elders cared for the flock. Strange as it may seem, but little attempt was made to instruct the children of believers in the doctrines cherished by their parents. Elder White, to quote his own words, thought this "a grievous error, sufficient to call down the frown of God."*GCB May 18, 1909, page 45.11*

It was decided to urge the organization of Sabbath-schools and to encourage a uniform course of Bible study. To promote this the first number of the *Youth's Instructor* was issued at Rochester, N. Y., in August, 1852, and contained four lessons for use in the Sabbath-school. From that time until 1863, lessons were supplied, with occasional lapses—these lapses ranging in length of time from eight months to three and one-half years.*GCB May 18, 1909, page 45.12*

During this time such schools as were held seemed each to be a law unto itself. There were long intervals when no lessons were furnished. During such times each

school chose its own lessons, and even in the same school there were various lessons selected by the different classes. There were no maps, no record books, no song-books, no system of reporting, no contributions, no uniformity in the plan of organization, nor in the manner of conducting the exercises of the school. I do not believe there is power enough in anything in this world—in anything in which men believe—to hold together so scattered, so pitifully helpless a flock, save the power there is in God's last message to this world.*GCB May 18, 1909, page 45.13*

The earliest regularly organized schools of which I have been able to learn were held at Rochester and Bucks Bridge, in New York State, in 1853 and 1854. Elder John Byington was the leader in the latter place. After the removal of the Advent Review office to Battle Creek, Mich., in 1855, the Lord moved upon the heart of Brother M. G. Kellogg to engage in this work. Of his early experience he says: "For months the life of this poor weakling of a Sabbath-school hung by such a brittle thread that it was a question whether the succeeding Sabbath would find it alive; but by patient perseverance and much strong crying unto God for help, it not only lived, but gradually became a stronger factor for good than I had expected."*GCB May 18, 1909, page 45.14*

Brother G. W. Amadon became a very active worker in connection with the leading school, superintending it successfully after Brother Kellogg had removed from that place.*GCB May 18, 1909, page 45.15*

The methods of conducting other schools is well illustrated by a few sentences taken from early numbers of the *Instructor*. The children of one school learned six verses to recite each Sabbath, and were going through with the "sermon on the mount." In some places the leader of the meeting at the close of the Sabbath services would announce, "Now we will hear the children recite," and the teacher passing around the room would call on each child present to recite the verses he had committed. Another school reports beginning with the first chapter of Genesis, and taking three or four chapters for a lesson. Still another reported that both old and young were studying The Revelation, and that little boys, from eight to twelve years of age, to quote verbatim, "were pleasantly entertained with this wonderful book." One sister, now in his audience, states her experience thus: "I remember the first Sabbath-school I attended, and that my lesson was the first seven verses of the first chapter of Acts. How I struggled with the first sentence, 'The former treatise have I made, O Theophilus!' What a 'treatise' was, or who 'Theophilus' might be, was more than my childish mind could tell; and no one explained."*GCB May 18, 1909, page 45.16*

Lessons

Allusion has already been made to the difficulty of securing lessons to be studied in the schools. During the first year of the *Instructor,* nineteen lessons were published, and seventeen lessons were selected from the paper of another denomination. This was followed by eight lessons on the "Sanctuary." No more lessons were printed for eight months. Then Elder R. F. Cottrell prepared a series of fifty-two lessons, which must have brought great blessing to the people as they developed the most essential features of present truth. They were first published in the *Instructor,* and in 1855 two thousand copies were published in book form, under the name of "The Bible Class." No more lessons were published until 1859. During this year Brother Wm. Higley, of

Lapeer, Mich., prepared a small pamphlet of questions on the book of Daniel, dividing it up into sections of suitable length for one lesson. Then followed a lesson famine for three years and a half. In 1863 the *Review* contained a series of thirty-two lessons for advanced classes. They consisted of questions based upon the books, "History of the Sabbath" and "Thoughts on Daniel." Lessons adapted to the senior division continued to be published in the *Instructor* until 1888, when they were placed in pamphlet form, varied until it was merged into the present style of Lesson Quarterly.*GCB May 18, 1909, page 45.17*

In 1869 two series of lessons were begun in the *Instructor,* the first commencing with creation, designed for children; and the second upon the prophecies of Daniel, adapted for the youth. Out of this beginning, the lesson-writer, Prof. G. H. Bell, developed the series of lesson-books used for so many years.*GCB May 18, 1909, page 46.1*

"The Little Friend"

In July, 1890, the *Little Friend* made its first appearance, containing the first of a series of lessons especially adapted to the younger children. As the subscription list grew, and the schools began to use the lessons published, the difficulties attending one phase of the situation materially lessened. Naturally, when a school was organized, the children began their lessons at the first of the book. Whenever a class was formed, it began at the first lesson of the book. If a school was discontinued for a time, when reorganized the pupils began at the place in the book where they left off. Advantageous as this might be, it effectively prevented any uniformity in the lessons studied. No "helps," no suggestions on current lessons, no methods of illustration, could be presented, as aids to inexperienced teachers. Each school, in fact each teacher, was left to mark out the path to be traveled.*GCB May 18, 1909, page 46.2*

With the first number of the *Little Friend* such helps were given through the *Worker,* previously published, that even inexperienced teachers might do acceptable work by following the suggestions given. Gradually, the entire denomination swung into line, until now the *Little Friend* lessons are used in practically every school.*GCB May 18, 1909, page 46.3*

State and General Organizations

In 1868-69 the need of some definite plan for Sabbath-school organization was recognized. A regular program of exercises, a system of keeping records of membership and scholarship, was devised and put to the test of practical use in the Battle Creek school. As soon as the efficiency of a method or plan was determined, it was presented to the other schools through the medium of the *Instructor.* Every effort to bring order and system into the work met with opposition; but the wisdom and excellence of a simple form of organization were at length generally recognized, and it triumphed over all hindrances.*GCB May 18, 1909, page 46.4*

One evening during the summer of 1877, at a teachers' meeting held at the home of Elder James White, Professor Bell, superintendent of the Battle Creek school, asked the teachers if they thought it possible to develop some organization which would

bring together the Sabbath-schools of a State—some union which would enable them to help one another. A committee was appointed which outlined a plan for a State association. These plans were submitted by correspondence to workers on the Pacific Coast, resulting in the organization, in August, 1877, of the California State Sabbath-school Association. The Michigan Association was formed soon after. State after State followed, so that during the General Conference held at Battle Creek, Mich., in 1878, with delegates present from twelve States, the General Sabbath-school Association was formed, with C. H. Jones as president of the association, with headquarters at Oakland, Cal. As our work advanced into other lands, this association was re-christened the "International Sabbath-school Association." In 1901 the organization of the International Sabbath-school Association was dropped, and the general Sabbath-school work became simply a department of the General Conference.*GCB May 18, 1909, page 46.5*

First Statistical Report

The first official compilation of a statistical report was made at the close of 1878, and is as follows:—*GCB May 18, 1909, page 46.6*

	No. of Schools	Membership	Attendance
Michigan	43	1,753	1,227
Missouri	14	412	230
Minnesota	12	673	344
Illinois	16	482	314
New England	16	396	281
New York	7	231	145
Iowa	16	679	410
Totals	124	4,626	2,951

You observe that no contributions are reported.*GCB May 18, 1909, page 46.7*

Origin of Sabbath Contributions

Elder J. N. Loughborough writes me that the first suggestion made concerning the Sabbath offerings came about the year 1883, when Sister White presented to our people what the Lord had shown her, in harmony with what he taught ancient Israel. When the children of Israel came into the synagogue on the Sabbath, each, according to his ability, dropped a bit of money into the treasury as a token of thankfulness for blessings received. "She then stated that it would be well for our people to do the same thing; and if the children were taught to save their pennies, instead of spending them for sweets and useless articles, and put the amount thus saved in the contributions, it would teach them benevolence and care for the cause of God." He copies from his diary the statement that this first instruction indicated that the Sabbath contributions should be a "thank-offering, showing our thankfulness for the mercies during the week." Soon after this, contributions were taken in all the schools, but instead of carrying out the full spirit of the instruction given, the money thus given was used for the purchase of supplies.*GCB May 18, 1909, page 46.8*

At Milton, Ore., in 1885, it was voted that the Upper Columbia Conference give their Sabbath-school contributions to missions; and California, the following year, in addition to buying their supplies, gave $700 to the mission work just opening in Australia.*GCB May 18, 1909, page 46.9*

The following statistical table shows the record of membership, total contributions and donations to missions, from 1887 to 1908, inclusive:—*GCB May 18, 1909, page 46.10*

The Record for Twenty-two Years

Previous to 1887 the California schools had given $700 for the work in Australia.*GCB May 18, 1909, page 46.11*

Year	Members	Total Contributions	Donated to Missions
1887	23,700	$ 16,751.83	$ 10,615.72
1888	25,375	18,485.77	10,755.34
1889	28,900	22,541.24	11,767.95
1890	32,000	28,642.75	17,707.39
1891	33,400	29,435.05	16,750.94
1892	35,300	37,542.27	23,618.77
1893	40,100	37,936.11	24,162.50
1894	49,626	39,562.42	20,850.50
1895	50,266	37,336.35	19,800.76
1896	54,070	40,125.13	23,666.08
1897	52,045	41,541.40	33,409.32
1898	55,160	40,301.87	21,475.18
1899	53,967	39,071.79	21,842.09
1900	55,255	46,794.40	25,235.47
1901	57,762	43,819.67	21,947.90
1902	59,351	51,642.01	28,298.86
1903	66,811	55,823.85	34,778.85
1904	71,643	60,460.80	40,278.05
1905	71,700	69,421.95	48,972.42
1906	75,622	74,775.26	57,915.81
1907	83,651	86,454.47	71,753.01
1908	88,843	104,917.72	94,500.12
		$1,023,384.11	$680,802.48

During this time, in addition to the amount contributed to missions, the Sabbath-schools on special occasions gave $53,104.40 for the maintenance of the Haskell Home for Orphans.*GCB May 18, 1909, page 46.12*

The Sabbath School Worker

A most potent factor in the development of the Sabbath-school has been the

Sabbath School Worker. This journal was issued as a sixteen-page quarterly in January, 1885. In 1887 it was discontinued as a separate journal for two years, and issued as a supplement to the *Instructor*. This plan did not, however, meet with very general satisfaction, and in 1889 the *Worker* was revived, and for ten years it was a most helpful factor in the development of Sabbath-school interests. It encouraged unified effort, better methods, and a more consecrated and intelligent service. Fortunate indeed are the Sabbath-school officers and teachers of to-day who have a complete file of the *Worker* for this period.*GCB May 18, 1909, page 46.13*

At the General Conference held in Battle Creek, Mich., in the spring of 1901, it was decided to establish an educational journal which should be representative of both Sabbath-school and church-school work. Thus the *Sabbath School Worker,* at the beginning of 1902, was merged into the *Advocate of Christian Education,* published at Berrien Springs, Mich. For two years the *Advocate* continued as the representative of the combined interests; but again the demand for an exclusive Sabbath-school journal became imperative. Soon after the removal of the General Conference headquarters to Washington, D.C., plans were laid for reviving the *Worker*. In January, 1904, it made its appearance in its present form. Old friends and new gave it a cordial welcome, and it now has a subscription list of nearly 8,000. It is a cheering omen of progress that the demands of our cause have carried the *Worker* safely through the changes of the past, and placed it upon the foundation upon which it rests to-day.*GCB May 18, 1909, page 46.14*

The Last Four Years

Turning from this historical survey of the Sabbath-school work, I will speak particularly of its development during the last four years. Speaking of the field as a whole, we can praise God most heartily for the manifest evidence that the Sabbath-school work is reaching a higher standard. Week by week the lessons are taught with the power and effect that comes from patient, persistent, faithful effort. Little children are learning to love the Saviour, many among our youth are being bound to this message with bands stronger than iron, and through the Sabbath-school influence the hearts of the fathers and mothers in Israel are strengthened, encouraged, established. The Sabbath-school has been, and is now, our pioneer organization. We have schools before we have churches. Unquestionably, the Sabbath-school is one of the leading factors in molding, establishing, building up, and making permanent and sure our denominational work.*GCB May 18, 1909, page 47.1*

At the close of 1908 there were 3,747 Sabbath-schools with a total membership of 88,843. Of this number 1,269 schools and 22,011 members are in foreign fields. During the last four years persistent effort has been made to get in closer touch with the Sabbath-school work in other lands.*GCB May 18, 1909, page 47.2*

Australasian Union

In the Australasian Union this work is exceedingly prosperous. Their secretaries are very efficient, and most of the plans followed in this country have been successfully carried out in that field. They publish their own lessons, using those furnished by our

Sabbath-school Department. The lessons on the life of Christ will be translated into the native languages of that island field, and the secretary writes that this “will mark a new epoch in the history of the Sabbath-school work in this field.” She states that the lessons are admirably adapted to the work among the native races, and that they have come at a very opportune time.*GCB May 18, 1909, page 47.3*

The European Field

The reports from the entire European field have been very satisfactory. The Hamburg House publishes lesson quarterlies in nine languages, as follows: German, 10,000 copies; Dutch, 350; Russian, 950; Estonian, 300; Lettonian, 350; Polish, 200; Rumanian, 150; Hungarian, 250; Bohemian, 150. The German*Little Friend* has a circulation of 25,000. Throughout the large German Union Conference, which includes all of Russia, it is the established custom to give all the Sabbath-school donations to missions. The Scandinavian Union has practically adopted this policy, as their reports show but a few cents of expense.*GCB May 18, 1909, page 47.4*

South Africa

The Sabbath-school work in South Africa has shown commendable progress. The establishment of Sabbath-schools in connection with the mission schools in the interior of Africa is a very interesting feature. The last report shows eight such schools with a membership of 387, and the excellent average attendance of 352. The offerings from these schools in one quarter was $26, and all of it given to missions.*GCB May 18, 1909, page 47.5*

South America

Until the beginning of 1907 the Sabbath-school reports from South America had been very meager and unsatisfactory. It was difficult to give much help, for the secretaries were largely native workers who did not understand the English. With the organization of the South American Union Conference, and the appointment of a union Sabbath-school secretary, conditions have materially changed for the better. The last summary gives complete reports from nine conferences and mission fields, showing 126 schools, with a membership of 2,500. That they have the true missionary spirit is evidenced by their liberal offerings to missions.*GCB May 18, 1909, page 47.6*

West Indies

Much progress has likewise been made in the last four years in the West Indies. Quite complete reports are sent in regularly, and the Sabbath-school workers are experienced and capable. Nearly all the plans presented to the schools in this country are carried on there with success.*GCB May 18, 1909, page 47.7*

Japan, China, and India

The difficulties attending the right development of the work in such countries as

Japan, China, and India are manifold. The General Conference Sabbath-school Department has received a petition asking that a series of simple Bible studies be prepared for use in such heathen lands, where the people's knowledge of God and Christianity is so very limited that they can not profitably use the lessons generally studied. In each of these countries, efforts are now being made to bring in the same system and form of organization adopted in countries where the work is fully established. We fully appreciate the regular quarterly reports sent in from these fields, and the figures themselves afford a striking text for a missionary lesson, when compared with those of less populous but more favored lands.*GCB May 18, 1909, page 47.8*

The last published summary gives reports from ninety-four conferences and mission fields outside the United States and Canada, and sixty-six reports from the home land.*GCB May 18, 1909, page 47.9*

The Mount Vernon Convention

In July, 1907, a Sabbath-school and Young People's Convention, the first of its kind, was held at Mt. Vernon, Ohio, that deserves special mention because of its far-reaching influence. More than two hundred representative workers were together. The occasion was one of absorbing interest, and the company of sober-minded men and women gave themselves faithfully to the consideration of the problems at hand. The Young People's work, fostered from the beginning by the Sabbath-school Department, was there fully launched as a separate department, under the name Young People's Missionary Volunteer Department. Three days were given to the discussion of strictly Sabbath-school interests. The committee appointed to consider the matter of Sabbath-school lessons gave it thoughtful study, weighing every interest involved, and voted to recommend the continuation of past plans.*GCB May 18, 1909, page 47.10*

The course of study adopted for the children was understood to be:—*GCB May 18, 1909, page 47.11*

Two years—Old Testament History.*GCB May 18, 1909, page 47.12*

One year—Life of Christ.*GCB May 18, 1909, page 47.13*

Six months—Acts of Apostles.*GCB May 18, 1909, page 47.14*

Six months—Topical study of doctrinal points.*GCB May 18, 1909, page 47.15*

We are now entering upon the study of the life of Christ, and the senior division joins in this study. For this special study the time is extended to one year and nine months.*GCB May 18, 1909, page 47.16*

Other recommendations were passed at this meeting, encouraging our Sabbath-schools to give all their donations to missions, providing their supplies from other sources; outlining an aggressive policy in convention or institute work, and in home department work; and urging a more thorough study of the lessons.*GCB May 18, 1909, page 47.17*

The inspiration of the meeting has been permanent. Each secretary prized the opportunity so rarely enjoyed by this class of workers, of exchanging ideas with others in the same line of work.*GCB May 18, 1909, page 47.18*

Each returned home with a stouter heart, with more courage, and with increased ability.*GCB May 18, 1909, page 47.19*

Convention Work in the Schools

Each year the majority of the schools in this country have held at least one service which might properly be named a Sabbath-school convention. Each year a suggestive program has been printed in the *Sabbath School Worker,* appropriate subjects suggested, and instruction given to aid wholly inexperienced workers in holding a successful convention. The secretaries of a long list of States report that the majority of their schools have held these conventions as planned. The reports from some portions of the Southern field, from mission fields, and from the schools that have but few advantages, were particularly gratifying. So universal a consideration of Sabbath-school topics can not but be fruitful of results.*GCB May 18, 1909, page 47.20*

The latest effort in this direction is quite recent. It was urged that a special church service be held in every school during the latter part of March, for the purpose of arousing a deeper interest in the study of the lessons on the life of Christ, which began in April. Thirty-five thousand cards were sent out, giving a suggestive program for a family study of these lessons, a study including the primary, intermediate, junior, and senior members. A leaflet appealing to every individual in our ranks to connect with the Sabbath-school work and study the Sabbath-school lessons was sent broadcast. Each conference president was invited to prepare a paper on “The Relation of the Sabbath-school Work to the Conference,” to be read in the schools. The plans for reviving the old-time interest in Bible study were enthusiastically received, and in the large majority of schools were faithfully carried out. It is too early to foretell permanent results, but it would seem that if these lessons on the life of Christ were studied in each home in such a way that each member of the family might be reached, the blessedness, the beauty, and the power of that life would penetrate each heart, and the miracle of being saved by grace would be wrought in every home.*GCB May 18, 1909, page 47.21*

The Home Department

A study of the statistics of the denomination led to the creation of the Home Department of the Sabbath-school. The membership of our schools had been about one fourth less than the church membership. It should be considerably larger, as such a large proportion of the Sabbath-school membership is made up of children who are not members of the church. The formation of the Home Department has not only connected with the Sabbath-school the isolated, the feeble, the aged, and those really unable to attend the school, but the efforts put forth in behalf of the non-attendants has materially increased the regular membership. The latest returns now show that instead of having a smaller number in the Sabbath-school than we have in the church, we have 8,000 more. The Home Department now numbers 4,500

members. They contribute liberally to missions, and seem to prize highly their connection with the Sabbath-school work. No more cheering letters have come to our office than those that relate to the Home Department work. There is no reason why it should not be as permanent as any other division in our schools, as the conditions which created it will always exist. It is to be regretted that a few of the secretaries are carrying so many lines of work that they have but little time to devote to this work, which requires very faithful correspondence. The right development of the Home Department work will surely be a source of strength to every conference.*GCB May 18, 1909, page 47.22*

Sabbath-School Finances

Believing that our Sabbath-schools needed the blessed inspiration of a real burden for the work in mission fields, it was suggested that our schools the world around endeavor to give $1,000 a week to missions in 1906. They gave almost five thousand dollars more than that. In 1907 the same financial motto was chosen, but the call was restricted to the schools in the United States and Canada. The schools responded nobly, giving $10,500 more than the year before, and only fell $600 below the mark. The returns for 1908 smashed the *Worker* thermometer and all previous records, the schools in the United States and Canada giving $70,758.26; the schools in all the world giving the handsome sum of $94,500.12 to missions.*GCB May 18, 1909, page 48.1*

In 1906 the old Green Mountain State, Vermont, surprised us by sending in a report showing that all the Sabbath-school donations had been given to missions. Since that time the list has grown, and now includes Alberta, Saskatchewan, Western New York, West Texas, Montana, Alaska, the District of Columbia, and Alabama.*GCB May 18, 1909, page 48.2*

Most diligent inquiry has failed to reveal that the general tendency of this financial policy has been to deprive the schools of needed supplies. Letter after letter could be drawn from our files stating that the schools giving all their donations to missions were also liberally supplying their own needs. We have a few letters prophesying disaster as a result of such policy; but when facts disprove theories, it is bad for the theories. A letter from Mrs. A. E. Taylor, secretary of the Vermont schools, the schools that have been following this plan for two full years, says, “I do not believe a single one of my schools could be persuaded to return to the old plan of using a portion of their Sabbath-school money for themselves.”*GCB May 18, 1909, page 48.3*

1909 Bookmark

Thinking to please our Sabbath-school children, and also encourage them to greater diligence in learning the memory verses, our department prepared a ribbon bookmark upon which were printed the memory verses for their lessons for 1909. Ten thousand of these were bought by Sabbath-school and church-school teachers and parents and presented to the children, who seemed greatly to appreciate this token of esteem and kindly interest.*GCB May 18, 1909, page 48.4*

The Sabbath-school work is so old and well established that there is danger of its needs being disregarded in a meeting of this kind, where such a multitude of matters come up for consideration. But if our Sabbath-schools ever really fulfill their mission, there must be great improvement in the quality of the work the schools are now doing. What course of training can be placed within the reach of Sabbath-school officers and teachers that will increase their efficiency? How shall we make real Bible students of Sabbath-school scholars? How can the work of the General Conference Sabbath-school Department be strengthened and conducted to better advantage? What are helping and what are hindering policies in the conducting of conference Sabbath-school departments? What shall be the financial policy of our Sabbath-schools? These are live Sabbath-school questions. Upon their solution depends, to a large extent, the advancement of the work during the next four years.*GCB May 18, 1909, page 48.5*

I believe this conference should make definite recommendations upon the following matters:—*GCB May 18, 1909, page 48.6*

1. The preparation of a Sabbath-school Manual. The little book, “Testimonies on Sabbath-school Work,” is the only literature we have in book form. If an inquirer asks for a book giving instruction in the details of Sabbath-school work, he must be referred to Sunday-school books as the only matter available. While the various Sunday-school manuals contain much that is helpful, there is very much that is not at all adapted to our work. I believe there is no better or more effective way to improve our teaching force and to help our schools as a whole, than to provide a well-written, practical, up-to-date Sabbath-school Manual.*GCB May 18, 1909, page 48.7*

2. A Reading Course for Sabbath-school officers and teachers. The demand for more efficient officers and teachers is imperative. We are beginning to realize that our Sabbath-schools are dealing with souls for whom they must give an account. The value of practical reading courses is unquestioned. I believe a reading course based on “Testimonies on Sabbath-school Work,” a good Sabbath-school Manual, and perhaps one other selected book of merit, would give an uplift to our work that would be felt throughout the entire field.*GCB May 18, 1909, page 48.8*

3. This Conference would do well to recognize the value of the Sabbath-school lessons, and to urge our people to heed the message, “Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children.” We have only to remember how very little the Bible is studied in the homes of our people, to recognize the need of this. In many homes these good lessons which we have been told “are of far greater consequence than many now discern,” are passed by unstudied, perhaps even unread. As heresies, vain philosophies, and fables abound more and more, those who are not establishing their faith by patiently, steadfastly, and continually studying the truth, are standing where they may very easily be led to accept darkness for light. The influence of this gathering ought to go out unwaveringly in favor of the daily study of the Sabbath-school lesson in the home.*GCB May 18, 1909, page 48.9*

4. The Home Department should receive your approval.*GCB May 18, 1909, page*

48.10

5. The *Sabbath School Worker* needs attention, even if it does not deserve it. As accurate an estimate as it is possible to make shows that only about one half the schools in this country are taking it. Counting out the schools that do not read English, there are yet a large number not supplied with a single copy. So far the subscription list has more than met the cost of publication, but a very little effort on the part of those who visit schools and churches would materially increase the influence of our Sabbath-school journal. The most experienced workers among us are chosen to write the lesson helps for the various grades, and this feature of the paper alone would justify an energetic effort in its behalf.*GCB May 18, 1909, page 48.11*

6. Perhaps this Conference will desire either to approve or disapprove of the schools giving all their donations to missions. We can hardly believe that a backward step could be recommended. However, it should be remembered that in asking the schools to give all their donations to missions, the State conferences, to be consistent, should make no levy on those donations to support the conference Sabbath-school work.*GCB May 18, 1909, page 48.12*

7. We very much hope that each union conference may establish the custom of holding a Sabbath-school convention at least as often as once in two years, at which time all the conference Sabbath-school secretaries in the union may come together for counsel. Such counsels would yield rich results in better and more effective work. It must be constantly remembered that it is this class of workers who should exert the strongest possible influence in behalf of our own boys and girls. My own personal interest in missions is too well known to be questioned when I ask, Why spend thousands of dollars in labor for the native youth of heathen lands, and refuse hundreds in developing the work that touches our nearest and dearest interests at home? Surely the expenditure of a little means to make capable, soul-winning workers of secretaries whose direct influence may save your child and mine, is well worth while.*GCB May 18, 1909, page 48.13*

Closing Words

In closing I want to plead most earnestly for a removal of every hindering policy in the conducting of Sabbath-school affairs. I fear that sometimes the progress of this work has been unconsciously hindered by its friends. Every conference officer, every minister, might well note whether his interest has been active and as sympathetic as he could make it.*GCB May 18, 1909, page 48.14*

This child of the church which has to do with the children of the entire denomination, should not be regarded in the conference as merely an organization for the collection of reports, and the work thus restricted.*GCB May 18, 1909, page 48.15*

We are pressing forward. Our eyes and hearts are fixed on those who should be brought into the fold of Christ, and strengthened and established.*GCB May 18, 1909, page 48.16*

Every conference needs a devoted, faithful, capable Sabbath-school secretary—one

you can trust,—one who has a burden for souls,—one who knows how to conduct the work, or who, with your help, will set herself to learn how,—one who has time for this work,—one who is not carrying so many other burdens that the Sabbath-school work is mere incidental,—one who will be an inspiration to every Sabbath-school in the conference. If you have not such a worker, why not develop one? This can be done in every conference. Advise with your secretary. Have knowledge of her plans. Encourage her. Give the work your active support. Then see whether or not the influence of the Sabbath-school work in your field pays in souls saved—pays in dollars and cents.*GCB May 18, 1909, page 48.17*

At this time we may well thank God for what the Sabbath-school work has done for this people. With faith in its future let us lay hold mightily to make of it what the spirit of prophecy has said it should be—"one of the greatest instrumentalities and the most effectual in bringing souls to Christ."*GCB May 18, 1909, page 49.1*

The Chairman: I presume that you, with me, regard this as a soul-inspiring report of progress. In connection with the consideration of this work, I should like to ask the delegates whether they wish to accord to the editor of the *Little Friend* the privilege of telling us of the purposes and hopes and desires of those in charge of that publication.*GCB May 18, 1909, page 49.2*

This privilege was granted, and Miss K. Blossom Wilcox was called to the platform. She expressed appreciation for the privilege of looking into the faces of so many representatives of the children in our ranks in all parts of the world, and of thanking them for the interest they had manifested in the salvation of these children during the years that have passed. She referred to the molding influence of literature, for good or for ill, on the plastic minds of the little ones, and pleaded for the continued co-operation and support of all in making our child's paper the purest and best publication of its class. To this end, she solicited criticisms, literary contributions, and the prayers of God's people.*GCB May 18, 1909, page 49.3*

One impressive feature of Miss Wilcox's address was the emphasis placed on the necessity of supplying the children with reading matter that is not only interesting and pure and uplifting, but that leads to a familiarity with, and an ever-increasing love for, the principles underlying the third angel's message. "In this," the speaker declared, "we have not always succeeded, but this has been and is our aim. Much of our success in this matter depends on your co-operation. You can greatly help us, first, by your prayers; then, as you go to your homes, by speaking a good word for the *Little Friend* wherever you have opportunity to do so. Help us to place the paper in every home where there are children who need it; and call attention to its value, from time to time, in the churches you visit, and in your conference papers. Help us to lead many to place in the hands of their children literature so pure and uplifting that a broad foundation may be laid for pure and true manhood and womanhood."*GCB May 18, 1909, page 49.4*

REPORTS FROM THE GERMAN UNION

WASe

As there was still some time left, it was thought best to have the reports from Russia

and Germany which were on the program for the afternoon.*GCB May 18, 1909, page 49.5*

Austrian Mission

Elder J. Wolfgarten, director of the Austrian mission, was the first to report, and read as follows:—*GCB May 18, 1909, page 49.6*

The largest field in the German Union is Austria. It is now well known because of the annexation of the two former Turkish provinces of Bosnia and Herzegovina. Austria is right in the heart of Europe. It contains about 120,000 square miles, and it is about as large as Oregon and Oklahoma. It contains about thirty million people, among whom are represented Germans, Bohemians, Poles, Ruthenians, Slovakians, Croatians, Italians, and Rumanians. By far the larger portion of the people are Roman Catholics; but the Greek, Mohammedan, Greek Oriental, and Protestant religions are represented.*GCB May 18, 1909, page 49.7*

Our work began in this field in 1901, when John P. Lorenz entered Prague. In 1905 we had 5 companies, with 63 members, paying $600 tithe; last year we had 1 church and 5 companies, with 135 members, paying $1,100 tithe.*GCB May 18, 1909, page 49.8*

In 1906 I was transferred from Germany to this difficult field, where the Lord has marvelously opened the doors for this last message, by enabling us to form a society under the name of “Christian Men and Women.” The purpose of this society is declared to be the advancing of Christian life, and the holding of public meetings. We tried to insert into our constitution a clause giving us the right to open our meetings with public prayer, but that was not granted. The last time I tried to begin public lectures in the city of Gratz, where the police did not give me permission to work, because I had no native Austrian to assume the responsibility of the meetings, and as our native worker was laboring in another city, I did not know what to do at first. The chief of police asked me, “Don’t you have a friend here who could take the responsibility?” I thought of a friend who had attended my Bible studies two years previously, but I had forgotten his name. I remembered that he occupied a position in the city hall. While walking to that place, I remembered his name, and called on him. I told him of the trouble in which I found myself, and with tears in his eyes, he said: “I prayed but two days ago that the Lord would help me to do something for your mission.” I did not know what to say for joy. The Lord had gone before me, and his angels made preparations I did not know anything about. We went to the police station, and our friend assumed all the responsibility that was asked of him by the chief of police. We have since held meetings attended by one hundred every night. A short time ago I organized a company of twelve members in that same place.*GCB May 18, 1909, page 49.9*

One evening while speaking about Christ and Antichrist, I gave some Bible texts and historical facts, and then asked the congregation. “Who is Antichrist?” Many responded, “The papacy.” You must remember that all visitors are Catholics. Therefore, one has to be very careful in what he says and does in such a country.*GCB May 18, 1909, page 49.10*

The canvassing work is forbidden. Last year we baptized 50 persons. We have 2 ordained ministers, 4 licentiates, and 8 Bible workers.*GCB May 18, 1909, page 49.11*

We ask the prayers of God's people everywhere, that we may have still greater success in this interesting field.*GCB May 18, 1909, page 49.12*

At the close of his report, Brother Wolfgarten was asked if the Austrians have any language of their own, to which he replied that Austria is made up of peoples speaking eight different languages. The official language is German.*GCB May 18, 1909, page 49.13*

Hungarian Conference

The next to report was Elder J. F. Huenegardt, president of the Hungarian Conference:—*GCB May 18, 1909, page 49.14*

This conference embraces the kingdom of Hungary, including Transylvania, with a population of 21,800,000 or one fourth the population of the United States. Its territory is about the size of Kansas and Oklahoma.*GCB May 18, 1909, page 49.15*

At the close of the sixteenth century, when the tide of the Reformation spread to Europe, many accepted Protestantism in Hungary. About 1587 a Hungarian nobleman, Ossoe Andras, was convinced of the Bible Sabbath through the simple reading of the Bible, and soon after this he advocated the Sabbath truth among his people. As a result, within a quarter of a century there were sixty-five towns and villages in Transylvania that were observing the true Sabbath. The statement of this historical fact in Elder J. N. Andrew's "History of the Sabbath" led to the introduction of the message in this country. Elder Conradi, while translating this work, visited that country in order to study the history of the movement, and found a German family who, with several Hungarians, soon accepted the truth. About ten years later, when I arrived in Hungary, I found twelve Sabbath-keepers there. I acquired the language, and began my work.*GCB May 18, 1909, page 49.16*

We now have Sabbath-keepers among the Hungarian, the German, the Slovakian, the Servian, and the Rumanian nationalities, scattered among twenty-five groups and companies in the principal cities and towns of the country.*GCB May 18, 1909, page 50.1*

Our conference was organized at Kolozsvar Dec. 11-15, 1907. Our present membership is 505. Our force of laborers is composed of 3 ordained ministers, 1 licentiate, 6 Bible workers, and 2 missionary nurses. These are located among the nationalities as follows,—two ordained ministers and two Bible workers among the Hungarians; one ordained minister among the Germans; one licentiate among the Servians; one Bible worker among the Rumanians. Our medical missionary nurses work among the Germans, the Slovakians, and the Hungarians, as they know these three languages. We expect to soon have a laborer for the Slovakians.*GCB May 18, 1909, page 50.2*

Our tithe and gifts have more than doubled since the organization of the conference.

The work is steadily advancing, and workers are being prepared for these various nationalities. We enjoy almost perfect liberty in our work.*GCB May 18, 1909, page 50.3*

Our canvassing work is developing. We are translating tracts and other literature in all these different languages.*GCB May 18, 1909, page 50.4*

To close I would like to ask our American brethren to remember our thousands and thousands of Hungarians, Rumanians, Servians, Slovakians, and so on, who are from month to month flooding our American cities. You can help them by having your tract societies subscribe for clubs of our Hungarian, Bohemian, and Rumanian monthly missionary papers. These papers were successfully started, and we would like to have their subscription list increased.*GCB May 18, 1909, page 50.5*

As far as these nationalities are concerned, the Macedonian cry is turned about, for they are coming over here to have you help them. Please remember us at the throne of grace.*GCB May 18, 1909, page 50.6*

Some one asked Brother Huenergardt how many Hungarians there are in the United States, and he replied that there are about two millions, there being over a hundred thousand in the city of New York alone. He said that when he was in New York, he and some of the workers there went out and sang a few Hungarian hymns on the street, and soon they were surrounded by Hungarians, thus making him think he was in Budapest.*GCB May 18, 1909, page 50.7*

West German Conference

H. Fenner, the president of the West German Conference, was next called upon for a report. Speaking through an interpreter, he said:—*GCB May 18, 1909, page 50.8*

The West German Conference was organized in 1898, and since the organization of the German Union, in 1901, three conferences have been cut off from its territory, with a total of 47 churches, and 1,204 members. The population of the conference is 7,250,000 people, two thirds of whom are Protestants. We now have 20 churches, with 529 members, and 7 workers. Our workers are happy in their work. Our greatest need is more laborers to do justice to the interests that are springing up. We hope God will continue to give us his rich blessing.*GCB May 18, 1909, page 50.9*

Upon motion the meeting adjourned to 3 P. M.*GCB May 18, 1909, page 50.10*

H. W. COTTRELL, *Chairman*,
W. A. SPICER, *Secretary*.

EIGHTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 17, 3 P. M.

Elder H. W. Cottrell in the chair. Prayer was offered by Elder H. G. Thurston*GCB May 18, 1909, page 50.11*

H. W. Cottrell: We will continue the reports from the German Union. We will hear first from Elder K. Sinz, president of the Saxon Conference.*GCB May 18, 1909, page 50.12*

Elder Sinz spoke through an interpreter, Elder Conradi.*GCB May 18, 1909, page 50.13*

The Saxon Conference

WASe

K. Sinz: The field which I represent is the cradle of the Reformation. The territory is small, being only about five thousand square miles in extent; but it has a population of 4,500,000. Saxony is noted in Germany as the country of strict police regulations. The police look after all matters carefully, even to the smallest details. Our work there was at first under the charge of Brother Perk, but in August, 1902, he was sent out of the country because he was a foreigner. As I was born in that country, I was called to labor there, but for two years was greatly hindered. At every meeting, even when we met for singing, there were one or two detectives noting what was said and done. But to-day the authorities are more favorable to us. They have become persuaded that we desire only to help our fellow men. But up to the present time we are simply tolerated; for we have no rights as a denomination. We can not baptize openly, but must do so at night, or in secret places. It is the same with the Lord's Supper and other services. Even now baptism is conducted under great difficulties, and the candidates must show firm faith in the truths they profess. But in spite of all these difficulties, the truth has spread in such a manner that in January, 1908, our believers could be organized into a conference.*GCB May 18, 1909, page 50.14*

The following figures will show how during one year the truth has extended since our organization. During 1908 our membership increased by 92; being now 434; our tithe was over five thousand dollars. Tracts and pamphlets have been circulated to the value of over $1,000.*GCB May 18, 1909, page 50.15*

We are grateful to the Lord for the success which he has granted, and our desire is to serve the Lord more faithfully in the future than hitherto. Our brethren and sisters are of good courage in the Lord, and rejoice to have heard this message. They also rejoice to take part in this great work for the salvation of man. They charged me to give to you their greetings, and I do so at this time. Our prayer and desire is that the day may soon come when we, after our work is completed, may enter the kingdom of God, and there remain at rest.*GCB May 18, 1909, page 50.16*

The West German Conference

WASe

In the absence of the president of the West German Conference, W. Prillwitz, his report was presented by Guy Dail, as follows:—*GCB May 18, 1909, page 50.17*

On the fifth of last February, when, in harmony with the resolution of the German Union Conference, the Middle German Conference was organized from the territory of the West German field, it contained the province of Saxony, the duchies of Brunswick and Anhalt, the Thuringian states, and the southern part of the district of Hildesheim, with a population of about 5,448,300, among whom we have twenty churches and companies, with a membership of 482. There are in this, the youngest conference in the German Union, 2 ministers, 3 licentiates, 6 Bible workers, and 2 other helpers. During the first quarter of our organized existence we have had a gain of 34 members, and the tithe was $2,800; the Sabbath-school gifts about $120, and the weekly offerings, $75.*GCB May 18, 1909, page 50.18*

In two places where we have been recently holding lectures, the established church has preached against us. In one of these places our opponent chose as his subject, "The History and the Teachings of Seventh-day Adventists." After the church meeting in which our case was handled was over, it was our privilege to speak, and the *Generalanzeiger* (General Advertiser) contained the following report: "After the business of the day had been attended to, the Seventh-day Adventist minister arose to reply to the suspicion and reproach that had been raised against them. The quiet manner in which he warmly witnessed for his faith enlisted something of our sympathy. It is good when there are meetings where these things can be thoroughly discussed, and the special teachings of the sects set forth in the proper light." This same paper accepted a column-and-a-half article written by a brother concerning Sabbath and Sunday among the sects, which was mostly a reproduction of the tract, "Christ or the Roman Church."*GCB May 18, 1909, page 50.19*

In another place our opponent announced his subject as "Are the Adventists Right?" We were permitted to deliver ten lectures on this subject, and fair reports of these appeared in the daily paper. The local superintendent of the state church was present at nearly all of the meetings. The lectures are now to be continued by a series of Bible readings. We believe that here we shall not only re-establish ourselves in the confidence of many of the people, but that the church will increase in membership.*GCB May 18, 1909, page 50.20*

We are happy that our opponents are being silenced by the truth, and that the Lord is leaving these efforts not without results. In another city we have now received permission from the state to organize our church, and to freely exercise our religion. Thus, although our conference is but young, we feel to thank God that he has visibly blessed us during the first three months of our existence. To him be all the honor.*GCB May 18, 1909, page 50.21*

The chairman next called for the report from*GCB May 18, 1909, page 50.22*

The Holland and Flemish-Belgium Mission Field

WASe

J. Wintzen presented the report, which, by an error in the make-up, was dropped into yesterday's BULLETIN at the end of the Russian report. He remarked that it surely was characteristic of the rapid West that his report should have been printed before it was delivered. We reprint the report in its proper order as follows:—*GCB May 18, 1909, page 50.23*

The members of the Holland and Flemish-Belgium Mission Field send their sincere greetings and best wishes for the blessing of God to the General Conference assembled.*GCB May 18, 1909, page 51.1*

Our report comes from a field which can boast of no high mountains or great forests; for a great deal of this country is below the surface of the sea, as expressed in the name "Netherlands." This beautiful little country has been the meeting-ground of two famous peace congresses, and at present the great Palace of Peace is under construction, and will be ready in 1910. We are glad to be laborers here for the advancement of the gospel of the soon-coming Prince of peace. While the area of our field is not large, yet we have nine million people to work for. Truly the harvest is great.*GCB May 18, 1909, page 51.2*

Our staff consists of 8 laborers, and we have now about 250 members. In 1908 their tithe and offerings were $2,607.96. God has richly blessed our canvassing work. We have 29 canvassers, who, in 1908, sold books to the value of $6,059. Our Holland paper, *Teekenen de Tijas*, is published monthly, with an average of 7,000 copies. The Lord has richly blessed us, and the work has grown amid many difficulties.*GCB May 18, 1909, page 51.3*

Surely the time has come when the work of God will go onward with great power, and we have all reason to believe that this will also be true of our field. We beg our brethren in America, South Africa, and the East Indies to do all in their power to use this paper among the many Hollanders in their territory.*GCB May 18, 1909, page 51.4*

We want to assure you that all our brethren and sisters firmly believe in this third angel's message, and are working to bring the message to their neighbors. May God hasten his work so that soon we shall be gathered to the heavenly home. For this all the brethren and sisters in the Holland and Flemish-Belgium Mission Field are praying.*GCB May 18, 1909, page 51.5*

The Balkan Mission

WASe

This union mission field was reported for by Elder H. F. Schuberth, president of the union, as follows:—*GCB May 18, 1909, page 51.6*

The Balkan Mission consists of Rumania, with a population of 7,700,000, and Bulgaria with 4,000,000. Five years ago Brother Hinter went to Bucharest, the capital of Rumania, and found a company of 16 members there. He first had to master the Rumanian language, which was no easy task; but under the blessing of God, the membership of this church has grown to 106, representing the Rumanian, German, Hungarian, Ruthenian, Greek, Slovakian, Bohemian, Russian, Polish, Armenian,

Bulgarian, and Croatian nationalities. Although in their unconverted state these nationalities are continually at odds one with another, yet the third angel's message makes them all one in Christ.*GCB May 18, 1909, page 51.7*

Notwithstanding that Brother Hinter was several times threatened with banishment from the country, he was able to work all these years without serious molestation. However, only a month ago, he was compelled by the authorities to leave the country, and has taken up his residence on the border of Rumania, in Bulgaria, from which place he will be able to look after the work in this field. I was personally there at that time and was compelled to leave within twenty-four hours, because it was stated that the growth of our work was threatening the prosperity of the Greek Church.*GCB May 18, 1909, page 51.8*

We also have a church of twenty-one members at Constantsa, on the Black Sea. We have one small company at Sinaia, the summer residence of the king, and there is another company in Buzeu, where our native worker has been imprisoned several times. He has also been severely flogged. In Bulgaria, where there is freedom, the people are difficult of access, and we have but a few small companies. The total membership of the field is 137. Our laboring force here includes 2 ministers and 4 Bible workers. Our tithe for 1908 was $1,195.37. While the Lord has given us many tokens of his overruling providence in this field, yet we feel anxious to do still more for these interesting countries, which compose a part of the great granary country of Europe.*GCB May 18, 1909, page 51.9*

We wish our brethren to remember the work and workers here, for they have every need of the prayers of those who believe.*GCB May 18, 1909, page 51.10*

REPORTS FROM RUSSIAN UNION

WASe

The chairman called for further reports by the delegates from the Russian Union Conference.*GCB May 18, 1909, page 51.11*

The South Russian Conference

D. Isaak, president of the South Russian Conference, prefaced his report by reading *Matthew 28:18-20*. He then said:—*GCB May 18, 1909, page 51.12*

In November, 1904, it was my privilege to go to Europe to labor in Germany. In October, 1905, I was assigned to South Russia, which was then cut off from the South Russian Conference and organized as the South Russian Mission Field. This field then had a membership of 270. In the three years from Jan. 1, 1906, to Jan. 1, 1907, we, with the help of the Lord, took in 340 new believers, both Russians and Germans and also one family of Jews.*GCB May 18, 1909, page 51.13*

In the autumn of 1907, this mission field was organized into a conference, called the South Russian Conference. We have 4 laborers. Calls for help are coming in faster than we can answer them. This is especially true of the Russian people here. At present we have only one Russian laborer. We ought to have ten, and these would

find plenty to do.*GCB May 18, 1909, page 51.14*

We have great hopes that our coming school will help us in this respect; also we are longing for that day soon to come when we will have a laborer for the 50,000 German Mennonites in this field, and one for the Jews. In Sevastopol where our Russian laborer was working for about a year, his hall was filled at every meeting. All seats were taken, even thirty minutes to an hour before the time of the opening of the meeting. The result was that a church of 62 members was organized. Even sailor-soldiers were converted and baptized, of whom three, on account of their faith, are now suffering imprisonment.*GCB May 18, 1909, page 51.15*

I will here read a letter received from our Russian worker, written from Odessa: —*GCB May 18, 1909, page 51.16*

"Many experience the promise of *Isaiah 49:14-18* in these last days as they see with their eyes and hear with their ears how the Lord fulfills what he has spoken to his prophets. I could see the hand of God in my last visit in Eupatoria and Konrad (in the Crimea). I baptized three in the waves of the Black Sea, and received three by vote. One of these was a Baptist minister who had worked against the Seventh-day Adventists for some years. [Elder Boettcher here remarked that this brother is now to go to Siberia to labor.] Since the year 1880 he has been a teacher in the Baptist denomination, and also a preacher. Now he helps in spreading the truth among his former friends. In Sevastopol I stayed ten days, and baptized thirteen souls in the Black Sea. The meetings were attended by the different classes of people, and all listened with great interest to the message from heaven. It was not possible to get all the people into our hall; however, two hundred were present. There is much work to do, and the laborers are few. Calls for help are coming from every side. Beloved in the Lord, let us arise as one man in helping others while it is yet day, even as we have received help. The truth spreads everywhere like a fire in the forest.*GCB May 18, 1909, page 51.17*

"In the villages where there are Molokans, there are some who are obeying the truth. They ask for a minister to come and explain to them the truth, since they have received their knowledge only from our literature.*GCB May 18, 1909, page 51.18*

"In Sevastopol I received three letters from our brethren serving in the navy, and who have been imprisoned on account of their fidelity to the truth. They accepted the truth while they were soldiers in the navy, and because of it were imprisoned, one for two years and a half, and the other for two years. The leading officer accused them severely in their trial, whereupon they received a severe sentence. They were sent to a northern province called Archangelsk, where it is very cold, and there they were required to work on the Sabbath day, and also to be present at the religious exercises of the Greek Catholic Church, and asked to pray to their images. This they refused to do, upon which they were flogged. They are determined to remain true until death. The prison officials entered a new suit to a higher court, where they received an additional sentence—one for two and one-half years, and the other for two years. The brethren said to their officers, 'Let us keep the Sabbath, and do not force us to worship the things which man has made. You may punish us otherwise all you please.' A priest was called, who tried to persuade them to return to their faith; but upon their remaining true they were bound with fetters, and the priest ridiculed

the truth of God. Our brethren were compelled to pay the traveling expenses of this priest from St. Petersburg to Sevastopol, because they, having been declared guilty, had to bear all the expenses. These brethren endure all cruelty with joy and courage.*GCB May 18, 1909, page 51.19*

"One of the brethren writes: 'My dear brethren in the Lord: I still have ten dollars. Please pay two dollars of this as tithe into the treasury of the Lord, seventy cents as six months donation for Sabbath-school, seventy cents as an annual offering, and sixty cents to that poor sister. Also take from this money enough to pay for your postage on the letter that you write to me. We are at Kronstadt near St. Petersburg, in the navy prison, where we expect to receive our fourth court sentence, which may be to work in the chain-gang. But we are determined not to forsake the truth. Satan is wroth, and tries to devour us as a roaring lion; but we trust in the Lord, who will help us to be true to the end. All our reading-matter has been taken from us, but with the help of the Lord, we were allowed to retain a Bible and our book on Christian temperance.'*GCB May 18, 1909, page 52.1*

"In the month of March I baptized three other sailors of the navy, who, with tears in their eyes, said, 'If the Lord permits we will follow these faithful brethren.'"*GCB May 18, 1909, page 52.2*

Our canvassers in general are doing well selling books, tracts, and papers.*GCB May 18, 1909, page 52.3*

OUR LAST CONFERENCE

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Our last conference was held in October, 1908, in Alexandrowsk, a city of about thirty thousand. After securing the permission of the governor, which was not an easy task, we opened the meetings in the largest hall of the city. About 400 attended the first meeting, and about 800 the last. Four Russian priests and one Greek Catholic missionary also attended. They came to find something which would be out of place, and which they then could use to break up our meetings. When the third night came, they could no longer keep their seats. They got up and wanted to speak. As this was not granted them, because we were not allowed by the regulations of the officials to vary from our program, they jumped upon the seats and shouted, and so did the crowd which was on their side. Our people left the hall as fast as they could, and, as the priests did not come to any conclusion, they also left the place, promising to tell the people what they had to say in the church on Sunday morning. This action of the priests set the hearts of a good many people against them, and turned them toward us and the truth; also the authorities are favorable to us. We can say that this conference, even from its beginning as a mission field, has been self-supporting. We have at present 16 churches and three companies, with a membership of 572.*GCB May 18, 1909, page 52.4*

"Our desire is to live fully in harmony with the message, and we ask our brethren and sisters to pray for South Russia.*GCB May 18, 1909, page 52.5*

The West Russian Mission*GCB May 18, 1909, page 52.6*

This mission field was next presented by D. P. Gaede, the director, who said:—*GCB May 18, 1909, page 52.7*

Over a century ago my forefathers, known as the German Mennonites, emigrated to Russia from the plains of eastern Prussia, near Danzig, by special invitation of the Russian government, which wished them to settle in the vast territory just taken from the Turks by conquest. Because of their refusal to bear arms, these Mennonites suffered persecution in their home country, and, looking for relief, were glad to go as exiles to a new country with the prospect of having "religious liberty forever." While others in Russia might be imprisoned for their faith, the Mennonites enjoyed full liberty in this respect.*GCB May 18, 1909, page 52.8*

This caused the native Russians and other foreigners to be jealous till Alexander III, who, like Pharaoh of old, knew nothing of Joseph, interpreted the word "forever" to mean just one hundred years. Since this time had passed, the grant of liberty ended. This caused many to come to America, the home of liberty. Among these, my parents emigrated to the United States, in 1879, I at that time being twelve years old. In 1883, under the labors of Elder S. S. Shrock, I embraced present truth in Kansas. At once I felt a great desire to let the light of this present truth that filled my heart shine in my native country.*GCB May 18, 1909, page 52.9*

For years I prayed that the truth might go to the native Russians. These prayers are heard, and the Lord has greatly blessed. It was in 1898 that I, with my father, went back to Russia, father paying my passage. After a stay of six months, I was

convinced that Russia was to be my field of labor. So, after returning to America, and at the request of the General Conference, I left again for Russia in March, 1900. These nine years are so full of rich experiences, and the ingathering of precious souls for the Master.*GCB May 18, 1909, page 52.10*

It was in the providence of God that the Germans settled in all parts of Russia, so as to leaven the whole lump, as it were, when the time came to give the message in Russia. Twenty years before liberty was granted in Russia, the message had gained a good footing in spite of persecution.*GCB May 18, 1909, page 52.11*

When I entered the field, all Russia was a mission field, with 700 members and 5 workers. I am thankful to be permitted to see the work grown to its present status. I have seen the increase of members from 700 to 3,000, and the workers from 5 to 50.*GCB May 18, 1909, page 52.12*

In 1901 the Russian Mission Field was divided into the Southern and the Northern Russia Mission Fields. In the northern portion, which I was to superintend, we had a membership of 180 at the time of the division. In the year 1907, it was again divided into the Baltic and Western Russia Missions. The membership has grown from 180 to about 600. When I took charge of the West Russian Mission Field, it had a membership of 260. Fifty were added last year, so our present membership is 310. The people of this field are mostly Poles and Jews. Thus far we have confined the work largely to the German-speaking population. We have four and “one half” laborers for the Germans, and “half a laborer” for the Poles. The Poles, who number about fifteen millions, are in the majority, so you can readily see that we need more laborers for this people, who sit in the darkness of Catholicism. Recently it was my privilege to baptize a Polish family. The father was a colporteur of the British Bible Society, who speaks Polish, German, and Bohemian, and we hope that he will make a faithful worker.*GCB May 18, 1909, page 52.13*

The Lord has gone before us, and opened the way in a marvelous manner. An “away-from-Rome” movement is organized in all Poland, known as the *Maria Witten*. The special aim of its adherents is to ignore the pope’s authority, give the Bible to the people, and allow the priests to marry. They are recognized by the government, have built a number of churches of their own, and agitate their cause by open-air meetings, under police protection, so the mob can not harm them. It is a powerful movement. While others may not know what to make of it, we know that it is an open door for this message. We need men and means to enter this field.*GCB May 18, 1909, page 52.14*

A similar stir is being made among the Jews, of whom we have over three millions. Several missionary organizations are at work among them. Halls are filled with attentive listeners to the word as it is being preached. Last year I spent a part of my time among these people, and had the privilege of baptizing three persons.*GCB May 18, 1909, page 52.15*

In after remarks, Elder Gaede told something of the troublous times of a few years ago in western Russia, during the days of the revolution and turmoil.*GCB May 18, 1909, page 52.16*

A Recital of Russian Experiences*GCB May 18, 1909, page 52.17*

The Chairman: At the morning meeting it was announced that Elder Perk, formerly of Russia, would tell us of the way in which he received the truth, and of his experiences in prison at the time of Elder Conradi's first visit to Russia, in 1886. We shall now listen to Elder G. Perk, who was among the first to accept the Sabbath truth in Russia.*GCB May 18, 1909, page 52.18*

G. Perk [speaking through interpreter]: I am very happy in the privilege of being one of the first to become a Seventh-day Adventist in Russia. I do not know whether I was the very first believer in that country or not; I have never learned of any one accepting the truth there before I accepted it.*GCB May 18, 1909, page 52.19*

By birth, I was a Mennonite of South Russia. Upon conversion I became a member of the Brethren Church. In 1882 a tract entitled "The Third Angel's Message," came into my hand, and by this means I became acquainted with this message. This tract had been sent from America to one of our village neighbors, who kept it very secretly. A long while afterward, he came to me, and said, "For three years I have had some very dangerous publications in my house. I have never given them to any one to read. Indeed, these publications are so dangerous that even an earnest member of the Brethren Church might be led astray by them."*GCB May 18, 1909, page 52.20*

This made me curious, I thought perhaps these publications might have some connection with the great temptation, or falling away, when Antichrist was to be revealed. I asked my neighbor to let me have this literature, that I might read it in secret. For a long time he refused, but finally he consented, and let me have it, after I had promised not to allow any one else to read it.*GCB May 18, 1909, page 53.1*

I took the publication, and went into the haymow, and read it through three times; then I copied the address given on the tract. I was at once convinced that the tract I had read was the truth; but I dared not say anything about it to my neighbors.*GCB May 18, 1909, page 53.2*

The same year, I became a worker for the British and Foreign Bible Society. I also ordered some publications from America on the third angel's message, and Brother A. Kunz sent these, and began correspondence with me. I was soon afterward sent from Moscow to Siberia to scatter Bibles in that region. It was while in Siberia that I began keeping the Sabbath. It was very hard for me to begin alone, contrary to the wishes of my father and mother, and against the tide of public opinion. But while trying to sell Bibles in Siberia, the Lord gave me a wonderful experience, which gave me courage to keep the Sabbath.*GCB May 18, 1909, page 53.3*

I was in a Siberian city by the name of Irbit. In this place is held an annual fair, lasting four weeks, where many Europeans come to trade. On my journey to this place, I had lost all my Bibles, worth about a thousand dollars. For four weeks and more, I tried in vain to find these. The time during which the fair was held passed by, and my stock of Bibles had not been found. I became fearful of losing my position as a colporteur of the British and Foreign Bible Society.*GCB May 18, 1909, page 53.4*

Finally, I resorted to fasting and prayer. For three days I neither ate nor drank. On the third day the Lord heard my prayer, and helped me find my books. It was said that the one who had been transporting them was slain, and that the books had been

hidden in the woods. Wonderful to relate, after receiving these books, I was only one day in disposing of them all. At the close of the day's sale, I had left only a few damaged copies wrapped in a pocket handkerchief.*GCB May 18, 1909, page 53.5*

Near the place where I was stopping was a large railway shop, where more than ten thousand hands were employed. I asked the director if I might sell my books in this factory. At first, he did not wish to allow it. Then I wrote him a letter, in which I called attention to the fact that the book I was selling has in it the power to make a man better, so that he will not give himself up to drinking. The director replied that if the book I was offering for sale could make his employees better, he was willing that they should try it.*GCB May 18, 1909, page 53.6*

Upon arrival at the factory, I was given a man to assist me. With notebook and pencil he went with me through his factory. At first I attempted to explain the nature of the Bible I was offering for sale, and point out the importance of securing a copy; but the gentleman accompanying me said, "Do not take so much time. They will have to pay for the book, anyway." And then, turning to the employee, he would say, "You must take the book." In this way, we wrote down name after name, until we had nearly all their names. In this remarkable manner I was able to dispose of all the Bibles that had been sent me by the society.*GCB May 18, 1909, page 53.7*

This experience gave me courage to begin keeping the Sabbath, and from that time on I have observed the seventh day. The Lord gave me power to persevere in this, when standing alone.*GCB May 18, 1909, page 53.8*

Later, in 1886, I received a letter from Elder L. R. Conradi, suggesting that I might sell publications treating on subjects relating to the third angel's message. At that time I was receiving good wages from the Bible Society; but this message was of such importance to me that I was willing to sacrifice in order to bring others to a knowledge of Bible truths. In view of this, I agreed to meet Brother Conradi in Odessa.*GCB May 18, 1909, page 53.9*

I shall never forget this meeting with Brother Conradi. My inmost longing at that time was that I might meet a living messenger of the third angel's message. Together we traveled through the Crimea, visiting, among others, some who were expecting Brother Conradi, and were longing to hear more of the truth for our time. He held a number of public meetings, and I did what I could to invite the people to attend.*GCB May 18, 1909, page 53.10*

For a number of weeks, officers of the Russian government had been searching over quite a large district in Crimea, in the hope of finding us. After we had held about nine meetings, we were arrested. Four persons,—one from the Brethren Church, with a Baptist, a Lutheran, and a Roman Catholic—who ordinarily were very unfriendly toward one another, agreed to bring an accusation against us before the authorities, and so they all went together in a wagon to the county-seat, Sempferopol, and told the officials where we were. They brought a policeman with them. He took our passes, and took notes, in which it was written that we had made Jews out of Christians, and that we had rebaptized two persons. The next morning we were taken to Perekop with a team, and brought before the chief of police. He placed us in prison at once. As we entered, there was a man who was being smitten in the face. He was struck on the right side and then on the left in his face, but he did

not reply. Without a word, he took off his shoe and spat the blood into it so as not to get it on the floor. That was the first scene we witnessed in that prison, and we thought perhaps they treated them all like that.*GCB May 18, 1909, page 53.11*

We had to change our clothes, and they were searched very carefully. They took our money. At our earnest request, they finally allowed us to keep on our waistcoat and pantaloons, but we had to take the Russian mantle and put it over them.*GCB May 18, 1909, page 53.12*

We stayed there forty days. The first night we could not sleep at all. The boards were too hard, and there were too many vermin. We had to use our boots as pillows.*GCB May 18, 1909, page 53.13*

They had a dark hole there [dungeon], and one day I almost got into it. I found a small lead pencil in the corner of my waistcoat. I took this, and in very small writing I wrote upon the wall the beginning of the commandments. But when the mayor came in, he saw it, and said, “It is not allowed to write upon the wall.” And I was immediately led out; but after I had besought him and made promises, he led me back again.*GCB May 18, 1909, page 53.14*

We had the same thing to eat every day,—black bread and sour soup, made of scraps of bread that had become stale. At one time a butcher brought a number of sheep-heads and intestines to the prison, because he wanted to do something good for the prisoners. It was a great privilege for the prisoners to have a little flesh to eat. In ours there was nothing but the entrails. But to-day we can even rejoice over that experience. The time would not have seemed so tedious to us if it had not been said, “You are going to Siberia.” Finally we could not eat the food any longer, and they allowed us to have something else; but of course we had to pay well for it. We were thankful to the Lord that we were not sick during this time. The hardest punishment we had was to try to sleep on those hard boards; we could not sleep more than five or ten minutes without changing our position.*GCB May 18, 1909, page 53.15*

We finally received our liberty from the religious censor in Sempferopol, which had been given by order of the czar through the minister of the interior.*GCB May 18, 1909, page 54.1*

After Brother Conradi had returned again to Basel, I again began to circulate all our publications. I was in the southwestern part of the Russian empire, in Molotschna and Berdjansk and Odessa, and I almost got into prison for the second time in Odessa. I was only allowed to go free because I promised I would go over the boundary; and I had to arise in the midst of the night and flee. I have never returned to that place since.*GCB May 18, 1909, page 54.2*

In 1897 I was in St. Petersburg and Reval for a time, where I organized a few small churches. Since that time I have been in Germany. It is my earnest prayer that in the great Russian empire God will bless his work, that many may be converted there.*GCB May 18, 1909, page 54.3*

At the close of Brother Perk’s remarks, the congregation were interested in an exhibition of the Cossack costume, specimens of which were worn by Brethren Loebsack and Isaak. This costume consisted of a tall fur cap and expansive cloak. It

was stated by Brother Boettcher that these heavy garments are worn in summer as well as in winter. Underneath the cloak the Cossacks carry their weapons. In the city of Kief is a Seventh-day Adventist brother who is a Cossack officer.*GCB May 18, 1909, page 54.4*

Conference adjourned.*GCB May 18, 1909, page 54.5*

H. W. COTTRELL, *Chairman,*
W. A. SPICER, *Secretary*.

IN THE HEART OF AFRICA - OUTLINE OF STEREOPTICON LECTURE

L. R. CONRADI

May 16, 7:45 P. M.

The European Division of the General Conference at the present time has missionaries scattered all along the northern and eastern coasts of Africa. There are five distinct mission fields. On the northern coast are Algeria and Egypt; on the eastern coast are Abyssinia, German East Africa, and the Victoria Nyanza Mission, which is located on both British and German territory. In all we have about 25 workers there, located among over 50,000,000 people, or more than one third of the population of the dark continent.*GCB May 18, 1909, page 54.6*

This evening we want to give special attention to the efforts we are putting forth among the heathen in*GCB May 18, 1909, page 54.7*

German and British East Africa*GCB May 18, 1909, page 54.8*

Our aim from the beginning has been to find virgin missionary soil; and as there are quite a number of Catholic and Protestant missionary societies operating in Africa, this was not so easy to secure.*GCB May 18, 1909, page 54.9*

Six years ago I not only obtained information from the various missionary societies operating in German East Africa, but also came in touch with the German Colonial Department, at Berlin. Through the kindness of one of the officials there, I secured an interview with the governor of German East Africa, then Graf von Goezen, at Berlin. The official had told him so many good things that his very first words were: "We extend you a hearty invitation to enter German East Africa."*GCB May 18, 1909, page 54.10*

We had thought of going to the west side of Victoria Nyanza; but when we sent two missionaries (in the autumn of 1903), we wrote the governor that if there were reasons why we should not proceed to that territory, we would be glad to have him inform our missionaries at Mombasa of his wishes. When Brethren Enns and Ehlers arrived there, they found a letter inviting them to come to his capital, at Dar-es-salam. They were received very kindly, and sent to Usambara, the best-developed portion of the entire country, where at that time the only railroad in the colony was to be found. When they met the chief of that district, and told him their errand, and that they were Seventh-day Adventist missionaries, he treated them very coolly until they produced the letter of recommendation from the governor. Then he at once invited them to dinner and directed them to the South Pare Mountains, where there were no other missionaries at that time. Within three months after their arrival, the Leipsic Lutheran Mission, located something like 50 miles to the north of us, came down and settled within a half-day's journey, and claimed our territory. But we could easily answer them by referring them to the fact that the governor had assigned this district to us.*GCB May 18, 1909, page 54.11*

In the spring of 1904 I went there, accompanied by four additional workers. The railroad went about sixty miles, and we had to go about as far on foot, having our baggage carried by natives.*GCB May 18, 1909, page 54.12*

Our First Station was established in the mountains, and it was named Friedenstal, or Valley of Peace. When we arrived at Kihuiro, after nearly an all-night's march through the desert, we found but a small hut in which to place our sisters, while we stopped outside, fighting the mosquitoes. There were about 2,000 natives around there, and as the morning dawned, they came with food, and one of their chiefs presented a sheep to us; but our missionaries could converse with them only a little. Most of the natives had only skins about their loins; there was no store or shop; many never had seen a white woman; and as we ascended into the mountains, we found quite a congregation awaiting us at our station, to see them. Beside temporary clay huts for the kitchen and for a dwelling, we had our tents pitched. I spent over a month here to plan permanent buildings. We decided to open two more stations, one at Kihuiro, and another at the west side of the range. I then proceeded to see the governor, who not only granted me a long interview, but it may be of interest to you to know that his wife is from Washington, D. C. She invited me to attend a state dinner. While the other guests had their champagne, he kindly provided me with lemonade, and drank to my health. From eight to eleven that evening the countess asked me to explain to the ladies present the leading points of our faith, the gentlemen being near enough to hear what was said.*GCB May 18, 1909, page 54.13*

This African visit gave me a broader view of what was needed. We selected two promising young men, one of whom had quite a classical education, and sent them to the Colonial Seminary at Berlin to study the language and tropical diseases. Other missionaries followed, and urgent requests came that I should visit them again.*GCB May 18, 1909, page 54.14*

Meanwhile we felt the burden of opening up the work in British East Africa so I conferred with the Colonial Department at London, and corresponded with the governor of British East Africa. We also secured a recommendation from the commissioner in Rhodesia, who knew our missionary work there. Brother Enns joined Elder Carscallen, who was provided with means and sent out by the British Union Conference. They were very kindly received by the governor, and proceeded to the Victoria Nyanza. At the very terminus of the Uganda Railway there was a great stretch of unentered territory among the Kavirondos, or Jaluo tribe. They secured a station twenty miles south of Port Florence, on an elevated point about a mile from the lake.*GCB May 18, 1909, page 54.15*

The following year we encouraged our Scandinavian brethren to become interested in Abyssinia. I began correspondence, and it was finally decided to open this mission for the Abyssinians in the Italian Colony of Eritrea, in the autumn of 1907.*GCB May 18, 1909, page 54.16*

In September, 1908, at the invitation of the General Conference, I again left for Africa. About this time eleven missionaries went out with me—2 to Syria, 1 to the Dutch East Indies, 2 to Egypt, and 4 to German East Africa, and 2 to the Abyssinian Mission. My time being limited for such a vast territory, I first proceeded to German East Africa. Our steamer did not get in until Thursday night, so that only by hard work were we able to get out in time Friday to catch the train. When we reached the terminus of the railway at four o'clock in the afternoon, I found no suitable conveyance, but being anxious to spend at least one Sabbath at the leading station, I pressed through with two brethren.*GCB May 18, 1909, page 55.1*

But, O, how wonderfully changed was Kihuiro, as compared with my first visit! There were now several Indian stores in town. Everybody greeted the missionaries respectfully, and we found a large school-house (which also serves as chapel), in the town, and a good wagon road leading out to the mission station a mile beyond. Instead of the scanty cultivation of the soil formerly seen on the part of the natives, I saw nice cotton and maize fields.*GCB May 18, 1909, page 55.2*

Our Mission Farm*GCB May 18, 1909, page 55.3*

We were received and comfortably cared for in our mission home. A score of intelligent colored youth were ready to assist the white missionaries in looking after our wants.*GCB May 18, 1909, page 55.4*

By ten o'clock we went down to the meeting-hall. The head chief (who, by the way, is a Mohammedan), and about a dozen sub-chiefs, had placed themselves before the building to give us a grand reception, and then they entered the place of worship with us. The room was crowded. As Brother Kotz led the native hymn with the small mission organ, hundreds of voices were united in song—voices of those who before had known nothing of a written language, or of the name of Jesus. Our weariness was forgotten. This was a sight that could make the angels weep for joy. We could now open up the precious Bible, and through a ready interpreter, tell them of the love of Jesus. The responsive "amens" assured us that the Word had fallen upon good ground.*GCB May 18, 1909, page 55.5*

In the afternoon we visited our native Christian village. For years our missionaries have toiled day and night, often stricken with fever, in mastering the language, in writing a dictionary and a grammar, in instructing the natives, and in trying to lead them to Christ. Disappointments of all sorts befell them. The*GCB May 18, 1909, page 55.6*

Candidates for Baptism were threatened with expulsion from their tribe by their chief, and their sorcerers told them of terrible disasters that would await them. What a glorious day it was when the first six converts of this people were baptized! Sunday morning we had an examination of the school, and were surprised at the results. There are two departments. The main instruction is in the native language. The new governor and the chief of the district have visited our school, and when I waited upon him, in Dar-es-salam, he expressed himself as being well satisfied with our work. Following is the governor's report, written February 10, this year:—*GCB May 18, 1909, page 55.7*

"I have noticed the efficiency and progress of the mission school at Kihuiro with satisfaction. Please inform the mission that I have granted them a number of instruction books (in Swahili), as a premium for their efficiency."*GCB May 18, 1909, page 55.8*

(Signed) Von Rechenberg.*GCB May 18, 1909, page 55.9*

We received 250 books, whose value is $150.*GCB May 18, 1909, page 55.10*

I found good mission buildings and a prosperous school at the old station at Friedenstal, and a well-built house and overfilled school at Vuasu.*GCB May 18,*

1909, page 55.11

Schools and Buildings*GCB May 18, 1909, page 55.12*

Besides the three main schools, we now have five out-schools, and a number of promising students are utilized as teachers. One of these younger teachers in one school (about 14 years of age), examined his class. The natives have an especially retentive memory. As we do not yet have the Bible in their language, this trait is of great advantage in teaching Bible history and Bible stories. I was surprised at the composure shown by the young man in asking questions. Only our most advanced students have learned the German language.*GCB May 18, 1909, page 55.13*

Great joy was felt when the natives received their first hymn-book in their language, and still more joy was manifested as parts of the Bible had been copied for them. They anxiously await the day when the*GCB May 18, 1909, page 55.14*

Gospels Will Be Printed for them by our Hamburg House. Ere we parted, we had the ordinance of feet-washing and celebrated the Lord's Supper together. Besides the converts, about ten of the candidates for baptism were with us. The blessed Lord, who also died for the heathen, was present, and when I proposed a social meeting, —a thing heretofore unknown among them,—not only did the members take part, but every one of the candidates for baptism expressed their soul's desire to become one with us. We expect a second baptismal service by the 29th of this month. To show the deep concern our teachers have for their pupils, I quote from a letter written on April 6:—*GCB May 18, 1909, page 55.15*

"Two months ago the natives had one of their celebrated dances near us. Great noise and the sound of the trumpet came continually to us. Brother Kotz, fearing that some of his pupils night have gone there, inspected their bedrooms; as he could not sleep, he waded through the river, and told them to stop their noise. But he was horrified to find three of his pupils there. He became so disheartened that he could rise the next morning only with the greatest difficulty. He talked to them, with tears in his eyes, and they repented of their bad example."*GCB May 18, 1909, page 55.16*

Progress—Material and Spiritual*GCB May 18, 1909, page 55.17*

The missionaries have not only erected three main stations, and a number of out-stations and buildings, but they have also planted something like 25 acres of cotton. Last year the fields of cotton yielded a gain of nearly $600. We have in all 400 students in our school; 6 have been baptized, as many more will be baptized this month, and still others are candidates for baptism. We have 8 missionaries there in all, among whom are two families.*GCB May 18, 1909, page 55.18*

From here I went back with the steamer to Mombassa, and took the Uganda Railway for the lake. A dozen years ago this trip would have taken me four months, but I could now make it in 48 hours. The railway is a piece of wonderful engineering, running through immense waterless deserts; through rich plateaus, stocked with game as no other portion of the world; through mountains rising to an elevation of 7,000 feet, then descending to 5,000, and again ascending to 8,327 feet (and this all without any tunnels), and then through dense forest, with such a prolific growth that if for two years the road-bed were left unattended, it would require months to again

trace the railway. The employees are mostly Indians, and so are many of the merchants, especially the Goanese.*GCB May 18, 1909, page 55.19*

Nairobi is the governor's capital, and there are large European plantations all about it. It is a rapidly growing town. From the Mau Escarpment, at an elevation of 8,000 feet, one has a wonderful view of the vast sheet of the Victoria Nyanza in the far distance. When I reached the plain, I found the Kavirondo settlements everywhere. Brother Carscallen met me at Port Florence, and we secured a small tug-boat for $5, to take us 20 miles across the sea*GCB May 18, 1909, page 55.20*

To Our New Station*GCB May 18, 1909, page 55.21*

About half-way out, we could discern the outlines of the mission building and the school on the hill. As we neared the landing built by the British government, a number of our mission boys and Brother Baker and others met us, and carried our luggage about a mile up the hill. The two brethren have worked hard to erect the buildings and to learn the language. Our stay was short. From our mission we could see the smoke of nearly a hundred small kraals containing from half a dozen to a score of huts.*GCB May 18, 1909, page 55.22*

To become better acquainted with the lay of the country, Brother Carscallen and I went 65 miles on foot across it, to the next steamer landing. This trip required four days. Everywhere we found thousands of natives, men armed with spears and shields and their heads adorned with a miniature ostrich farm. The Kavirondos are a well-built people physically, and generally admitted to be one of the most promising tribes in Africa. Each evening about 3 o'clock, before the heavy thunder showers overtook us, we had to pitch our tent, and after a march of over 20 miles, mostly through native paths, we were indeed glad to lie down on the dry grass brought in by the natives. We found no fruit whatever. The only thing we could do was to buy a sheep for about $1.25 to feed our porters, and also to secure some *mealie*.*GCB May 18, 1909, page 55.23*

Prompt Action Demanded*GCB May 18, 1909, page 56.1*

Some of the villages are surrounded by hedges; but as we near the borders of other tribes, there are high stone walls. No less than 300,000 natives are scattered over a district extending something like a hundred and fifty miles on the east coast of the lake. They have no teacher, physician, or missionary except the two we have there at present. But since we entered it, both Catholics and Protestants are planning to occupy portions of it. Our safety lies in quick action. Accordingly, we have asked Brother Enns to go there, with three other missionaries. We planned one more station while we were there, at Wire Hill, where we placed Brother Baker. We have also secured several other sites.*GCB May 18, 1909, page 56.2*

We had an interesting visit with the British commissioner at Kurungu. He thought we might secure the government building, as the government has moved its headquarters some 60 miles inland. Here we took the steamer for a trip around the lake. By our march we saved one day, but still it took us nine days more for the round trip. There is to-day a fleet of four large steamers on the lake, which are operated by the Uganda Railway Company. We touched three ports in the German territory, securing information wherever we stopped. We also touched at three ports

in Uganda.*GCB May 18, 1909, page 56.3*

At Entebbe, where the British governor of Uganda has his headquarters, we stopped several days. They had at the time an agricultural exhibition both here and at Mengo, the native capital, some 20 miles north. I was indeed fortunate to meet, at the fine residence of the governor, all the native sultans of the Uganda province. They had come down on a large automobile, and they were as fine-looking and large men as I have found anywhere in the world.*GCB May 18, 1909, page 56.4*

Wonderful Things Wrought*GCB May 18, 1909, page 56.5*

Uganda is rightfully called the Japan of Central Africa. The gospel has wrought wonderful things here. Hundreds of thousands of Protestants have been gained here among the natives. The king and most of his governors are Protestants. There is a well-organized native government, with roads, well-built villages, and good plantations. The Word of God is read and proclaimed everywhere. Yet this victory was not won without even the clash of arms between Catholics, Protestants, and Mohammedans. At Jinja, we saw the waters of the Nile rushing out of the lake, and after having once baptized a dozen candidates near its mouth at Cairo, I was indeed pleased to see its long-sought-for source.*GCB May 18, 1909, page 56.6*

After stopping a few more days with our brethren at the mission, I returned on the Uganda road, touched at different places in Portuguese territory, and visited South Africa.*GCB May 18, 1909, page 56.7*

Abyssinia*GCB May 18, 1909, page 56.8*

Before closing I desire to say a few words about Abyssinia. We had hoped to enter the Galla country in the south, but failed. Abyssinia itself is closed to missions, on account of former Catholic encroachments in the seventeenth century. They then wanted to force Abyssinians to quit the observance of the Sabbath, and to accept the Roman Catholic religion. There are nine millions of these people, and they have the Bible in the three leading languages of their country. The king believes that he is a descendant of Solomon, and his coat-of-arms is the “Lion of the Tribe of Judah.” They claim to have the original ark of the testament at Axum, their religious center, but they will not allow any one to see it. As Italy has conquered a part of the coast territory, we have done the next best thing, and begun missionary work among the Abyssinians on the Italian territory. As it takes some six weeks to visit that country. I was unable to see our missionaries, but ought to go there this winter. We also need Scandinavian reinforcements. Ethiopia stretches out her hands for some good missionary physician, who would find an open door.*GCB May 18, 1909, page 56.9*

Since the European division of the General Conference entered the African work, it has not only opened the fountains of liberality among our people everywhere, but many of our young men have offered their services for that field. Only three have thus far lost their lives, but several have had to be recalled on account of the unhealthful climate. Others are pressing in to fill up the gaps, and the dying wish of the three was to have their health restored, nor for a life of comfort, but to do more for this dark continent. They did not seem to realize that they were on the eve of death. In the very last moments, even those who were away from Africa, thought of nothing else than to return. One young sister, who had gone out with me the first

time, and had to return on account of the sickness of her husband, came down with a fatal cold. She had two little babes; and when I met her husband, he told me that she would have but a few hours to live. She had left home, her husband had been taken down sick, she had two beautiful children, and she herself was on her death-bed. Death marked her features as I entered the room, and yet there was with her such a sweet peace as she stated that she was glad to meet me, and asked me to pray with them, that she and her husband might be restored to health, to return to Africa. There is indeed the stamp of divinity in such a dying request. And while some noble workers lay their all upon the altar of God, and while dark Africa is calling for hundreds more of workers, and thousands of dollars of means, ought not we to respond? Ought not our young people to consecrate themselves to this work? and ought not the men and women of means to bring their thousands to support it? The Master of the vineyard is looking down upon us. His Holy Spirit is ready to impress our hearts. What will this people say?*GCB May 18, 1909, page 56.10*

The Sermon - A CALL TO SERVICE

E. G. WHITE

May 17, 8 A. M.

God has given his people a great work to do in the world, and every soul who professes to be a son or daughter of God should give evidence that his heart is being impressed by the Holy Spirit. This will mean everything to the success of his labors. The Lord has placed various gifts in the church that we may appreciate these gifts, and act our part in the grand finishing-up work of this earth's history. Let us understand our need of communion with God. We are to experience the sanctifying power of his grace on the human heart. We are to be submissive to the will of God, and willing to engage in the work that he has appointed his servants to do.*GCB May 18, 1909, page 56.11*

We can not afford to lose any more time than we have already lost. We can not afford to be careless. We need the wisdom that cometh from God, and not that wisdom which is natural to the human heart. We need to study the word of the living God, and to be sanctified through the truth. When the truth sanctifies the receiver, he will carry the light of truth to others. And when the worker is placed in a position where he is required to bear a straight testimony, God will inspire that testimony. Those who have no disposition to learn of Jesus, and who think they know all that is worth knowing, will be indifferent to the communication that God sends; but it will impress the hearts of those who are humble enough to learn of Christ.*GCB May 18, 1909, page 56.12*

Last night there was represented to me the danger there is that those who are assembled here will cherish their human traits of character. There is danger of their failing to see the need of individually humbling themselves before God each day, and several times each day, and of asking him for the spiritual help they must have if they are to serve faithfully and acceptably in any office. They may be engaged in the publishing work, or in some line of medical work, or in the school work; but whatever our work for human beings may be we must perfect a Christian character, or we shall miss the mark. If we neglect to humble our hearts before God, we shall fail of gaining all that we might gain.*GCB May 18, 1909, page 57.1*

I was instructed that a deeper work must be carried on in the hearts of those who have assembled here to worship God. We can not afford during this meeting to have a cheap experience; we can not afford to speak idle words; we can not afford to lose the spirit of intercession that God will let his blessing rest upon us in rich measure. Let us at this meeting make a business of seeking the Lord. Wherever we are, even if we are walking the streets, we can lift up heart and mind and soul to him who bids us, "Ask, and ye shall receive; seek, and ye *shall find; knock, and it shall be opened unto you."* Let us bring these three promises to the Lord, saying, "Lord, here I am in this great assembly; keep me from doing anything that will make a wrong impression on the people."*GCB May 18, 1909, page 57.2*

Here are workers who have come from foreign countries. They have come to see and to understand. They are determined to improve every privilege that they may go back to their fields of labor with a renewal of grace and the power of the Spirit of

God. As teachers and leaders in the work, they are to gather precious truths which they will if faithful present to their fellow laborers who are working in many places and in various ways to bring souls to a knowledge of the truth.*GCB May 18, 1909, page 57.3*

My brethren, in your field of labor, you may be surrounded by unfavorable circumstances; but the Lord knows all about this, and he will supply your lack by his own Holy Spirit. We need to have much more faith in God. Very soon the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate. You need to realize the importance of becoming acquainted with God in prayer. When you have the assurance that he hears you, you will be cheerful in tribulation; you will rise above despondency, because you experience the quickening influence of the power of God in your hearts.*GCB May 18, 1909, page 57.4*

What we need is the *truth*. Nothing can take the place of this,—the sacred, solemn truth that is to enable us to stand the test of trial, even as Christ endured. Early in his ministry the disciples wanted the Saviour to go up to Jerusalem and show himself there. "If thou be the Christ," they said, "show thyself to the world." Christ was doing this very thing, but he was doing it in a way they did not perceive. Speaking to the people on the streets, and healing the sick, Christ was working to make impressions that would arouse the sensibilities of the people. Even to the last he exercised his miracle-working power. These were the very deeds he came to the world to do.*GCB May 18, 1909, page 57.5*

We each need to experience a thorough conversion. Many of us take so much of self along with us that we fail entirely of representing Christ. We can not afford to have such an experience as this; for the eyes of the world are upon us. My brethren, when you speak to others, and they reply in a way that is not pleasant, do not allow yourselves to be aroused. Remember that Jesus was met in the same way. His precious words of truth were met with scorn. But did he cease his work because of this?—No; he would continue his work until he had gathered about him a multitude of hearers. The Saviour would have us study our words and actions, and follow his example. Let us not, when we meet with insults and taunts, take up these things, and try to answer them. Let us rather go right on as though they had not been spoken.*GCB May 18, 1909, page 57.6*

Often as you seek to teach the present truth, opposition will be aroused; and if you seek to meet the opposition with argument, you will only multiply it, and that you can not afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with argument. If Christ had not held to the affirmative in the wilderness of temptation, he would have lost all that he desired to gain. Christ's way is the best way to meet our opponents. We strengthen their arguments when we repeat what they say. Keep always to the affirmative. It may be that the very man who is opposing you will carry your words home, and be converted to the sensible truth that has reached his understanding.*GCB May 18, 1909, page 57.7*

In Europe and in Australia I said to our brethren, "Your opponents will make statements about your work that are false. Do not repeat their statements, but hold to your assertions of the living truth, and angels of God will open the way before you.

We have a great work to carry forward, and we must carry it in a sensible way. Let us never get excited or allow evil feelings to arise. Christ did not do this, and he is our example in all things. For the work given us to do, we need much more of heavenly, sanctified, humble wisdom, and much less of self. We need to lay hold firmly of divine power."*GCB May 18, 1909, page 57.8*

The work to be done in the warning of our cities has been presented to me over and over again; yet very little has been accomplished in the warning of these cities. We need to work more in Christ's lines, to pray more. We need to exercise our faith until we can grasp the hand of Omnipotent power. Then we shall be able to carry the message of present truth to the multitudes who are ignorant of it.*GCB May 18, 1909, page 57.9*

Those who have departed from the faith will come to our congregations to divert our attention from the work that God would have done. You can not afford to turn your ears from the truth to fables. Do not stop to try to convert the one who is speaking words of reproach against your work; but let it be seen that you are inspired by the Spirit of Jesus Christ; and angels of God will put into your lips words that will reach the hearts of opposers. If these men persist in pressing their way in, those who are of a sensible mind in the congregation will understand that yours is the higher standard. So speak that it will be known that Jesus Christ is speaking through you.*GCB May 18, 1909, page 57.10*

This morning I read the following words, and was comforted and encouraged. The words are not spoken to those who seek the Lord occasionally, but to those who "follow after righteousness." "Harken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." When the Lord comforts you, you will speak that comfort to others. You will *choose* to speak words of comfort rather than blame. When the Lord makes your wilderness like Eden, you will want to go forth to the people. You will want the light that is so precious and glorious to you to shine upon their pathway. "Joy and gladness shall be found therein; thanksgiving and the voice of melody."*GCB May 18, 1909, page 57.11*

"Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished."*GCB May 18, 1909, page 57.12*

This is the salvation that we need. Let us seek for it, pray for it. Let us confess our sins one to another, and clear the King's highway. Let us present to our Saviour all our difficulties, and receive his help and encouragement, that we may learn how to be a blessing to the world.*GCB May 18, 1909, page 57.13*

The prophet continues, *verse 11*, "The redeemed of the Lord shall return, and come

with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." God is not glorified when his professed people mourn and groan as though they had no helper; and there are many who act as though they had no help in God. This dishonors our Redeemer. "Everlasting joy shall be upon their heads," the Lord declares; "they shall obtain gladness and joy; and sorrow and mourning shall flee away." Those who do not fear God have not before them this hope of entering with joy and gladness into the city of God.*GCB May 18, 1909, page 57.14*

"I have put my words in thy mouth," God declares; "I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." O, if we would only lay hold of these assurances by living faith in the One who has abundance of comfort and encouragement for us all. Then we would praise the Lord in the morning and at noon and at night. We would have a message of mercy to carry to others. The Lord of heaven wants us to have an advanced experience. Will you study these words? Will you accept them? Will you be sanctified by the truths they teach?*GCB May 18, 1909, page 57.15*

My brethren and sisters, when you follow out the principles of the Word of God, your influence will be of value to any church, any organization. There is a world to save. You can not afford to waste any time. Every one who professes to have a connection with God has responsibilities resting upon him for which he must answer to God. You are to come up to the help of the Lord, to the help of the Lord against the mighty. All frivolous words, all lightness and trifling, are enticements of the devil to deprive you of spiritual strength. Brace yourselves against this evil in the name of the God of Israel. If you will humble your souls before God, he will give you a message for our churches. He will give you a message for those in the highways and in the hedges, and for those in foreign countries who need your help. Trim your lamps and keep them burning, that wherever you go you may reveal, in speech and actions, precious rays of light.*GCB May 18, 1909, page 57.16*

Let there be no scolding, no fretting in the home. Exact obedience in your family; but while you do this, seek the Lord with your children, and ask him to come in and rule. Your children may have done something that demands punishment; but if you deal with them in the Spirit of Christ, their arms will be thrown about your neck, they will humble themselves before the Lord, and will acknowledge their wrong. That is enough. They do not then need punishment. Let us thank the Lord that he has opened the way by which we may reach every soul.*GCB May 18, 1909, page 58.1*

My brethren and sisters, seek the Lord while he may be found. There is a time coming when those who have wasted their time and opportunities will wish they had sought him. I see before me men who have no reason for doubt and hesitancy. God has given you reasoning faculties. He wants you to keep in the line of reason, and in the line of labor. He wants you to go forth to our churches to labor earnestly for him. He wants you to institute meetings for those outside of the churches, that they may learn the truths of this last message of warning. There are places where you will be gladly received, where souls will thank you for coming to their help. May the Lord help you to take hold of this work as you have never yet taken hold of it. Will you do this? Will you here rise to your feet and testify that you will make God your trust and

your helper? [Congregation rises.] [Praying] I thank thee, Lord God of Israel. Accept this pledge of this thy people. Put thy Spirit upon them. Let thy glory be seen in them. As they shall speak the word of truth, let us see of the salvation of God. Amen.*GCB May 18, 1909, page 58.2*

TRANSFORMING FAITH

C. H. EDWARDS

SYNOPSIS OF SERMON BY C. H. EDWARDS Sunday, May 16, 3 P. M.

In the fifth chapter of Genesis we have a brief history of the life of Enoch, given in but fifty-three words, and yet they contain the life record of a man who walked with his Maker. Brief though the record may be, yet it is full enough to enable us to know the secret of this wonderful life. In *Jude 14* we have a statement which shows that Enoch, looking into the future, prophesied of the return of Christ to this world. He was, then, a believer in the second coming of Christ. He looked forward into the future and saw the time when the graves would be opened and the saints of God would come forth clad with immortality. He also saw a little company of people who would say, "Lo, this is our God; we have waited for him; this is our God, we will be glad and rejoice in his salvation." He looked down to the time when the angels would gather the elect from all parts of the earth. And looking and meditating thus, his faith then took hold of the thought that he might be translated without seeing death. He had this hope as a living reality in his soul, and he saw before him the face of Jesus, and desired to be like him. That hope purified his soul, and he stands to-day by the throne of God—a pledge of what the advent truth will do for every man who will truly believe it.*GCB May 18, 1909, page 58.3*

This record was given as a picture of what the true advent message is. When this hope is fully planted in our hearts, our lives will be transformed and completely yielded to God. There must be, brethren, a depth of experience in connection with this message which we have not yet realized. We are living to-day under peculiar circumstances, when signs of Christ's coming are all about us, when we are told in Holy Writ that our redemption draweth nigh. The coming of Christ is even at the door. To-day we face the second coming of Jesus and the translation of his people. Soon we must look into the face of Jesus and enter that silver cloud without passing the portals of the tomb. This means that every soul who believes this truth must be transformed by it.*GCB May 18, 1909, page 58.4*

The key-note has been struck here at this Conference. The needs presented by our brethren from great needy fields abroad could be relieved by many of our people individually, and they would not feel the loss, but instead would experience a great blessing. These appeals from needy millions should thrill and stir our hearts to earnest action in this work, leading to transformation of soul, the extending of this gospel truth to those in darkness, and the closing of this work, which would bring the return of Christ to this World.*GCB May 18, 1909, page 58.5*

"God is not slack concerning his promise as men count slackness." That which would take man a thousand years to accomplish, God can do in a day.*GCB May 18, 1909, page 58.6*

There is no question concerning the triumph of the third angel's message. The only question remaining unanswered is, What attitude shall we sustain toward the closing work of this message? As we advance into the opening fields in all parts of the earth, we shall be called upon to yield ourselves and our all unreservedly to God, to be used as he may direct for the furtherance of his work. Success in God's cause

depends not on organization, which has its proper place; not on the giving of gold and silver, which is very necessary; but on the consecration of those who are connected with his cause. And the work will never be finished until God's servants are imbued with the fulness of his power.*GCB May 18, 1909, page 58.7*

For years we have been encouraged with the thought that the Holy Spirit is hovering over us, awaiting our demand and reception. In all our planning, let us never lose sight of the source of our strength and the secret of our success—the reception of the Holy Spirit in the individual heart, with all the blessings that this gift brings in its train. O, let us all, during this Conference, reconsecrate ourselves so fully to the Lord that he can be glorified in imparting unto us of the fulness of his grace. Then shall we see many going forth to unite with their brethren in an effort to complete quickly the work still remaining unfinished. God grant that this may be so, is my prayer. Amen.*GCB May 18, 1909, page 58.8*

ERRATA*GCB May 18, 1909, page 58.9*

Page 36, third column, the statement by J. T. Boettcher, that Elders Conradi and Perk were imprisoned two years should read forty days.*GCB May 18, 1909, page 58.10*

May 19, 1909 - NO. 5

TAKOMA PARK STATION, WASHINGTON, D. C., WEDNESDAY, MAY 19, 1909

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DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 18, 6 A. M.

The early morning meeting was led by Elder G. B. Starr, of Australia, who spoke on the topic, "The Missionary Impulse."*GCB May 19, 1909, page 59.1*

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." *Isaiah 60:1-3*.*GCB May 19, 1909, page 59.2*

The darkness covering this earth is the darkness of misapprehension of God. Into this darkness is to be shed abroad the light of God's glory—his goodness, mercy, and love. And this is to be done through human instrumentalities in whose lives "his glory shall be seen."*GCB May 19, 1909, page 59.3*

In the sixty-first of Isaiah we find that "the Lord God will cause righteousness and praise to spring forth before all the nations." "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth," so God will cause his people to be in all the earth, everywhere, reflecting the image of the divine.*GCB May 19, 1909, page 59.4*

Too often we think of this reflection of God's image as a new-earth condition, rather than as something to be seen today. Paul, in the eighth of Romans, points out the fact that the glory of the Lord shall be seen upon his people; and he further declares: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be among the firstborn among many brethren."*GCB May 19, 1909, page 59.5*

There is indeed a family resemblance among God's children. During the recent past, it has been my privilege to see many evidences confirming my belief that God is putting his family mark on the faces of his children in all parts of the world. After an absence of seventeen years and more from this country, I can see Jesus in the countenances of my brethren.*GCB May 19, 1909, page 59.6*

The knowledge that God loves us, is back of all the missionary effort in this world. Love for man impelled God to give his Son in our behalf; love for souls impels the missionary seeking to save that which is lost.*GCB May 19, 1909, page 59.7*

We say much regarding the Spirit of God, and this is well; but in all our study of the office-work of the Holy Spirit, let us remember that it is this agency that sheds abroad in the human heart love for God and for our fellow men, and impels us to advance into those regions where men have not been made acquainted with this wonderful love.*GCB May 19, 1909, page 59.8*

It is love that sends missionaries abroad to the ends of the earth; it is love that holds them there.*GCB May 19, 1909, page 59.9*

The speaker related many incidents illustrating the power of love in breaking down prejudice and in winning hearts. Especially touching was his reference to the favor shown one of our teachers in the islands, Miss Ella Boyd, because of her love for the people whom she desired to help. Isolated, as she was, in a lonely island in the Tongan group, where for a year she saw only once the face of a white person from the hour of her arrival to the close of her work, her love for souls proved a most powerful means of winning hearts to Jesus, as well as a sure personal protection in a strange land.*GCB May 19, 1909, page 59.10*

In closing, the speaker read three extracts. The first is taken from Dr. A. McLean's recent work. "Where the Book Speaks."*GCB May 19, 1909, page 59.11*

"The missionary enterprise has done far more for the church than the most enlightened know or even imagine. It has contributed to her vitality and energy and enterprise and devotion. It has filled her with the instinct of victory. As she has thought of her sons and daughters, her heroes and heroines, on the far-flung battle line; as she has read of or listened to their experiences, her own heart has been strangely warmed and strangely stirred. She has tightened her grip on the great truths of the gospel. She has attempted to live a more Christ-like life; she has summoned all her powers to do exploits in the name of the Lord.*GCB May 19, 1909, page 59.12*

"The missionary enterprise has created a new atmosphere in the church,—an atmosphere in which a higher and finer type of manhood and womanhood has been developed. It has saved the church from worldliness, from provincialism, from sectarianism, from selfishness, and many other evils. It has brought the membership into closer fellowship with Jesus Christ and into more cordial cooperation with him in all his efforts to save the whole world. Back of the missionary cause is the Old Testament and the New Testament; back of the Old Testament and the New Testament is the eternal purpose of God; and back of the eternal purpose of God, is the infinite love of God for every soul that bears his image. Because this cause is rooted in the love of God, it must succeed. "Heaven and earth may pass away, but his sure word of promise can not fail."*GCB May 19, 1909, page 59.13*

An extract from the writings of Mrs. E. G. White, which as yet I have been unable to verify, reads thus:—*GCB May 19, 1909, page 59.14*

"The church will yet rise to the level of her Master's teaching. She will rise to the height of sympathy with his incomparable love. Filled with the inspiration of plans that embrace the world, she will bow her head to the task, until, transfigured by the Spirit of the Lord, she will become again what she was at first—what she was always meant to be—mission and church in one."*GCB May 19, 1909, page 59.15*

Well has one of the poets written:—"Make channels for thy streams of love,*GCB May 19, 1909, page 59.16*

Where broadly they may run; And love has overflowing streams*GCB May 19, 1909, page 59.17*

To fill them, every one. "For we must share, if we would keep*GCB May 19, 1909, page 59.18*

That good gift from above; Ceasing to share, we cease to have—*GCB May 19, 1909, page 59.19*

Such is the law of love."*GCB May 19, 1909, page 59.20*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Fourth Meeting, May 18, 8 A. M.

Again the religious liberty tent was crowded full, many being unable to find seats. Prayer was offered by Elder J. C. Stevens.*GCB May 19, 1909, page 60.1*

The topic up for consideration during this meeting was the question of "Sunday Legislation and the Laboring Man." Professor Griggs read a brief paper on the subject, supplementing this with somewhat extended remarks. A lively and very interesting discussion followed, in which the pros and cons of the question were considered. This was participated in by Brethren J. S. Washburn, A. Mitchell, J. O. Corliss, M. C. Wilcox, J. S. Wightman, E. T. Russell, C. F. McVagh, W. A. Colcord, A. O. Tait, F. C. Gilbert, D. A. Parsons, and C. N. Sanders*GCB May 19, 1909, page 60.2*

There was, of course, little or no question as to whether Sunday legislation of any description is and must necessarily be religious legislation; but whether a law requiring employers to grant to their employees the right to rest one day in seven, without specifying the day, is and must necessarily be, in its final analysis, religious, was not so apparent to all at first thought. But before the discussion was over, the opinion seemed quite generally to prevail that one-day-in-seven rest-day legislation would be but the entering wedge for definite-day sabbath legislation; that the gospel message, with the Sabbath kept and observed as God ordained and gave it to man, is the only real, permanent, and satisfactory solution to the question; and that religion can not be dissociated from the Sabbath, and its benefits and blessings, even from a physical standpoint, retained. Take the religion out, and you take the rest out. To agitate the question, or to urge legislation of this character, from a commercial basis, would therefore be unwise, and lead to a compromise, and finally to an abandonment, of our principles.*GCB May 19, 1909, page 60.3*

The hour was too short for anything like a full or satisfactory consideration of the question. But the chairman stated that in the four-days convention to follow the General Conference, many of these questions of special interest, which we can only open up in a general way now, can be taken up for further consideration.*GCB May 19, 1909, page 60.4*

DEPARTMENT OF EDUCATION

WASe

Third Meeting, May 17, 5 P. M.*GCB May 19, 1909, page 60.5*

The time of the meeting was devoted to discussion of resolutions relating to different

phases of the educational work, for submission to the committee on plans.*GCB May 19, 1909, page 60.6*

Cheering testimonies were borne by the school men as the blessings attending the work of the past year were discussed.*GCB May 19, 1909, page 60.7*

Special consideration was given to the need of library and laboratory equipment in the schools. Professors Shepler, Salisbury, John, Cady, and others led out in the discussion.*GCB May 19, 1909, page 60.8*

Science work taught from text-books without laboratory work is of little value. Some thought there was danger that school boards would consider their work done when the school buildings were erected; but it was the prevailing opinion that they are ready to do all they can to equip the schools when they understand the need of such equipment. It is the duty of teachers to use tact in securing and introducing simple apparatus until the value of such equipment is seen and appreciated by the students. Then the school boards are usually ready to supply these needs to the extent of their ability.*GCB May 19, 1909, page 60.9*

MISSIONARY VOLUNTEER DEPARTMENT

WASe

Second Meeting, May 18, 8 A. M.*GCB May 19, 1909, page 60.10*

The time was devoted to the consideration of the topic. “How to Meet the Spiritual Needs of Our Young People.” Miss S. Lela Hoover, of Western Washington, presented a paper on this subject, speaking of the first great need of the spiritual life as being a spiritual birth. The Saviour must be a close friend in our life’s experiences; the youth must learn to abide in him. As the child would languish and die unless fed daily, so the soul that is born again must feed daily on the bread of life. Another necessity of the spiritual life is learning to do for others. This insures a happy, healthful Christian growth. But a pre-requisite to Christian growth is the surrender of the will to God.*GCB May 19, 1909, page 60.11*

In speaking of how to meet these needs, she said: “The labor and responsibility involved in reaching the youth individually, and meeting the spiritual needs of each, are great. In order to do this we must have organization and systematic effort; we must have methods and plans; we must have ammunition, or the necessary material with which to work. Far more important than all these, is the Spirit of the living God. The key to the Missionary Volunteer movement, as I understand it, is co-operation with the Holy Spirit. This we must understand and apply, or our work will never be a success.”*GCB May 19, 1909, page 60.12*

She also dwelt on the necessity of the young people’s workers showing in their lives the keeping power of the gospel: “If we can show our young people that our lives and characters are consistent with the principles we teach; if all we present to them can be backed by a godly life; if we can show them by example that the power of Christ in our lives gives us continual victory over sin, and makes us a blessing to all around us; if we can show to them by example as well as by precept that this blessed life, ‘hid with Christ in God,’ is a continual reality to us; and is far more to be desired than

all the wealth and honor of the world, God will work with us to hasten the day when they will come forward a glorious company to give the advent message to all the world in this generation, for the love of God will then indeed constraint them."*GCB May 19, 1909, page 60.13*

Elder R. D. Quinn, in his discussion of this topic, showed the impossibility of giving to others what we do not possess. "The difference between the teaching of Christ and that of the scribes and Pharisees was that Jesus taught only the things which he had experience."*GCB May 19, 1909, page 60.14*

Mrs. E. A. Merrell referred to the danger of continuing to want, and yet never obtaining, because of failure to comply with the conditions. She said, "The only way to be a deliverer is to be first delivered." Others voiced similar convictions.*GCB May 19, 1909, page 60.15*

Each one was made to feel that the chief essential is to give heart and soul to God's work. Two resolutions were presented, and the meeting appropriately closed by singing "Hover o'er Me, Holy Spirit."*GCB May 19, 1909, page 60.16*

MEDICAL MISSIONARY DEPARTMENT

WASe

Fourth Meeting, May 18, 8 A. M.

Dr. J. R. Leadsworth was asked to lead the meeting, and announced the continuance of yesterday's topic, "The Preparation for Medical Missionary Work."*GCB May 19, 1909, page 60.17*

Elder J. A. Burden said, in brief: When the gospel is received in its fulness, it is a remedy for all the ills that sin has brought. We have been instructed that every member of the church should take hold of medical missionary work. Then the preparation for medical missionary work must be as varied as the ability of the worker to labor would indicate, from the simple treatments and instruction that can be given by the laity to the more full instruction given by the nurse and competent physician. As the work to be done is "gospel medical missionary evangelistic work," the character of the preparation is indicated. The world needs to-day what it needed nineteen hundred years ago, a revelation of God as revealed in the life of Christ. The work done in our sanitariums is but a small part compared with that which *should* be done in the homes of the people. Light has come that qualified medical missionary evangelists should go through our cities and villages laboring as Christ labored for the restoration of the people physically and spiritually, and that those who do this work will reap a rich harvest of souls both from the higher and lower classes.*GCB May 19, 1909, page 60.18*

Elder Burden's talk was followed by a paper on "Medical Missionary Work for the Colored People," prepared by Dr. Lottie Isbell-Blake, of Huntsville, Ala., and read by D. E. Blake.*GCB May 19, 1909, page 60.19*

Among other things this paper spoke of some of the difficulties encountered in the early establishment of the work, principal of which were poor equipment and

prejudice. The first effort, though unsuccessful in some ways, had a good educational influence, and won friends. Activities now under way for the strengthening of the work are:—*GCB May 19, 1909, page 60.20*

1. To install in a building which is already on the premises at the Oakwood School, Huntsville, treatment-rooms for charity patients.*GCB May 19, 1909, page 60.21*

2. In connection with these treatment-rooms a corps of visiting nurses, who shall seek out and minister to those in need of help, and instruct the people. A trained nurse should be accompanied on her visiting tours by one or more pupil nurses, equipped with material for giving treatment in homes.*GCB May 19, 1909, page 60.22*

3. A closed conveyance, which may be used by the nurses for visiting, as well as to carry supplies of clothing and literature for distribution. When occasion demands, it may serve as an ambulance.*GCB May 19, 1909, page 60.23*

4. It is greatly desired to maintain beds for surgical cases, the same to be supported by donations from individuals who may be interested in such work. The advantages of these endowed beds would, of course, extend also to the poor of our own denomination.*GCB May 19, 1909, page 60.24*

Elder W. C. White, who had visited the sanitariums for colored people while on his way to this Conference, led in the discussion of the paper on “Medical Missionary Work for Colored People.” He told of the great needs of this work, and of what is already being done in each of the sanitariums recently established in Nashville, Tenn; at Huntsville, Ala.; and in Atlanta, Ga.*GCB May 19, 1909, page 60.25*

Dr. Lottie Isbell-Blake, now of the Rock City Sanitarium, Nashville, has by invitation been teaching hydrotherapy and therapeutics in the Meharry Medical College for colored people, and students from this school go to the sanitarium to see these methods demonstrated.*GCB May 19, 1909, page 61.1*

At Huntsville, the sanitarium and school are working side by side to fit young people to go out and treat a great variety of cases, and to act as leaders in teaching their people to do a similar work for their fellows. It is a great mistake to expect such workers to be self-supporting. He compared the establishment of medical missionary work for the colored people to a great wagon, loaded with blessings and toiling up a long, steep grade. It needs the help of our young people’s societies, churches, and conference officers, that it may quickly reach the top, where the blessings can be distributed. He appealed that this work be presented once a quarter to our churches for assistance until these institutions are properly equipped. These three sanitariums have been started this year. Through their influence, the ambition of thousands of colored people can be raised to a higher scale of usefulness in their communities.*GCB May 19, 1909, page 61.2*

Dr. A. B. Olsen: We all expect to manifest our interest in this line of work in our home fields, and we can urge the matter of financial assistance with better grace if we have ourselves first given to this work; therefore I move that we pass the hat now for the benefit of these sanitariums. This motion was seconded by J. A. Burden, and nearly $80 was received.*GCB May 19, 1909, page 61.3*

Elder J. A. Burden gave a brief account of the visiting work now being done in surrounding villages by students in the Loma Linda Sanitarium. Some of the workers went into the Spanish-speaking villages, and found people unable to speak English, and fearful of water treatment; but prejudice was soon overcome, and now they call regularly for nurses, and in some cases pay something for treatment, and are anxious to have their children go to our schools. The work begun in the English towns has developed to the extent that we now have openings for our work in the public schools.*GCB May 19, 1909, page 61.4*

THE PUBLISHING DEPARTMENT

WASe

Fourth Meeting, May 18, 8 A. M.

The headquarters room was well filled with enthusiastic representatives of our publishing houses and general field work.*GCB May 19, 1909, page 61.5*

The following topics were discussed:—*GCB May 19, 1909, page 61.6*

1. How has the subscription book work been benefited by advance steps in manning the field with strong, experienced men? How can this force of leaders be strengthened?*GCB May 19, 1909, page 61.7*

(*a*) The selection of strong, experienced men as leaders.*GCB May 19, 1909, page 61.8*

(*b*) Opportunities to attend important council meetings and conventions.*GCB May 19, 1909, page 61.9*

(*c*) Their place as associates in conference counsel.*GCB May 19, 1909, page 61.10*

(*d*) Wages in proportion to experience, ability, responsibility, and expenses.*GCB May 19, 1909, page 61.11*

2. Has the holding of bookmen's conventions contributed materially to the success of the subscription book work?*GCB May 19, 1909, page 61.12*

(*a*) Should we continue to hold such conventions?*GCB May 19, 1909, page 61.13*

(*b*) How frequently should such conventions be held?*GCB May 19, 1909, page 61.14*

(*c*) What should be the character of the work accomplished?*GCB May 19, 1909, page 61.15*

(*d*) Which is the best policy to pursue as to place of holding these conventions,—very large union conventions, separate conventions for each publishing-house territory, or one for each union conference territory?*GCB May 19, 1909, page 61.16*

In this discussion special emphasis was given to the demands for experienced men to be trained in well-organized fields where there are no leaders.*GCB May 19, 1909, page 61.17*

Brother N. Z. Town, from South America, spoke earnestly concerning the needs of such great countries as Brazil, Argentina, Chile, and Peru, where great opportunities are opening up before our publishing work, and where there are few facilities and few leaders. He expressed satisfaction that two or three men have already been selected to go to South America to lead out in this work, and expressed the confident hope that other would volunteer and be sent to the front by the mission board.*GCB May 19, 1909, page 61.18*

Bible Study

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

PREPARATION FOR HIS COMING

WASe

May 18, 9:15 A. M. - R. S. OWEN

In *1 John 2:28* we read, “And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.” Only those who abide in Christ will be prepared to meet him when he comes in the clouds of heaven. It is a wonderful thought that, sinful though we may have been, yet we may stand before him, and not be ashamed. This is an experience which will be realized by somebody, for there will be a company who will look up with confidence, and say, “Lo, this is our God, we have waited for him, and he will save us.”*GCB May 19, 1909, page 61.19*

In the first verses of this chapter we learn of Christ’s interest in us, and of what he desires to do for us. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” It does my soul good to think that in heaven at the right hand of the Father sits my Elder Brother, my Advocate, who has become so completely identified with me that he is touched with the feeling of my infirmity. Righteousness is what we need, and he has righteousness for all. He has a sufficient amount of righteousness to be the propitiation and the complete and entire satisfaction for the sins of the whole world. He has an infinite store.*GCB May 19, 1909, page 61.20*

There are four tests brought to view in this chapter and those who successfully pass these tests will be the people who are abiding in Christ when he comes:—*GCB May 19, 1909, page 61.21*

1. “And hereby we do know that we know him, if we keep his commandments.” You have placed yourselves on the right side of this first test, and profess to keep the commandments of God and the faith of Jesus.*GCB May 19, 1909, page 61.22*

2. Love of the brethren. *Verse 7*. As a denomination, we have come out from various associations, and there comes the test as to whether we can love each other. God does not want us to love the peculiarities of our brethren and sisters, but we are to love them in spite of their peculiarities and weaknesses.*GCB May 19, 1909, page 61.23*

3. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” *Verse 15*. This test teaches us that the love of God and the love of the world can not dwell in the same heart.*GCB May 19, 1909, page 61.24*

4. “Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time.” *Verse 18*. Do we know that we are living in the last days? [Voices, Yes.] How may we know that this is the last time?—Because there are many Antichrists.*GCB May 19, 1909,*

page 61.25

All will agree that Spiritualism is included among these Antichrists. I will make a broader statement, and say that every ism in this world that has for a foundation the doctrine of the immortality of the soul is included in this expression. The manifestation of false or counterfeit gifts is also a manifestation of Antichrist. Leaving out Spiritualism, we find the increasing manifestation of false gifts in these last days. How shall we know the genuine from the spurious? We are to try these gifts by the standard of the Word of God. The Bible becomes the touchstone by which we are to try these manifestations of spiritual gifts. Satan is rushing in the counterfeits to forestall the genuine.*GCB May 19, 1909, page 61.26*

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The testimony of Jesus Christ is the particular gift which Satan hates. He recognizes its importance, and makes a special assault upon that particular gift, by which God has guided his people. From other scriptures we learn that this gift is especially given for the edifying of the body of Christ, a means by which the Lord warns his church, and prepares them to meet the deceptions of Satan. In this same chapter the apostle speaks of manifestations of the spirit of Antichrist, by which some were led to separate from the church. "They went out from us," says the apostle, "but they were not of us; for if they had been of us, they would no doubt have continued with us."*GCB May 19, 1909, page 61.27*

By the gifts of his Spirit in the church, the Lord is to unite all upon the platform of truth. We know that not a plank of that platform is to be moved.*GCB May 19, 1909, page 61.28*

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

NINTH MEETING

WASe

May 18, 10:30 A. M.

Elder Conradi in the chair. After the opening song, prayer was offered by Prof. H. R. Salisbury.*GCB May 19, 1909, page 61.29*

New delegates were seated, as follows: Atlantic Union, C. S. Longacre; Lake Union, Dr. R. M. Clarke; Pacific Union, E. D. Sharpe, Mrs. S. N. Haskell; Western Canadiar Union, C. A. Burman.*GCB May 19, 1909, page 61.30*

The time was then given to the Review and Herald Publishing Association for its legal meeting, a report of which appears on another page.*GCB May 19, 1909, page 62.1*

The meeting adjourned.

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary*.

TENTH MEETING

WASe

May 18, 3 P. M.

As the Conference met for the afternoon meeting, it was seen that the platform had been somewhat transformed. A large map of China hung from above the pulpit. Chinese mottoes and hangings covered a screen at the back of the platform, indicating that the meeting was to be devoted to reports from China.*GCB May 19, 1909, page 62.2*

L. R. Conradi occupied the chair, and prayer was offered by I. H. Evans.*GCB May 19, 1909, page 62.3*

The chairman called upon J. N. Anderson, superintendent of the China Union Mission, to report for the general field, which he presented as follows:—*GCB May 19, 1909, page 62.4*

THE CHINESE UNION MISSION FIELD

WASe

“I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us.” *Isaiah 63:7*.*GCB May 19, 1909,*

page 62.5

In the spirit of this text I would present to you our report of this quadrennial period. In the many divine benefits and the tender care vouchsafed to us during this period there is cause for deep gratitude and thankfulness on our part. Especially is this true in the preservation of the lives of our workers, both Chinese and foreign. During this period not one of our workers has been called to rest, though we have had no little sickness. At different times nearly all our workers have been in the clutches of malaria, while others have been called to face the more deadly attacks of dysentery, sprew, and the like; and in consequence some have had to retire for a time from the field. Yet it means much that in a land where our knowledge of entirely new conditions was nil, which necessarily has led to some mistakes in the matter of caring for our health, our force of workers remains intact during the entire quadrennial period. With the Father's continued blessing, and a greater vigilance on our part in guarding the health of our workers, may we not expect an even better showing in the future?*GCB May 19, 1909, page 62.6*

Progress, Present Status, and Comparative Gains in the Field*GCB May 19, 1909, page 62.7*

We are glad to report progress in every respect in the field,—not striking or extraordinary, but steady and permanent. At the time of our last General Conference, our work in China was just fairly beginning. We had foreign workers in two provinces, Kwang-tung and Honan, and the conversion of a Chinese evangelist was inviting us through a wide-open door into the third, Fu-kien. This province now has two foreign workers with their wives, and a substantial work has been inaugurated. In addition to this we have entered two other provinces, Hunan and Kiangsu, and the foundation for aggressive work is being laid. In the former we have one man and his wife located in the provincial capital, Changsha; and in Kiangsu we have seven workers stationed in the city of Shanghai, where our general headquarters have been fixed. The locating of our printing interest and mission headquarters in Shanghai was the occasion of our entering this last province, giving us a new language and a population of about thirty millions.*GCB May 19, 1909, page 62.8*

Four years ago our total force of foreign workers was fourteen, located in the provinces of Honan and Kwang-tung; today we have, all told, thirty-seven (including wives) distributed in five provinces, though at present eleven of these workers are in the home land. Our force of Chinese assistants has increased from nine to forty, and it must not be forgotten that this means a largely multiplied increase in efficiency on the part of both foreign and native workers.*GCB May 19, 1909, page 62.9*

Our foreign workers had at that time made a small beginning in two Chinese languages,—the Cantonese and the Mandarin. To-day we have workers whose knowledge of Mandarin, Cantonese, Amoyese, and Hakka, makes them efficient teachers of the message in those languages. Other workers are now nearly prepared to take up active work in the language spoken in the section where Shanghai is located. Thus we have active work carried on by foreigners in five distinct languages, and the sixth is urging us forward in the person of a Chinese worker who speaks Hoklo, the language of the region about Swatow, in the province of Kwang-tung.*GCB May 19, 1909, page 62.10*

Four years ago we had five main stations at which foreign workers were located, and one out-station. At present we have eight main stations, stronger and better manned, and ten out-stations directed and successfully worked by the combined efforts of the foreign and Chinese laborers. At that time we had only three schools, scantily attended, and conducted by ill-prepared teachers, as against eight schools to-day, with an attendance of about one hundred fifty, taught and trained by a corps of teachers of considerable ability, and with no little preparation for their work. *GCB May 19, 1909, page 62.11*

We had one organized church with one native member (Brother Keh), and a scattered and uncertain number of baptized converts not yet gathered into church fellowship. Now we have a Chinese church-membership of ninety-four, all of whom are gathered into one or another of the five local churches. Of this number the greater part were Christian converts to the faith, though a fair percentage came directly out of idolatry and heathenism. As a rule they are faithful in paying tithes, and take an active interest in the progress of the truth among their own people. This is not a large constituency; but it is a precious seed, which, under the fostering care of the Holy Spirit, will yield an abundant harvest in that land.*GCB May 19, 1909, page 62.12*

The Publishing Work

Our publishing interest has been developed almost entirely within the past four years. Two small tracts had been translated at the instance of Brother La Rue, and two others had been prepared and given a small circulation. To-day we have twelve tracts in circulation, and several others in manuscript ready for the press. Our mission paper, the *Gospel Herald*, is issued monthly. The subscription list, which at the beginning of the year stood at two thousand, is constantly increasing.*GCB May 19, 1909, page 62.13*

Medical Missionary Work

In her deep sin and alienation from God, China's cup of physical suffering is not only full but overflowing. This suffering, so often the direct result of ignorance and superstition, is ever-present; and the missionary never escapes the almost intolerable sight of disease and bodily ills, many of which he is helpless to alleviate. While we have from the beginning of our work in that field made the healing of the soul the first interest, yet we have by no means forgotten or neglected to mitigate the physical suffering all about us. Most of this work has of course been done by the workers whose preparation gave them special knowledge in that line; nevertheless, much has been done by all our workers in this particular. To-day we have five dispensaries, as against three four years ago. Only the simpler cases have been attempted, but hundreds have been reached in this way. Our workers should all be practical medical missionaries; and to effect this end, some means should be devised whereby a short course of training could be given all candidates for this field.*GCB May 19, 1909, page 62.14*

Institutional Facilities

Little progress has been made in the way of providing the work with buildings and other material facilities. One year ago last fall a building was purchased for the Bethel Girls' School in the city of Canton at a cost of $3,200 (Mexican), or about $1,500, U. S. In the sale of the Sinyang property by the removal of our publishing interest to Shanghai, two building lots on Chikongshan, valued at about $500, U. S., came into our possession last summer. A very good Rest Home, with three acres of land on Mokanshan, was bought last fall for about $850 gold.*GCB May 19, 1909, page 63.1*

A small piece of land has also been bought about twenty-five miles inland from Amoy for the erection of a school. This school is designed to serve the double purpose of educating the children of our own converts, and training workers for that field, which has a population of some ten millions. Only a part of the land needed has thus far been secured, at a cost of forty dollars. At least one hundred dollars more will be needed to secure the necessary additional ground for this important enterprise, and we have estimated that it will require not less than $2,000 to build and equip the school. Last January while our general meeting was in session in the city of Shanghai, a site comprising five acres of land within the limits of that city was negotiated for at a price of $6,280, U. S. This is to serve the general interests of the publishing, educational, and medical work in China. The publishing plant and the buildings for the other two interests, with suitable equipments, remain to be provided.*GCB May 19, 1909, page 63.2*

A good mission compound has been leased and repaired as a central station in the city of Cheo Chia K'o, Honan. This is a long stride toward giving character and permanency to our work in that province.*GCB May 19, 1909, page 63.3*

Features of Special Mention

To the glory of God and for the encouragement of us all I speak of a few items of special interest in our work in that field. In looking over the past, it is encouraging to know that in it all God has wrought for his people and his truth. By the mouth of the last of the Old Testament prophets, God says, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense is offered unto my name, and a pure offering: for my name shall be great among the Gentiles, saith the Lord of hosts." *Malachi 1:11* (R. V., margin). Ours is the day of fulfillment; and in these great heathen fields we see his hand at work.*GCB May 19, 1909, page 63.4*

In the province of Fu-kien in the city of Chinchew, seventy miles up the coast from Amoy, a dozen of the most spiritual and intelligent members of a church of long standing have taken their stand for the truth, and are to-day a strong company of believers prepared for church organization. They are well-grounded in the message, and a working body in that part of the province. This interest sprang up of itself, and yielded this large measure of fruit with almost no effort on our part. This is but the nucleus, the seed; for we believe an abundant harvest is yet to come from this spiritual planting.*GCB May 19, 1909, page 63.5*

Spiritual Awakenings

In the province of Honan there have been wide-spread awakenings in several of the surrounding cities adjacent to our work, and out of these much fruit has already been gathered. Last December Elder J. J. Westrup baptized twenty-three, and organized them into a church; and a large number of inquirers, many of whom give promise of becoming obedient to the word, are gathering about him for instruction. The brethren at Cheo Chia K'o, a few miles distant, report large numbers of inquirers coming to them from near and far to learn the new doctrine. In the Kwang-tung province we have had the pleasure of seeing Brother Hung, the pastor of a native church in the city of Chaochowfu, step boldly into the truth with his entire family and his wife's sister; and while the members of his former church have not yet identified themselves with us, twenty-five or thirty meet regularly in his house on the Sabbath, and there is ground for believing that the day is not far distant when a goodly number of these will fully enlist in the cause of present truth, and so become a beacon light in that large prefectoral city. And thus we have the beginning of a great work among that large class of Hoklos, numbering about six millions. During the last year more calls came to us from various parts of the province than we were able to meet, and in some instances these calls represented not only scores but hundreds of inquirers. It is not affirmed that all these openings spring from sincere and honest motives, nor need we be surprised if there be found much chaff and little wheat. Nevertheless they are signs of the Lord's working, and we must find in them his definite call to fuller consecration and greater endeavor in this great opening province.*GCB May 19, 1909, page 63.6*

Present Openings and Urgent Needs*GCB May 19, 1909, page 63.7*

By this heading I would not be understood to mean that any part of the Chinese field is to-day closed to our efforts, or that serious and immediate entrance into every province of that mighty empire is not a most urgent need. This aspect of the situation will be dealt with in the proper place. The point in this paragraph is that a few specific openings and pressing calls are now facing us with a just and stubborn claim that refuses to be denied, and in this conviction we make our appeal to this Conference that they may be given early consideration.*GCB May 19, 1909, page 63.8*

Brother J. P. Anderson, a single man under twenty-four years of age, has acquired a working knowledge of the Hakka language, and is to-day leading out single-handed in the work for that people, who number not less than ten millions. This is not wise; it is not economical; it is not necessary. The responsibility of continuing such a situation lies with us who have the ordering of the work in the field. A mere statement of the facts will suffice to lead us to send him immediate relief.*GCB May 19, 1909, page 63.9*

In the city of Changsha, perhaps the most important point in the most antiforeign province in the Chinese Empire, we have Brother P. J. Laird and wife, assisted by two good Chinese helpers. They have made an entrance into that province at no little sacrifice and expense, and it is only reasonable that we forthwith strengthen our hold, and prepare for work that shall carry the message into the entire province. Two men and their wives should be sent into that province without delay. The province is estimated to have not less than twenty-two million souls within its border; and no man who seriously faces the facts can for a moment question the wisdom as well as the urgent necessity of sending immediate re-enforcements.*GCB May 19, 1909,*

page 63.10

We have entered Hunan; there is no alternative, we must press the battle until the victory is ours. Let us make no mistake; we must hold securely all that we have gained and make it the foundation for a larger work.*GCB May 19, 1909, page 63.11*

Laying Broad Plans

To a certain extent, our workers are all canvassers, but there still remains a distinct field for the man who gives his entire time and strength to the work of selling our literature. The canvasser is a broadcast sower of the gospel seed, and in a population such as we have in China his work is doubly important. For the present we feel that not fewer than four young men should be sent to lead out in the four provinces where our work has taken root,—Kwang-tung, Fu-kien, Honan, Kiang-su. These provinces will readily produce faithful lieutenants if we can secure strong young men who will carefully train and direct them. The urgency of the situation leads us to believe that the Lord of the harvest has the right men to send into the field.*GCB May 19, 1909, page 64.1*

At our general meeting held in Shanghai last January, we were seized with a boldness and a faith that led us to plan for the immediate entrance of our work into every province and dependency of the Chinese Empire. To effect that end, we set about organizing our field and our forces; and now we come to this conference seeking your endorsement and co-operation, and that of our whole church body, in this tremendous undertaking.*GCB May 19, 1909, page 64.2*

Instead of dealing with that vast empire as so many provinces and dependencies, it seemed good to us to recommend that the Chinese world be constituted a union mission field, formed by the organization of ten co-ordinate divisions or mission fields, as follows: 1 The North China Mission Field, comprising the three provinces of Chili, Shan-si, and Shan-tung, with a population of sixty-six millions; 2 the Northwest China Mission Field, made up of two provinces, Shen-si and Kan-su, having a population of seventeen million five hundred thousand; 3 the West China Mission, in which are grouped three provinces, Si-chuen, Yu-nan, and Kwei-chau, whose aggregate population is estimated at eighty-seven million, scattered over a vast area, and of all China the most inaccessible; 4 the South China Mission, composed of Kuang-si, Kwang-tung, and Fu-kien, with a population of fifty-seven millions; 5 the Central China Mission, into which are gathered four provinces, Honan, Hu-peh, Hunan, and Kiangsi, whose population mounts up to one hundred and one million; and 6 the East China Mission, including Kiang-su, Che-kiang, and Gan-hwuy, in which is a population of fifty-three million. These six divisions, each one of which is by itself a large field, are all carved out of what is called China proper, out of which, in point of population, could be formed the following fields: Japan, Great Britain, Italy, the United States, European Russia, Spain and Portugal, France and Algeria, Tunis and Madagascar, Austria and Brazil, Canada, Norway, and Sweden. To the north and west are the four great dependencies. Manchuria, Mongolia, Turkestan, and Tibet, with a population of eight millions, two millions, a million and a half, and six millions respectively. Each one of these, in our plan, constitutes a separate mission field.*GCB May 19, 1909, page 64.3*

The city of Chaochowfu, where Pastor Hung's acceptance of the truth opened to us a door to about six million people, is in great need of a foreign worker to connect with him, and help develop the work in that large field. There is no doubt that this opening is the Lord's own leading; therefore it is our plain duty to follow him, and take full possession with all possible haste, lest we let slip our opportunity. The call is for only one worker, who, with the assistance of Chinese helpers, will be able successfully to look after that entire field. This opening has already waited too long; it is unsafe to delay longer.*GCB May 19, 1909, page 64.4*

In view of the fact that in my removal to Shanghai, Brother E. H. Wilbur, who has now been in the field for almost seven years, remains the sole foreign worker in the Cantonese field, it is an absolute necessity to send one additional worker to connect with the work in Canton. That work is in itself far beyond the powers of one man, and the fact that our workers must be given some regular change out of the field, suffices to show the reasonableness of this call.*GCB May 19, 1909, page 64.5*

The Canvassing Work

For some time the members of the Chinese Mission Committee have felt the need of planning more largely for the publishing work. Our list of tracts is growing apace, and even with our present meager printing facilities we are prepared to issue a large volume of good literature; but unless these silent messengers are carried to the people, all our efforts in this direction are wasted. On the other hand we have a promising number of young men who must be trained and set to work. We all recognize the fact that to eliminate canvassing work out of our home field would be to cut off one of the most vital, as well as one of the strongest, features of our propaganda. This is no less true in the Chinese field; and we shall fall short of doing our duty if we overlook or neglect to inaugurate this work at an early day.*GCB May 19, 1909, page 64.6*

With the entire Chinese field divided as above indicated, it follows as a matter of course that each one of these ten main divisions must have a director, or superintendent (and it is quite as necessary that one physician be assigned to each division as well), with possibly other officers to follow later. Five men out of our mission force already in the field have been recommended to act as directors of the North, West, Central, South, and East China mission fields. Thus the present call is for fifteen men to act as directors and physicians. But this, we must not forget, is simply officering the field, not manning it. Brethren, this work in China is yours quite as much as it is ours, and we come to you in the conviction that it is in your hearts to provide sufficient men and means at this time to place an advance guard in each province and dependency of that great empire.*GCB May 19, 1909, page 64.7*

Facing One Fourth the World

In this way we are planning for an advance move on the entire Chinese world—easily one fourth of the population of the earth. In this undertaking our feeling should not be so much that we are doing our duty, or that we are accomplishing a great work, as that we are carrying the final message of mercy and truth to a race of sin-laden souls, hopelessly bound by the cords of sin. They know nothing as they should

of God, the holy and loving Father, and hence have little sense of sin, or of the need of a Saviour from guilt and its consequences. They glory in Confucianism, which is essentially self-righteousness, totally ignoring the need of an atonement for sin, and a reconciliation between sinning man and the holy God of all. As Confucianists they have no faith that lightens death, and the resurrection means nothing to them.*GCB May 19, 1909, page 64.8*

All the religion they have consists in the deification of dead men whose spirits they both fear and worship. Buddhism and Taoism, with all their accursed teachings, hideous and senseless ceremonies, and lying promises, supply all the absent elements of a heathen religion. From all this issues the great flood of evil with which that people is deluged,—infanticide, concubinage, polygamy, civic and domestic corruption, with a multitude of other sins sufficient to sink the empire but for the long-suffering of God. Do we feel China's burden of sin? Are we ready to extend to her the healing God has committed to us?*GCB May 19, 1909, page 64.9*

China is to-day open to missionary endeavor as never before in all her long history, —a fact clearly recognized and reckoned with by all the missionary societies operating there. Almost to a unit the different mission boards are addressing themselves to the task of doubling their force of workers without delay; and that a large measure of success is attending their efforts in this direction is evidenced by the increasingly large influx of missionaries into China. Every steamer from Europe or America brings them. This enthusiastic, quickened pace on the part of these societies is largely the direct result of a serious endeavor on their part to effect the evangelization of the world in this generation. Some limit the time of its accomplishment to a score of years. Considered by itself, is not this great idea born of God? And if they are thus moved to great undertakings, what shall we say of Seventh-day Adventists, whose faith that Christ is at the door is the cardinal, dominating doctrine? Shall we on our part postpone the coming of our Lord by delay? Are we not now prepared seriously and adequately to lay hold of this task?*GCB May 19, 1909, page 64.10*

In this situation we are constrained to submit to our brethren here assembled, and to the entire body of believers, the desirability, the wisdom, the necessity of at once sending out to that great field forty strong, consecrated young married men, to enter upon the great task of carrying the advent message to the millions of the Chinese world.*GCB May 19, 1909, page 64.11*

Following this outline report of the general field, Elder Anderson made some additional remarks upon the awakening of China. It is seen in reforms domestic, social, industrial, and political. This is not a figure of speech, he declared, but an actual condition appealing to us.*GCB May 19, 1909, page 64.12*

He said: "Brethren, this is the China into which this message has been cast within the past few years. We have entered upon the work with our eyes open. We deliberately passed a vote that that empire should hear this message, not as provinces, but as one whole empire, and I believe we did it because we felt that this message should go to the *whole* empire.*GCB May 19, 1909, page 64.13*

"You understand perfectly how this message works in this country. You know how it stirs the hearts of men and women in all parts of the world. It is a message that stirs

mightily. So, what may we not expect that it will do as it extends over the Chinese empire? I therefore submit that we are under solemn obligations to push forward this message with greater efforts in that field at this time.*GCB May 19, 1909, page 65.1*

"It is needless to say there are great needs to be met to make this possible. There is a publishing work to be built up, to supply literature for nearly 450,000,000 people. In educational lines, each province should have its own school and corps of teachers to train the Chinese young men and women to go out as evangelists and teachers. Then there is the medical work. All these different lines will call for scores and hundreds of missionaries to lead out in the work. The Chinese Christians are anxious to take hold of the work.*GCB May 19, 1909, page 65.2*

"It does not seem quite right to me, brethren, that the support of this great work should rest upon the uncertain foundation of the free-will offerings, as sacred and as good as they are, while we rest the home work on the certain foundation of the tithe. I am anxious for the time when a certain fraction of the tithe shall regularly go to foreign fields, in addition to the free-will offering, in order that this work may go forward, and that there may be no halt in this great message that you and I love.*GCB May 19, 1909, page 65.3*

"When Sven Heden, the explorer of Tibet, was stopped in that country, and told to go back, he answered that he could not do so. Asked why he could not go back, he told the officials that his religion was to go forward. That is a good religion for us in this message. The work must not surrender. It can not compromise. It can not retrace its steps. It must go forward. This message to-day stands in China facing forward, and, brethren, we must do what we can to let it advance.*GCB May 19, 1909, page 65.4*

"Although we are not a large company in China, we do not come here confessing that we are fearful or discouraged as workers there; but we do feel that the people are too many for us; so we ask that from among the young men whom God is calling to the mission fields, we may have assistance. As in days of old the Saviour said, 'Give ye them to eat,' so to-day we believe that our Master would be pleased if we would plan to impart liberally to those who have not yet had the privilege of sharing with us our spiritual blessings. God would have us go there, and with a firm, fixed purpose carry that work forward. And so in closing, I would say, in the words of another,*GCB May 19, 1909, page 65.5*

"'Enlarge, inflame, and fill my heart
With boundless charity divine,
So shall all my strength exert,
And love them with a zeal like thine,
And lead them to thy open side,—
The sheep for whom their Shepherd died.'"*GCB May 19, 1909, page 65.6*

Following Elder Anderson's remarks, Dr. A. C. Selmon and wife, with Brethren Esta L. Miller and O. J. Gibson, sang a hymn in the Mandarin language. This hymn had been composed by Pastor Hsi, and is entitled, "I once was a sinner bound in sin; Jesus set me free."*GCB May 19, 1909, page 65.7*

Mrs. Bertha L. Selmon, M. D., in Chinese costume, then reported as follows on work among the Chinese women:—*GCB May 19, 1909, page 65.8*

WORK FOR THE WOMEN IN CHINA

WASe

The great problem which confronts us here, and which confronts Seventh-day Adventists everywhere, is how to find men and means to supply the needs of a world-wide field. Often when calls are made, the answer comes that there is no one ready to answer the call. Could they but see the real situation, and realize the possibilities for service in this hour, every young man and woman in our ranks must rise and prepare for a part in this closing work.*GCB May 19, 1909, page 65.9*

In the few minutes allotted to this paper, I hope that we may see more clearly the situation among the women in China. Filled are their lives with cares and sorrows; empty of joy and every hope, unless there has come the transforming grace of Christ. For the Chinese woman there is a monotonous round of toil. She must pick the cotton, spin the thread, weave the cloth, and make the garments for the household. She must cook the food, grinding the flour herself; and often she is called to the field or garden to help gather in the crops. Frequently have I heard it said, as the women gather in village groups to hear of the gospel for the first time, “I would like to come to the meeting, but we are always busy; there is no time to go. How can the gospel be for us?” But I am glad that even for them, “where there is a will, there is a way;” and once having tasted, they will leave no stone unturned to reap the blessings the gospel has in store for those who improve their God-given opportunities.*GCB May 19, 1909, page 65.10*

At the first meeting they are permitted to attend, they will talk aloud, remarking about the missionary’s clothing or shoes. If a new arrival comes, they rise and receive her as is their custom at home. So they must be taught first little by little how to conduct themselves in a meeting.*GCB May 19, 1909, page 65.11*

In Heathen Homes

It is almost impossible for us, surrounded with the loving ministrations of our home life, to realize what the life of such a poor woman can be. She has no home as we know it; even as a child, she is not counted as belonging to the parents, but to the home of the boy to whom she is early engaged. From many homes the children are sent out to gather dry grass and sticks for fuel. At the harvest time, children of seven to ten years carry home great baskets of straw and stubble on their backs. On her marriage day the young woman is sent weeping away from all that she has known and loved to all that is unknown and dreaded.*GCB May 19, 1909, page 65.12*

She is fortunate if she finds a mother-in-law who treats her with any consideration. Her husband is still his father’s son; he is not supposed to speak to her during the first days, and it is rare indeed, except among Christians, that the husband learns to love his wife. The house itself is dark and gloomy. Often the cattle are housed under the same roof with the family. There is no outlet for the smoke of the cook-stove, and even the walls of the best room present nothing more attractive than hideous idols or pictures of them on cheap paper pasted up over the mantlepiece. The bare earth floor is damp and cold. Even in winter there is no cheerful fireside; only a pan of coals buried in ashes over which to warm the feet.*GCB May 19, 1909, page 65.13*

I can only touch on the ignorance and superstition of the masses of Chinese women. Never having had an opportunity for even a limited education, their minds are filled with superstition and fear of foreigners and the doctrine which they preach. When a woman is recommended by some of her neighbors to come to us for treatment, other women gather to discuss the matter. They say that if she takes our medicine, she will have to eat our doctrine; or our medicine will cause her to be childless for life; or we will hypnotize her, and make her do stupid things; or she will die in a hundred days after taking our medicine.*GCB May 19, 1909, page 65.14*

These are some of the foolish rumors given out. But in spite of all this, many come and get help.*GCB May 19, 1909, page 66.1*

Work for the Physician

As there is almost no rational treatment of disease in China, the women are sadly neglected. I will mention one or two dispensary cases. The first was of a mastoid abscess resulting from middle-ear disease. The patient had suffered the pain till the pus had made its way through the bone. I lanced the abscess and put in drainage. The suffering must have been intense; yet this woman had been doing her household work, and her mother-in-law abused her because she had to take the time to come to the dispensary each day for four or five days to have the wound dressed. Fortunately, she made a quick recovery.*GCB May 19, 1909, page 66.2*

Another case was that of a woman who was brought to us on a stretcher. Two scalp wounds made eleven days before were still unwashed; the hair was matted with blood, dirt, and vile sticky ointment. She had had lockjaw for eight days. I told them it was too late to save her; but as they urged me to do what I could, I cut off the hair, shaved the scalp, and opened and dressed the wound; but the poor creature died the following day.*GCB May 19, 1909, page 66.3*

One day a poor woman was brought in dying of opium poison. Her mother-in-law followed, cursing and reviling her for being so unfilial as to commit suicide. That morning had brought merely a trifling incident, but it was just the straw too much for the young wife and mother to bear. She had been scolded every day since she came to the home, and this morning, for a matter for which the mother-in-law knew she was in nowise responsible, she dared to answer that she could not help it, and was then accused of impudence, and beaten by her husband at the mother-in-law's command. This was why she took opium and ended her life of misery. Her own mother's family came next day; and not finding the mother-in-law, whose life they sought, they smashed all the dishes and furniture, and broke up all the windows and doors in the mother-in-law's home, by way of revenge. This is only a glance at the physical and spiritual need of our Chinese sisters. Helpless and hopeless, with no rights which any one is bound to respect, it is little wonder that to them life itself becomes a burden.*GCB May 19, 1909, page 66.4*

Miss Ida E. Thompson, our pioneer mission school teacher in Canton, reported on educational conditions, with particular reference to the school work already undertaken, or definitely planned for, by the Seventh-day Adventist denomination.*GCB May 19, 1909, page 66.5*

THE WORK FOR THE WOMEN OF CHINA

WASe

It is with a feeling of deep appreciation that I come before this Conference, and so much the more as I realize that here are gathered from all lands fellow laborers who are anxious to share this time in presenting the needs of their respective fields.*GCB May 19, 1909, page 66.6*

I come to present before you one third of the entire world's inhabitants. Four hundred fifty millions of voices from heathen China are calling to you, "Come over, ... and help us." "This is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will harken and hear for the time to come?"*GCB May 19, 1909, page 66.7*

I purpose to speak briefly of the educational work in China, though our plans for this work are not yet matured. There are government schools with which we must compete,—universities, normals, colleges, commercial schools, industrial schools, naval and military schools. The government sends large numbers of students to Great Britain, the United States, France, Germany, and Belgium. Many are also sent to Japan for an education. In 1906 there were thirteen thousand Chinese in the University of Japan, half of whom were maintained at government expense. In the normal schools the students' expenses are defrayed by the government, but they must engage to teach six years in the state schools. The moral tone of the government schools is exclusively Confucianist.*GCB May 19, 1909, page 66.8*

Mission schools and colleges are also numerous throughout the country, Roman Catholic predominating. The Shanghai Catholic Mission has a university, a college, and an industrial school, and maintains in and around Shanghai fifty other schools, with an attendance of 3,750 pupils.*GCB May 19, 1909, page 66.9*

What about Seventh-day Adventists, who have a special message to give, a definite work to do, to prepare the world for the soon-coming Saviour? How shall our schools rank? While we may not have the numbers that other missions maintain, shall we not stand at the head in this work? We have young men and women who are well equipped, who will venture all because of their zeal in their Master's cause, who have no business or ties of a personal nature to stand above their duty to the Saviour.*GCB May 19, 1909, page 66.10*

Marshall Broomhall, of the China Inland Mission, has said: "Apart from the large coast towns and central cities, education throughout the country is, generally speaking, in a highly unsatisfactory condition, and this fact gives to the mission school its great opportunity and responsibility."*GCB May 19, 1909, page 66.11*

Speaking of the great change which has taken place in the national system of competitive examinations, Bishop Moule, of mid-China, in a retrospect of sixty years, says. "The great educational system that goes has its faults, and the Confucian ethics had their deficiencies; but for the mass of the people at present it is Confucian morality or none, since, whatever else is accepted from the West by way of education, it does not embrace our, that is to say Christian, morality. It is on that

account that I long, more than I used to, to see the church in the West, under whatever denomination, roused to the duty of a really generous expenditure of her money and of her best-equipped sons and daughters on the effort to seize the critical moment."*GCB May 19, 1909, page 66.12*

Last year the viceroy of Nanking sent to Wellesley College four Chinese women to be educated. This is the first instance of Chinese women being officially sent abroad for an education. It is the index finger, pointing out to us what is before us, and that now is our time to work for the women of China.*GCB May 19, 1909, page 66.13*

Our plans are not yet matured, our schools are few, our teachers are wanting, our courses of study are crude, our buildings must needs be spoken of in the singular number; but we have made a beginning.*GCB May 19, 1909, page 66.14*

We have done something in every province in which our work has entered. In Honan we have four schools,—two for boys and two for girls. At Chin Chiu (Fukien) there is a boys' school. In this province of Fukien there are thirty-five baptized converts, among then ten or twelve children and young people of school age. Here we need to be definite in laying plans at once for a good school, that these may have a right foundation, a sure anchorage in this present truth. Not only so, but we must train workers from these to carry this message to others. We have, therefore, already gone ahead at To K'ang, a small market town, and bought about an acre of land, paying therefor the sum of forty dollars. There is opportunity to add to this tract from three sides, and this we hope to do as soon as we can have the means. We want to put up a plain, substantial two-story building, that will furnish room for a boys' boarding school and quarters for the foreigner who shall have charge of the school.*GCB May 19, 1909, page 66.15*

This school is to be established in the midst of ten million who speak the Fukienese language as a representative of the truth. Two thousand dollars will be required to complete this enterprise, and for this money we must look to you.*GCB May 19, 1909, page 67.1*

It is thought best to open the school for boys first, and then add a girls' school as soon as we can. Sister B. L. Anderson has for some time been sending quantities of the Chinese linen drawn and embroidery work to America to friends to be sold, with the proceeds of which she hopes to lay the corner-stone of this school.*GCB May 19, 1909, page 67.2*

Honan is also ready for such a school at this time. Brother and Sister Westrup at Sha Yau have done their best to start schools both for boys and for girls.*GCB May 19, 1909, page 67.3*

At Cheo Chia K'o Brother and Sister Allum are pushing forward, and adding to the work begun by Dr. and Mrs. Selmon.*GCB May 19, 1909, page 67.4*

In K'wang T'ung, where our work first began in China, we have opened five schools, —three for girls and two for boys. One of the boys' schools is a Bible training-school, from which we have already six of our present corps of native workers.*GCB May 19, 1909, page 67.5*

We believe the school work to be one of the most effective means of carrying this gospel to the Chinese. By it we gain access to the hearts of the pupils, we find openings into their homes; and, perhaps the most important of all, we are enabled to train our own young people as workers.*GCB May 19, 1909, page 67.6*

In Canton the Bethel Girls' School is a boarding school with day pupils. Here we enroll upward of sixty girls and women, with twenty-five boarders. Here we plan to develop teachers and Bible women. This school was opened five years ago. This year we are using one young lady from the school as a teacher. One woman who learned to read her Bible, and found her Saviour in the school, offered her services free as a Bible woman this year. She is a capable, unusually active woman, and has already done much good. Another old lady about sixty years of age, when we were studying how Anna received Jesus in the temple, and though above one hundred years old, spread the news of salvation in the Saviour, exclaimed: "O, Miss! I want to be Anna in Bethel Girls' School." She felt she had found her work and her place. She is now filling it.*GCB May 19, 1909, page 67.7*

Two of our girls attended the church missionary meeting. Upon their return they set about thinking what they could do. They concluded they must have a part in that work, but according to Chinese custom they must be confined to the school home. So they asked me for the Chinese church paper, and set about canvassing teacher and pupils for it. Not very long after, with faces all a glow, they came handing a list of nine annual subscriptions, accompanied by the cash.*GCB May 19, 1909, page 67.8*

It is our plan that this school shall answer the need of a boarding school for Quang T'ung,—a province with twenty-nine millions of people, and shall be fed by the day schools opened in all parts as fast as we have teachers, and by the children of our Sabbath-keeping people.*GCB May 19, 1909, page 67.9*

You all appreciate the advantages of the boarding school above the day school in this land, where children come from Christian homes, even Seventh-day Adventist homes, but how much more the benefit to be derived where the homes are daily engaged in idol-worship, and children are compelled by their parents to bow to gods of wood and clay.*GCB May 19, 1909, page 67.10*

In the east side of Canton, Miss VanScoy has opened a day school with an enrollment of twenty-five girls. Some have gone from her school this year to Bethel, and some have come from Kongmoon, where Brother and Sister E. H. Wilbur have been located.*GCB May 19, 1909, page 67.11*

We have had a number of Hakkas in the school. This race numbers ten millions. Thus far Brother J. P. Anderson is the only foreign representative of this message among that people.*GCB May 19, 1909, page 67.12*

We would like very much to enlarge our present quarters at Bethel School by purchasing the adjoining lot to the East. This lot has practically no buildings of value on it, and I understand can be bought for five or six hundred dollars. The building now used was seriously damaged by the typhoon last July, one section being blown to the ground. Could we have three thousand dollars we might purchase the lot, rebuild the school and a home for the foreign directors of the school. We want to open a kindergarten department next year, and plan for a normal school on this

site.*GCB May 19, 1909, page 67.13*

Could we have the men and the means to do this next year, it would put our work in Canton, the metropolis of China, with its two and one-half millions of people, on a substantial basis so far as the educational effort for the women and girls is concerned, and would be very encouraging to the workers there.*GCB May 19, 1909, page 67.14*

We in China feel we must push this branch of the work. We need native workers who have been trained in our own schools, we need a place where we can train those who come to us, and with a little help could go out as workers. Heretofore we have been working with teachers who were not Christians, because we had no teachers of our faith, and to take those of other missions meant they must either be untrue in their teaching and practice to their own mission, or untrue to us, and we felt to choose one who was not an idolater, and who did not seek to oppose us, was preferable. For in mission schools the foreigner in charge is looked upon by the teacher and pupils as the one who is to give mold and character to the school.*GCB May 19, 1909, page 67.15*

We have been late in entering China, but the wonderful way in which God has gone before, and set in operation the forces to prepare the way for us, indicates that we have no time to lose if we expect to gather a harvest of souls from China. God says, "I will lift up mine hand to the Gentiles and set up my standard to the people." "Even the captives of the mighty shall be taken." "My glory will I not give to *another*, neither by praise to graven images." In the book "Education" we read: "To obtain an education worthy of the name we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred Word." And again, "Higher than the highest human thought can reach is God's ideal for his children. Godliness—God-likeness—is the goal to be reached."*GCB May 19, 1909, page 67.16*

If we do our part in giving such a training to those who come into the kingdom from Sinim, shall we not need to begin to plan at once, and push forward with our utmost diligence until Jesus comes?*GCB May 19, 1909, page 67.17*

In conclusion I want to say again: "This is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will harken and hear for the time to come?" *Isaiah 42:22, 23*.*GCB May 19, 1909, page 67.18*

J. N. Anderson: We will next hear from Dr. A. C. Selmon, on the medical work in China, particularly in the interior, with special reference to the province of Honan. Dr. Selmon spoke as follows:—*GCB May 19, 1909, page 67.19*

Present-Day Conditions

Honan, one of the central provinces of China, for which I speak, is a vast fertile plain that supports thirty-five millions of people, a population of over five hundred to the square mile. For the most part, these are farmers and small merchants. Although for

a long time bitterly antiforeign, Honan has shared with its sister provinces in the new spirit which has come into China.*GCB May 19, 1909, page 67.20*

Since the Boxer troubles of 1900, eight hundred miles of railroad have been built in Honan, giving the province a trunk line from north to south and another from east to west. Previous to 1900, Honan possessed not a single foot of railroad, and only a few of the larger cities had post-offices; but at present there is not a city or town of importance in the province that is without a regular mail service. Gos is surely preparing the way for us; for how could we send forth the truth-bearing page without post-offices and post-roads? While a few years ago in one city of two hundred thousand not more than three newspapers were subscribed for, to-day in this same city, newspapers are read by every merchant and educated man. New business enterprises are being started, such as modern cloth-weaving, glass-making, a modern plant for extracting vegetable oil, etc. Rich deposits of coal are being opened up, and a tide of new economic conditions is setting in on every hand.*GCB May 19, 1909, page 67.21*

But a change fraught with greater importance than all these was the reorganization of the educational system. Previous to August, 1901, education in China consisted in storing the mind with a cargo composed of the old Confucian classics, some of which date back to the time of Queen Esther; but on this date an imperial decree was issued abolishing the old-style curriculum of study and the old-style literary examinations, and directing that thereafter there be examinations in Western arts and sciences and economic and governmental methods. It was further decreed that schools and colleges be established throughout the empire. So by this one decree an educational system was abolished that had been in vogue for millenniums, and several millions of China's brightest young men, who were in the schools of the old order, with their faces toward the dead past, executed a "Right about, face!" and are now looking toward a living future. Chang Chi Tong, one of China's oldest and most trusted statesmen, and a right-hand man to the new regent of China, in advocating the establishment of schools throughout China, says:—*GCB May 19, 1909, page 67.22*

"Convert the temples and monasteries of the Buddhists and Taoists into schools. To-day these exist in myriads. Every important city has more than a hundred. Temple lands and incomes are in most cases attached to them. If all these are appropriated to educational purposes, we guarantee plenty of money and means to carry out the plan. Buddhism and Taoism are decaying, and can not exist; while the Western religion (Christianity) is flourishing, and making progress every day. We suggest that seven temples with their lands, out of every ten, be appropriated to educational purposes."*GCB May 19, 1909, page 68.1*

In compliance with this advice we have seen workmen tumbling the idols out of a temple, and in their places putting in tables, chairs, and other necessary appliances for a modern school. Formerly, female education was a thing unthought of. There were absolutely no schools for girls outside of mission schools; but now schools of all grades for girls are being established throughout the empire.*GCB May 19, 1909, page 68.2*

This brief mention of the changes which are taking place must be made in order that

you may know that it is for such a time as this, and in the face of such conditions as these, that God has led this people to make a start in warning China's millions.*GCB May 19, 1909, page 68.3*

At present we have two mission stations in Honan, where foreign workers are located. Chowkiakow is a busy city of two hundred thousand situated on the Sand River, a day's journey by cart from the railroad. Brother and Sister Allum and Sister Schilberg are located here; Brother R. F. Cottrell and wife are also temporarily at this station. Brother and Sister Westrup are in Li Wan, a village situated about half way between Chowkiakow and the railroad. At a distance of from three to thirty-five miles from these two central stations, there are eight out-stations where there are companies of Sabbath-keepers.*GCB May 19, 1909, page 68.4*

The numerical growth of the church has in the beginning been very slow. The newly arrived missionary, be he ever so zealous, can accomplish little until the language is mastered to such a degree that he can express his own thoughts, and understand the people when they express theirs. While much can be done in six months in acquiring a vocabulary sufficient to converse about ordinary topics, yet up to the present time there have been none of our workers who have acquired sufficient mastery of the language to do effective work in less than two years. The language-study course for new missionaries, as outlined by all the large missions, covers a period of three years; and of these three years the first two are given up entirely to language study. Acquiring the language is only half the proposition that confronts the missionary; he must learn the people, their customs, religions, and manner of thought.*GCB May 19, 1909, page 68.5*

Mission Schools

Every foreign worker in China must be an educator. The reason for this is seen when we face the task of giving this message to over four hundred millions of Chinese. It is evident that the messengers must be Chinese trained for the work. In our schools we have the children of Sabbath-keepers, both boys and girls, and brighter students will not be found in the schools of any land. Not only are the children in our mission schools, but many of the parents as well; for in those who accept the truth there is found a determination to learn to read the Bible that no hindrance short of blindness will overcome. Among the men in China there is said to be sixty to ninety per cent of illiteracy; and it is safe to say that among the women there is not one in a thousand who recognizes characters.*GCB May 19, 1909, page 68.6*

At present we are carrying on our school work the best we can in the low, dark, mud-walled, thatched-roof Chinese houses; and it is only the enthusiasm of the learners and their absence of nerves that enables them to sit on the narrow, backless benches, and study their lessons day after day. The quarters we have for our boarding students are even more cramped and uncomfortable than the school-room. In the elementary school work, the Bible and song-book are the readers used. Elementary geography, physiology, and arithmetic are also taught. The children learn to write Chinese, and even men and women from thirty to forty years old undertake the difficult task of learning to write the Chinese characters in order that they may take down texts from the Bible studies, and prepare texts and notes for their work in preaching the gospel. The girls are taught to sew, and we are now putting in a small

weaving machine, and planning for industrial work for our students. Under the most favorable circumstances, the struggle for existence is so hard that when one or more children are put in school, where they must be clothed better, and where their food will cost more (since they can not eat from one common kettle), it means that we must help support the children, and this we shall aim to do in part with industrial work. At the present rate of exchange an outlay of $1.30 a month will supply a student in our schools with food and clothing, and this sum will be reduced when we get some industrial work started. *GCB May 19, 1909, page 68.7*

A Student

An instance will show the fruit of our mission school work. Sister Liu, a woman about forty years old, is the wife of a military magistrate. Several years ago her husband left her, went into another part of China and married a second wife, leaving his first wife a home and a small amount of property. When we opened the work in Siang Cheng, we rented a compound adjoining hers. Her life had been made most miserable by the cruelty of her old mother-in-law by the cruelty of her old mother-in-law. She had become an inveterate tobacco-user. *GCB May 19, 1909, page 68.8*

Belonging to a mandarin's family, her prestige in the village was even greater than that of the village elders. When we came to take possession of our rented quarters, her rage knew no bounds. She hated foreigners at best, but hated and reviled us in particular, because in order to get out to the road she must pass through a part of our compound. By various kind acts on our part her fears were somewhat quieted. When patients came to the dispensary, my wife would often ask her to come and help in questioning them to find out their trouble. Seeing the work we did in our dispensary, helped much in breaking down her prejudice. *GCB May 19, 1909, page 68.9*

Finally it was suggested to her that she learn to read; for although she was a magistrate's wife, she could not read a single character. She began reading from the "Gospel Primer" and then from the Bible, and being a very bright woman, made rapid progress, and was soon able to help in teaching a few girls who were gathered in as the nucleus for a girls' school. She not only learned to read, but learned the way of salvation as well, and step by step we saw the change taking place in this poor woman's life. She stopped the use of tobacco; then made away with the ancestral tablets; then she ceased worshiping idols on the first and fifteenth of the month; and finally, to the surprise and wonder of the whole village, took down all the idols about her house, and declared herself a believer in the gospel. This step brought down upon her the condemnation and hatred of all her relatives. *GCB May 19, 1909, page 68.10*

Since this open confession was made, she has been a faithful witness to the truth in her village, and while there were previously, outside of this one woman, no visible results in the village from our work, yet now there is a good interest, especially among the women, and to-day this woman is a faithful teacher in one of our girls' schools. *GCB May 19, 1909, page 68.11*

The future growth of our work in China will depend in no small way upon the mothers in the homes of the Sabbath-keepers; and in these schools it is our blessed privilege

not only to teach the children and train them up for workers, but we may go back of the children, and teach the mothers to read God's Word, and see the influence of that Word grow in their hearts from day to day until the heathen Chinese woman is changed by conversion into a Christian wife and mother.*GCB May 19, 1909, page 68.12*

Most of our school work thus far has been elementary, but we have two short sessions a year when all Chinese workers come together for Bible study and training. Our crying need in Honan is along the line of school work. We must have a boarding school, where we can train up our young people from our Sabbath-keeping homes, and surround them with a home life that is conducive to Christian living. The interest is growing, and there is a constantly growing demand for more Chinese evangelists, colporteurs, and Bible women. To supply this demand we must have a good training-school, where those who have had a primary education can be thoroughly fitted up for service in these various lines of work. These schools, housed in adapted Chinese buildings, would be inexpensive, and would be of inestimable value to the work in China.*GCB May 19, 1909, page 68.13*

Without them not only the educational work will suffer; but the evangelistic, medical, and canvassing work will necessarily be crippled for lack of trained men.*GCB May 19, 1909, page 69.1*

Evangelistic Work

The Chinese Sabbath-keepers, evangelists, and Bible women are the real convert-makers in China. It remains for us to teach, train, organize, and direct in the work, and so the evangelistic work of the missionary for the most part is to meet inquirers and interested ones who come, conduct Bible studies with them, and conduct meetings for the believers. On the Sabbath either a foreign worker or a Chinese preacher must go to each of the out-stations to conduct meetings with the companies. Frequent itineraries must be made to visit these out-stations, to meet inquirers, and to look after the interests of the company in general.*GCB May 19, 1909, page 69.2*

Only recently one of the members of an independent church learned of the Sabbath, and, through his influence and that of two other men from the same company who attended our general meeting held in Honan last December, ten or twelve of the church-members began to keep the Sabbath, and are helping build a chapel, so that meetings can be held with them every Sabbath. This instance serves to show how the interest springs up that makes what we designate an out-station. In one of Brother Westrup's out-stations, there are fifty who regularly attend his services; in another there are sixty who come every Sabbath. In the Honan companies there are fifty who are baptized or are ready for baptism, and an equal number that we class as probationers and inquirers; and in addition there are double this number of interested ones.*GCB May 19, 1909, page 69.3*

Persecution is the lot of all who accept this truth in China. One sister near Shang Tsai was beaten unmercifully on more than one occasion because she believed the gospel, and attended our meetings. Sister Wang, after she began keeping the Sabbath, was compelled by her father to go into the harvest-field and help reap

wheat on the Sabbath day. When Brother Chen began keeping the Sabbath, under Elder Pilquist's teaching, his wife was so bitterly opposed that she destroyed his Bible and song-book, and locked him out of the house every evening when he came home from Bible study.*GCB May 19, 1909, page 69.4*

The gospel is the power of God unto salvation to the Chinaman who believes as verily as it is to the sinner of any other nationality; and we are glad to report that the church in China is a witness-bearing church. Our Sabbath-keeping Chinese surely enjoy the blessing of the Lord; for previous to their believing the gospel it was only by the strictest economy that they could, by working seven days of the week, feed and clothe their families. Where poverty is well-nigh universal, as it necessarily must be on a wage of six to seven cents a day, they are paying a tithe which, as the church grows, will be sufficient to support the native workers.*GCB May 19, 1909, page 69.5*

Brother Wun, who is a colporteur, in one of his trips to the Shi Bridge village, met a man some thirty-five years old, and succeeded in interesting him in the gospel. The man was in difficult straits even from a Chinese standpoint. He was a vender of hot sweet potatoes, and his earnings would not exceed five cents a day. On this he had to support his old mother and a blind brother. Although his exterior was uncouth, he soon showed that he was in earnest. He bought a copy of "Gospel Primer," and mastered it at night with what little help he could get. Then he began learning to read the Bible, and has kept at it so persistently that he can now read most of the New Testament and some parts of the Old. Not only has he learned to read, but he is now a converted man. When I hear him pray, and tell the gospel story to a crowd of people in the Street Chapel, it seems strange to remember that only a little over a year ago he was a poor, ignorant, superstitious heathen, worshiping at the shrine of every false god in his village, without any knowledge of the true God, and with no ray of hope to brighten his bitter lot. Now he is a Sabbath-keeper, and a candidate for heaven, and to stand with you and me among the host of the redeemed if we are as faithful as he so far has proved to be.*GCB May 19, 1909, page 69.6*

Medical Work

In connection with the work in Honan, we are conducting three dispensaries,—one at each of the two central stations, and one is by a self-supporting, Sabbath-keeping Chinese doctor. All our workers find that they must do more or less medical work, whether they have ever had any medical training or not. The people believe that every missionary of the gospel must have some ability in medical lines; and so, whether at the mission station, or out itinerating, the sick and suffering besiege one for help. In all the great heathen world there is not a country where medical missionary work has played, and will play, a more important part in the proclamation of the gospel than in China.*GCB May 19, 1909, page 69.7*

The native physicians of the old school are entirely ignorant of anatomy and physiology. The people do not understand the first thing about the nature of disease. The remedies in common use are such as in the nature of the case cause disease rather than cure it. Surgery, as practiced by the native doctor, is most rude and barbarous. The sufferings of the poor Chinese women in cases of difficult childbirth are beyond description.*GCB May 19, 1909, page 69.8*

Held as the people are in the clutches of superstition, they believe that evil spirits and the anger of the gods are the chief causes of disease; and so in their treatments they use sorcery, puncturing with needles, blistering, the cautery, and various inhuman methods. They know nothing of the laws of hygiene, and their care and treatment of infants is such that infant mortality is appalling. With our present equipment and having to look after the interests of all the departments of the work, we have been able to treat only those diseases which yield quickly to treatment, and do not require hospital accommodations. For lack of a small, inexpensive hospital, we have been forced to turn away many cases when we could have saved life; and because of this lack, we have to-day among our Sabbath-keepers those who are in direct need of surgical help.*GCB May 19, 1909, page 69.9*

In our dispensaries we have saved the lives of over five hundred persons who have taken poisonous doses of opium with suicidal intent. As a rule, the one whose life we save seldom takes the trouble to return and thank us—not because the Chinese as a people are unthankful for favors, but as a rule those who try to take their own lives want to die, and really are not thankful that we have prevented them from carrying out their plan. But this work is a demonstration of the spirit of the gospel, the influence of which is seen in removing the prejudice of the people.*GCB May 19, 1909, page 69.10*

While the work so far accomplished seems insignificant when compared with the area and population of China, yet it has served to show that there are many honest souls in whose hearts this truth will find a place. At no time in the past has there been such an interest as now. Through our paper, the *Gospel Herald,* and the few tracts we have put out, interest is being aroused on all sides. Inquirers have come from the adjoining provinces of Shantung and Anhui. With our present force of evangelists we are unable to answer the many calls that come from various companies asking that some one come and tell them about this “true doctrine.” The name by which we are commonly known in Honan is “Chen Tao Hui,” which means the “true doctrine church.” Inquirers also want to know about the Sabbath doctrine and the end-of-the-world doctrine.*GCB May 19, 1909, page 69.11*

These reports from China were witnessed to by the Spirit’s presence, touching all hearts. Heartiest amens greeted the appeals for more help for that great empire. Elder Anderson stated that China was to have another hour during the Conference, when he hoped to have Elders Prescott and Evans speak of their observations in China, which they have visited during the four-year term.*GCB May 19, 1909, page 69.12*

Meeting adjourned.

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary.*

LEGAL MEETING OF THE CONSTITUENCY OF THE REVIEW AND HERALD PUBLISHING ASSOCIATION

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

First Session, May 18, 10:30 A. M.

Conforming with the legal notice published three times in the *Review and Herald* previous to this meeting, the sixth annual meeting of the constituency of the Review and Herald Publishing Association convened in the large pavilion at Takoma Park, 10:30 A. M., May 18, 1909.*GCB May 19, 1909, page 69.13*

Elder W. W. Prescott announced the purpose of the meeting, and proposed the election of the customary officers of chairman and secretary. By vote of the members present, W. W. Prescott was chosen chairman, and W. B. Walters secretary.*GCB May 19, 1909, page 69.14*

The chairman called for a report of the members in attendance, and by a rising vote a very full legal quorum was found to be present, and in this connection he took occasion to make the following statement:—*GCB May 19, 1909, page 69.15*

W. W. Prescott: I wish to say that while, according to law, certain persons constitute the legal constituency of this association, it must be evident to every one who is familiar with this work that the people of this denomination are the real constituency of our publishing house; that it is not by any special ability of those who have in charge the management of this institution that it succeeds, but because the officers of the general, union, and local conferences, and the church elders and leaders and the people in their homes, have an interest in this work; and not to be forgotten are the faithful workers in the field distributing the literature.*GCB May 19, 1909, page 69.16*

In calling the attention of the members of the corporation to certain leading facts concerning the recent history of this association, the chairman stated that four years ago it held its annual meeting in connection with the General Conference. It has held regular annual meetings since that time, this being the sixth. The business of the association was removed from Battle Creek, Mich., in August, 1903. In due time and by legal processes, the property remaining after the fire at Battle Creek was purchased from the old Seventh-day Adventist Publishing Association by this association, and after suitable quarters were secured, this property was removed to Washington, D. C.*GCB May 19, 1909, page 70.1*

Detailed reports of the different departments of the association for the year 1908 have been prepared by the managers of the various departments, and will be read at this time. The first report is that of the manager.*GCB May 19, 1909, page 70.2*

S. N. Curtiss, manager of the Review and Herald Publishing Association, then presented the following report:—*GCB May 19, 1909, page 70.3*

Annual Report of the Review and Herald Publishing Association for the Year Ending Dec. 31, 1908*GCB May 19, 1909, page 70.4*

The wheels of time in their rapid revolution have brought us to this, the sixth annual meeting of this new association. Even in the short space of time covered by its existence, important and wonderful changes have taken place in the onward march of the third angel's message, as well as in that of the world at large.*GCB May 19, 1909, page 70.5*

A very brief review of the past four years may be of interest, since many who are present to-day have not attended an annual meeting since the last General Conference.*GCB May 19, 1909, page 70.6*

When we made our second annual report, on May 16, 1905, our business and editorial offices were located at 222 North Capitol St., Washington; our book department was at 716 Thirteenth Street; while our factory was in Battle Creek. We were then issuing four periodicals—the *Review,* the *Instructor, Life and Health,* and the *Sabbath School Worker*—all the mechanical work, except the press work, being done in the small basement rooms of the building. We still owned, in Battle Creek, the old West Building and the lots on which it stood, as well as the vacant lots on the southeast corner of Main Street and Washington Avenue, occupied by the factory of the Seventh-day Adventist Publishing Association before the fire in December, 1902.*GCB May 19, 1909, page 70.7*

The sale of the assets of the old Seventh-day Adventist Publishing Association to the Review and Herald Publishing Association had been confirmed on Feb. 14, 1905, and report was made showing how the purchase price had been provided for.*GCB May 19, 1909, page 70.8*

In our report of four years ago, we stated that "the facilities in Battle Creek, together with what we have here, will probably be about all that will be required for doing our denominational work for some time to come;" but the history of the past four years shows how short-sighted is human judgment when considering the probable growth of this work.*GCB May 19, 1909, page 70.9*

We reported the purchase of certain lots in Takoma Park, comprising about one and seven-eighths acres, for a site for our printing plant, and also suggested plans for the new building. The representatives of our other publishing houses thought we were planning for too large a building; so, after a careful consideration of the matter, and in harmony with their suggestions, the size was made 60 x 90 feet, with three stories and a basement. All who were officially connected with this association could see then that while such a building would be sufficient for immediate needs, it did not provide any adequate place for storage of printed signatures, or for possible growth.*GCB May 19, 1909, page 70.10*

At the third annual meeting of the association the report showed that the new building was ready for occupancy; that a power house 30 x 30 feet had been erected in the rear of the main building and in it installed a 65 horse-power Fairbanks-Morse gas-producer engine and direct-connected generator for the production of our own electricity; that the factory in Battle Creek had been closed, and the entire outfit of machinery and material moved to Washington About 25 of the old employees, with their families, had been transferred to this place. A branch office was left in Battle Creek in charge of J. W. Mace, to supply the publications used in the Lake Union Conference.*GCB May 19, 1909, page 70.11*

The next report covered only eight months, as the time of closing our fiscal year was changed from April 30 to December 31. During the year 1906 the volume of our denominational work was so large that we were obliged to discontinue commercial work, and devote our facilities exclusively to our denominational printing.*GCB May 19, 1909, page 70.12*

The *Liberty* magazine was started during 1906, the first number bearing date of April.*GCB May 19, 1909, page 70.13*

A shop 24 x 30 feet in size and a fire-proof book-plate vault 20 x 30 feet was built during 1906 at a cost of about $1,500. At this meeting, attention was called to the pressing need for more storage room.*GCB May 19, 1909, page 70.14*

During 1907 another new press of the same size as the two already in use has been purchased, also one of smaller size a book sewing machine, an up-to-date inker and embosser, and a small folder and even with these extra facilities. I was impossible to keep up with the demands made upon us. Our periodical business was rapidly growing, so we purchased still another folder, making three large ones and a small one. The east lots in Battle Creek, as well as the lots on Kalamazoo Street, and the houses and lots on Main and Washington streets, were sold during the year.*GCB May 19, 1909, page 70.15*

In order to secure prompt delivery of our publications to New England points, and also in order to join the International Tract Society of Hamburg in its efforts to establish a depot for its publications in the United States, it was decided to establish a branch office in New York City. Suitable quarters were leased at 32 Union Square, East, and L. W. Graham, who at that time was connected with the Kansas City branch of the Pacific Press Publishing Company, was secured as manager. This branch was opened for business in April, 1907.*GCB May 19, 1909, page 71.1*

THE YEAR 1908*GCB May 19, 1909, page 71.2*

Notwithstanding the panic troubles which came the latter part of 1907, and continued to be felt by many business firms during 1908, our faithful workers in the field did wonderfully well, and their efforts kept business very lively at our office during the entire year. We started out with a little better stock of books on hand than we had had in previous years; but notwithstanding this our facilities were taxed to the utmost, and our loyal fellow workers were obliged to work early and late to keep up with our orders.*GCB May 19, 1909, page 71.3*

The student-canvassers for books and periodicals, together with the regular force of workers, made very interesting times for us, and gave us a volume of business which was very encouraging—especially so since business men of the world were complaining of small orders and dull business.*GCB May 19, 1909, page 71.4*

On June 8, 1908, the board voted that “owing to the lack of storage room and facilities for getting out the necessary amount of literature, the present building be enlarged by adding an extension of 30 feet on the south end.” Plans for this addition were prepared as soon as possible, and the work was pushed forward rapidly. We have now occupied this new portion for several months. This gives us very much better storage facilities both for printed sheets and completed books, and we have

speedily occupied nearly all the available space in the various work-rooms as well. The addition has cost up to date, $11,493.93.*GCB May 19, 1909, page 71.5*

We now have a building 60 x 121 feet, with an aggregate floor space, including the basement, of about 29,000 square feet.*GCB May 19, 1909, page 71.6*

Some of the principal features of interest in our work for the past year have been the printing of 692,000 copies of the Missions Number of the *Review,* and the first edition of our new medical book, “Practical Guide to Health.” We also issued the new illustrated edition of “Steps to Christ,” “The Man of Valor,” a story of the life of Jonathan, “The Manual of Pronunciation,” and the revised edition of “Christ in Song.”*GCB May 19, 1909, page 71.7*

In order to provide electric current for light and power in the evening, when only one or two machines are needed, and it would not pay to run the engine, we have contracted with the Potomac Electric Power Company for the city current, and have installed two 20-ampere Mercury arc rectifiers to transform the alternating to direct current. In case of accident to the engine, or when necessary repairs are to be made, this will also provide a break-down service.*GCB May 19, 1909, page 71.8*

The West Building in Battle Creek was sold last October for $11,000, with the understanding that our branch should have free rent until January 1. Having disposed of nearly all our property in Battle Creek, the board voted that our western branch be removed to South Bend, Ind. A suitable location was found at 212 S. Lafayette Street, and the first floor and basement were rented. This completes our removal from Battle Creek, and will be a source of no little satisfaction to all the loyal friends of this association. Excellent shipping facilities in South Bend enable us to serve our field even more promptly than in the past.*GCB May 19, 1909, page 71.9*

D. W. Reavis, who was long connected with our department of circulation, was by request released last fall to connect with the General Conference, and A. J. S. Bourdeau, of California, secured to take his place. Elder Morris Lukens, who has been in charge of the book department for the last year, having been elected to the presidency of the Indiana Conference, was also released, and entered upon his duties about March 1 of this year. Our editorial staff has also been materially strengthened by the addition of Elder F. M. Wilcox, who is rendering efficient help on the *Review, Liberty* and the *Protestant Magazine*.*GCB May 19, 1909, page 71.10*

The number of persons on our payroll for May, 1905, was 31. The number has now increased to 102.*GCB May 19, 1909, page 71.11*

Since the close of our last fiscal year, we have been obliged to purchase another linotype, making three in all. We have also installed another large Miehle press, and still our facilities are taxed to supply the literature required.*GCB May 19, 1909, page 71.12*

A new quarterly, the *Protestant Magazine,* has just been launched, and judging from the response to our advertising, before any one had seen a copy of the magazine, this new periodical is destined to be the most popular of all.*GCB May 19, 1909, page 71.13*

For fire protection we have waterpipes inside the building at the front and rear, with two hose reels on each floor, together with the most approved kind of liquid and powder extinguishers. A fire-going is to be installed, by which the alarm can be given from any floor. The hose cart belonging to the town of Takoma is, by arrangement with the mayor and council, to be installed in a place specially made for it alongside our building. So we feel that all necessary precaution has been taken to prevent loss by fire.*GCB May 19, 1909, page 71.14*

During the present month we shall have erected on the east side of the main building a fire-escape in harmony with the District regulations, and will make such changes inside the building as are required by the commissioners, to the end that our employees may safely escape it a conflagration should occur.*GCB May 19, 1909, page 71.15*

Detailed reports from the book department, the periodical department, and from our branch houses will be presented by others.*GCB May 19, 1909, page 71.16*

The treasurer's report shows a substantial gain for the year 1908, and we render grateful praise and thanksgiving to our Father in heaven for his prospering hand, and for his protecting care which has been over the work and the workers.*GCB May 19, 1909, page 71.17*

The next report called for was that of the book department, and was presented by S. Wilbur Curtiss, as follows:—*GCB May 19, 1909, page 71.18*

The Book Department*GCB May 19, 1909, page 71.19*

Since the opening of our office in Takoma Park three years ago, the Lord has blessed us with remarkable prosperity.*GCB May 19, 1909, page 71.20*

Up to Dec. 31, 1908, we had sent out over 11,000 "Daniel and Revelation." 18,716 "Great Controversy," and nearly 150,000 small subscription books. In September, 1907, we printed an edition of 24,000 "Coming King." This edition we expected would be all that would be required for at least two years; but during the summer and fall of 1908, our agents practically sold the entire edition, so that we were obliged to call upon our brethren of the Southern Publishing Association for 1,000 signatures to tide us over until we could print again.*GCB May 19, 1909, page 71.21*

Our tract output has been no small item. Of the *Religious Liberty Leaflets* alone we have printed 1,050,000, and besides these we have had delivered from the manufacturing department 714,694 other tracts, varying in size from 4 to 48 pages.*GCB May 19, 1909, page 71.22*

We have added two new series of tracts, the *Life and Health Leaflets* and the *Life and Health Series*. The former are little tracts of 8 pages, envelope size. The latter are the large-size tracts, the same as the *Bible Student's Library*, the number of pages varying from 12 to 48. We have already printed to different numbers of the leaflets and 5 different numbers of the series. It is aimed to enlarge the *Life and Health Leaflets* and the *Life and Health Series* until they fully cover the health and temperance principles held by this denomination.*GCB May 19, 1909, page 71.23*

During the last four years, eleven books have been added to those we already manufactured. This number does not include the new edition of "Christ in Song." The new "Christ in Song" has enjoyed a sale of nearly 2,000 copies a month since the date of its publication. July, 1908. Twenty-five per cent of the orders received have been for the better bindings, that is, at a price of $1 or more.*GCB May 19, 1909, page 71.24*

The causes of the present prosperity in our work are three,—the prospering hand of God; the thorough organization of the field, under trained men; and the hearty co-operation and encouragement given by the general, union, and local conference officers.*GCB May 19, 1909, page 71.25*

Although at present only one half of one per cent of our church-membership is engaged as regular canvassers, in the circulation of our subscription books, the total number of such workers is nearly double that of four years ago.*GCB May 19, 1909, page 71.26*

We expect great things from the Lord in the next few years. We hope to unite the office and the field more closely than ever before, holding up the hands of our faithful State and general agents and canvassers at every step. We mean to keep the importance of the circulation of our literature before those not engaged in the canvassing work, and to urge upon all the importance of spreading the truth in the great cities, that we may reverse our present proportions, and not spend 90 per cent of our effort on 30 per cent of our field.*GCB May 19, 1909, page 71.27*

The report of the periodical department was next called for, and was presented by the manager, A. J. S. Bourdeau, as follows:—*GCB May 19, 1909, page 71.28*

Annual Report of the Periodical Department for the Year Ending Dec. 31, 1908*GCB May 19, 1909, page 72.1*

The sale of our periodicals the past year has been very encouraging. Over 3,000 agents are actually engaged in the sale of *Life and Health, Liberty,* and the temperance number of the *Youth's Instructor.* Besides these, we also have numerous other agents who engage in the work intermittently.*GCB May 19, 1909, page 72.2*

In its issue of March 25, the *Christian Advocate,* the most influential Methodist paper in American, referred, in its leading editorial, to Seventh-day Adventists as "indefatigable proselytizers." Without doubt the immense circulation of our various denominational papers and magazines has helped to brand us as such.*GCB May 19, 1909, page 72.3*

Something of an idea of the relative importance of the circulation of our periodicals and other literature may be gained by the consideration of a few statistics. For instance, the total retail value of literature sales by the Review and Herald Publishing Association during the year 1908 amounted to $300,574.18 (including subscription books, trade books, tracts, and periodicals). The retail value of the periodical sales amounted to $148,475, or over forty-nine per cent of the total amount. In these statistics and many others that might be quoted we find a verification of the statement made some years ago by the spirit of prophecy, that "our papers are doing

a greater work than the living preacher *can* do."*GCB May 19, 1909, page 72.4*

WORLD-WIDE CIRCULATION OF PERIODICALS

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

The *Review and Herald* enjoys a large circulation in foreign lands, going to 53 countries outside of America. The *Youth's Instructor* visits 28 foreign countries; the *Sabbath School Worker*, 32; *Life and Health*, 24; *Liberty,* 21; and the *Protestant Magazine,* 9.*GCB May 19, 1909, page 72.5*

AVERAGE CIRCULATION OF PERIODICALS

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Following is the average circulation of our five periodicals during the year just past: —*GCB May 19, 1909, page 72.6*

1. *Review and Herald* (not counting the special Thanksgiving edition of 692,000 copies), 16,176 copies weekly; total number of copies circulated; 857,342.*GCB May 19, 1909, page 72.7*

2. *The Youth's Instructor,* 15,620 copies weekly; total number of copies circulated, 812,262.*GCB May 19, 1909, page 72.8*

3. *Life and Health,* 39,583 copies monthly; total number circulated. 475,000.*GCB May 19, 1909, page 72.9*

4. *Liberty,* 56,250 quarterly; total number circulated, 225,000 copies.*GCB May 19, 1909, page 72.10*

5. *The Sabbath School Worker,* 7,624 copies monthly; total number of copies circulated, 91,494.*GCB May 19, 1909, page 72.11*

Grand total circulated during 1908, 3,153,098.*GCB May 19, 1909, page 72.12*

ONE DAY'S ORDERS

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

The orders received in yesterday's mail for *Life and Health* from eleven States amounted to 4,690 copies; for the Temperance number of the *Youth's Instructor* (from seven States), 1,918 copies; for *Liberty* No. 2, 400 copies; a total of 7,008 magazines ordered in one day. On May 2 we received orders for 4,600 copies of the June *Life and Health*. By May 6 our entire May edition of 40,000 copies of *Life and Health* was exhausted. April 14 our April edition of 35,000 copies was all gone, with hundreds of orders unfilled. Our agents order from 25 to 2,500 copies of the magazine at one time.*GCB May 19, 1909, page 72.13*

At this point in his report, Brother Bourdeau presented extracts from letters and facts showing that many persons of eminence are speaking in the highest terms of our periodicals.*GCB May 19, 1909, page 72.14*

The New York branch office next made its report through its manager, L. W. Graham, as follows:—*GCB May 19, 1909, page 72.15*

New York Branch House*GCB May 19, 1909, page 72.16*

The New York branch house supplies our publications to the New Jersey Conference and the seven conferences of the Atlantic Union. At the beginning of 1908 only five of these conferences had State agents; but the others secured State agents, so that during the year our field was fully manned.*GCB May 19, 1909, page 72.17*

Seven institutes were held during the year,—6 in local conferences and 1 at the Atlantic Union Conference school. As a rule the institutes were well attended.*GCB May 19, 1909, page 72.18*

SALES

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

During the year our branch sold 27,024 subscription books, valued at $40,250.75; an increase of 2,461 subscription books and $20,132.75 in value over 1907. We sold 4,438 trade books, valued at $2,584, an increase of 912 trade books, and $502.35 in value over 1907. Also 228,335 tracts valued at $2,157.60, a decrease of 40,211 tract sales, at a decreased value of $14.45.*GCB May 19, 1909, page 72.19*

The average retail value of the subscription books sold in our field in 1907 was 82 cents a copy. The average retail value of the subscription books sold in our field in 1908 was $1.49 a copy. And this in the face of the fact that the mills of New England were either shut down entirely or working part time.*GCB May 19, 1909, page 72.20*

We are pleased to report that the net gain of this branch house for the year 1908 was $1,177.80.*GCB May 19, 1909, page 72.21*

FOREIGN LITERATURE

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Our branch carried in stock literature in 25 different languages. Up to this time we have imported 7,293 bound books, 10,615 pamphlets, and 72,575 tracts. We find a steady sale for this class of literature, and believe that this part of our business is only in its infancy, as there are millions of immigrants to whom this message must go.*GCB May 19, 1909, page 72.22*

In conclusion let me say that our work this year exceeds our work for the corresponding time of last year. That the Lord may continue to add his blessing to it, is our earnest desire.*GCB May 19, 1909, page 72.23*

The report of the western branch was presented by the manager, J. W. Mace, as follows:—*GCB May 19, 1909, page 72.24*

Report of the Western Branch of the Review and Herald Publishing Association for Year Ending Dec. 31, 1908*GCB May 19, 1909, page 72.25*

The 31st of December, 1908, closed the most prosperous period in the three-year history of the western branch of the Review and Herald Publishing Association. General conditions the first part of the year indicated a depression in business, and a consequent loss in all lines, as compared with the records of 1907. We are pleased to state, however, that whatever loss we sustained in the spring was more than made up by the increased business during the summer and a very perceptible gain in the fall and winter months,—a gain far beyond our expectation, and for which, therefore, adequate preparation was not made.*GCB May 19, 1909, page 72.26*

Throughout the year, from May to December, we had a good number of workers in the field, and all the conferences were exceptionally alive to the importance of fostering the book business. The sale of school-books more than doubled the sales of the preceding year, and the orders for foreign books were very heavy, especially from our northern conferences, which necessitated our carrying a good-sized stock of Danish, Swedish, and German books in addition to our regular English line. Our retail department was also prosperous,—the business for eleven months (omitting December, usually the best business month of the year), showing a gross gain equal to the twelve months of the preceding year.*GCB May 19, 1909, page 72.27*

Early in October the Review and Herald building was sold, and plans were immediately laid for closing out the retail business, and moving the branch office to South Bend, Ind. As we were not successful in disposing of the retail business as a whole, we announced a cost sale, and disposed of $1,400 worth of retail stock in a few days. The odds and ends left from this sale were shipped to South Bend with the regular wholesale stock. We found it something of a problem to dispose of the accumulation of fifty years, which came to light in attic and cellar, but with some assistance we got everything properly adjusted, and vacated the premises on the first of January, according to our agreement. Two car-loads of stock were shipped to our new location at South Bend, and some excess stock was stored in the Tabernacle basement in Battle Creek, boxed, ready for shipment when needed. No damage was sustained in transit, and very little delay in filling orders for the tract

societies was occasioned.*GCB May 19, 1909, page 72.28*

From our new shipping-point, with its many advantages, and with the excellent corps of workers in the field, and the spirit of progress and earnestness apparent in every conference in our territory, the outlook for 1909 was the brightest and most promising of results that we have ever seen; and we are pleased to state that May, 1909, sees our hopes and expectations of December 31 being realized. We find the book work becoming more and more a department of conference work, rather than a side issue, and hence the best results must necessarily follow.*GCB May 19, 1909, page 72.29*

The treasurer's report was next called for, and the financial statement placed on printed slips in the hands of the constituency. From this it appeared that the net gain for 1908 was $19,781.42, and that the present worth of the association, Jan. 1, 1909, was $57,120.31.*GCB May 19, 1909, page 72.30*

The auditor's report was presented, certifying to correctness of accounts.*GCB May 19, 1909, page 72.31*

By motion of Elder E. T. Russell, seconded by H. G. Thurston, the reports of the treasurer and auditor were accepted.*GCB May 19, 1909, page 72.32*

At this point Elder A. G. Daniells took occasion to refer to the history of the Review and Herald Publishing Association, and to express profound gratitude for the blessing that has attended this institution in its many struggles since leaving Battle Creek, and urged all to uphold it. Elder A. O. Tait suggested that many would remember the time when the old Review and Herald Association was practically the financial backbone of every enterprise that was started in the denomination, and acquiesced in Elder Daniells' statement that we should give it our hearty support.*GCB May 19, 1909, page 72.33*

On motion of Elder G. B. Thompson, seconded by Elder W. J. Fitzgerald, the chair appointed two committees, as follows:—*GCB May 19, 1909, page 73.1*

On Nominations (for the nomination of four members of the board of directors, to take the place of those whose terms of office expire at this time): H. H. Burkholder, chairman; E. W. Farnsworth, W. H. Thurston, Allen Moon, W. C. Sisley.*GCB May 19, 1909, page 73.2*

On Plans and Resolutions: C. H. Jones, chairman; E. R. Palmer, S. N. Curtiss, D. W Reavis, L. R. Conradi, I. D. Richardson, R. J. Bryant, J. B. Blosser.*GCB May 19, 1909, page 73.3*

By motion of Elder R. F. Andrews, seconded by Elder E. T. Russell, this session adjourned to 10:30 A. M., May 24, 1909.*GCB May 19, 1909, page 73.4*

W. W. PRESCOTT, *Chairman*,
W. B. WALTERS, *Secretary*.

The Sermon - SETTING JUDGMENT IN THE EARTH

J. O. CORLISS

Monday, May 17, 7:45 P. M.

I will first read the first verse of the forth-second chapter of Isaiah: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles."*GCB May 19, 1909, page 73.5*

The person to whom these words apply certainly occupies an honorable position. We are to regard this Being as one in whom God delights and whom he upholds. The original conveys the idea of upholding or retaining: he is one whom God *retains* in his service. Without discussing, for the moment, the Being here spoken of, let us consider the reason why God has uttered such wondrous words concerning this servant. He says further: "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."*GCB May 19, 1909, page 73.6*

These verses bring to view the character of the work that is here accomplished by this servant. He was not to make a great demonstration. And he would not fail nor become discouraged. This was one great reason why God upholds, or retains, this servant. The word "fail" is better rendered by a synonym in the original, "He shall not become weak nor be broken until he have set judgment in the earth." This is one of the things that recommends this servant to God, that he remains loyal amid all the difficulties and the trials that could come upon him. Of course all will agree that these words are spoken of Christ. He had this special mission in the earth.*GCB May 19, 1909, page 73.7*

Now what is meant by his setting judgment in the earth? When he came, the world was in darkness. God had never been seen by any individual. In *John 1:18* we read: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."*GCB May 19, 1909, page 73.8*

The work of Jesus Christ was to represent God before the world, in order that they might have an opportunity to declare themselves for him. Judgment could not have taken place in the world had not the Lord Jesus Christ come and set that judgment in the earth.*GCB May 19, 1909, page 73.9*

This is clearly sustained by the Saviour himself. In *John 15:24* we read, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." In Jesus Christ they saw the Father. They would not have sinned, had he not come and lived the life that God designed him to live on the earth. There was a responsibility upon him to bring before the people of the world the semblance of God, that they might know his character. Then they would have no excuse in the judgment for not serving him. This is further stated in *verse 22*: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin."*GCB May 19, 1909, page 73.10*

Then the mission of Jesus Christ was to set judgment in the earth in the sense of making the world responsible in the judgment for their own action. They could not plead ignorance of God and his work. Paul brings out this thought in other words in *Romans 1:20*: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." God has done everything in his power to reveal himself to the world. Not only do the heavens declare his glory, but God gave his Son that the world might know that there is a Creator. But as the greatest revelation, Jesus Christ was sent into the world that God might be seen in flesh.*GCB May 19, 1909, page 73.11*

This thought is again stated in *John 9:39*: "Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." Following this we read, "Some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." Every individual who sees God through Jesus Christ, and then rejects the truth, has the sin resting upon him that the truth of God brings before him. Therefore judgment is set in his case. That was the work of the Lord Jesus Christ.*GCB May 19, 1909, page 73.12*

Of course Satan endeavored to obstruct the work of Jesus Christ. Having control of the minds of men, he would have them continue in his service. In *Matthew 8*, we read of the time when Christ was in the boat with the disciples. "There arose a great tempest in the sea, insomuch the ship was covered with the waves: but he was asleep." Probably this was all designed on his part. It was for a purpose. "And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying What manner of man is this, that even the winds and the sea obey him?"*GCB May 19, 1909, page 73.13*

There was an object in Christ's standing there and making the sea calm for his disciples. It was that they might inquire, "What manner of man is this?" It was that he might reveal to them the power of God revealed through himself. And he did this at every opportunity that presented itself. We have the record of many instances, but we shall consider only a few.*GCB May 19, 1909, page 73.14*

There was the raising of the son of the widow of Nain. This young man was being carried out to the tomb. He was the only son of a widowed mother. No doubt a great multitude was following, as is the custom in that country even to this day, making a great noise, trying to appear to be mourners. These mourners were hired for this occasion. The Saviour took in the whole situation. He saw an opportunity for revealing God to the multitude. So he touched the bier, and commanded the carriers to set it down. They obeyed wonderingly. Then Jesus said, "Young man, I say unto thee, Arise." When these words were uttered, the young man arose. He sat up and looked around. See the mother as she stands there almost breathless. Can it be true? Is this, may son, alive? The whole multitude saw it. They saw this manifestation of the power of God, and as a result they became responsible for their acceptance or rejection of his salvation.*GCB May 19, 1909, page 73.15*

Consider for a moment the death of Lazarus, as recorded in *John 2*. The Jews were weeping, and the Saviour asked them to roll away the stone, and they did so. He quietly prayed to God, and spoke to Lazarus the words, “Come forth.” Suddenly there was a hush, and he arose. This was done in order that those about might see the mighty power of God.*GCB May 19, 1909, page 73.16*

The Saviour did not fail nor become discouraged. His courage remained strong and firm, no matter what he went through. He is our example. He did not become disheartened, and give up the work laid upon him. When he came to the awful hour in Gethsemane, for a little time the humanity in him asserted itself, but it was soon overcome by his divinity. He said, “My soul is troubled,” or, in other words, “I see what I must pass through.” His humanity shrank from the suffering, and he cried to God, “Father, save me from this hour;” but instantly he changed that prayer, and said, “But for this cause came I unto this hour. Father, glorify thy name.” Here divinity triumphed over the human feeling.*GCB May 19, 1909, page 73.17*

I would that we, when we see a difficulty and trial ahead of us, could use that same prayer, and say, “Father, I know that the greatest trial of my life is before me. I am going to the hardest field that the world knows, and I shall suffer; but, Father, glorify thy name. I do not ask to have my name glorified.” When we come to that experience, this message will go faster than it has ever gone before.*GCB May 19, 1909, page 73.18*

The Father responded to the request of Jesus by saying, “I have glorified it, and I will glorify it again.” There was strength for him in that word, and he knew he could go through the trail unscathed. Some of those who stood by and heard the voice, thought it thundered.*GCB May 19, 1909, page 73.19*

After he had gained the victory, he could say, “Now is the judgment of this world; now shall the prince of this world be cast out.” By this he meant, My work is done; now I have accomplished the very work that the Lord gave me to do; I have not failed; I have not been discouraged; I have set judgment here in the earth.*GCB May 19, 1909, page 73.20*

My brethren, let us look at this lesson that is drawn for us. In his inaugural address the Saviour says, “Ye are the light of the world.” You are here to do the very work which I came to do. God wants men to have the opportunity of knowing what is required of them, and then they can make an intelligent choice regarding their salvation.*GCB May 19, 1909, page 73.21*

What is the work that we have to do in our generation?—It is to bring the light to the people, in order that judgment may be set in the world in this generation. Suppose we are perfectly satisfied that we are saved. But what about our neighbors who are in darkness? We can not be a light to them under those circumstances. It is our duty so to labor that they may have the light set before them, and become responsible to God in the judgment of the great day. That is why the Lord said, “I will put my Spirit upon you,” and, “I am with you always, even unto the end of the world.” The Spirit of Christ now in me will cause me to do just the same as the Spirit did when Christ was on earth. When an individual is filled with God’s Spirit, he will go and do and be whatever the Spirit of God designs. We must be passive in the hands of the Lord, so he can use us.*GCB May 19, 1909, page 74.1*

In *Colossians 1:23, 24*, the apostle Paul tells us why he passed through so many trials. It was because he was made a minister to fill up the afflictions that Christ left behind for him to fill up. Paul was suffering for the sake of those who ought to be saved in the kingdom of God. He was a passive instrument to represent the Lord, and do the work that he would have done.*GCB May 19, 1909, page 74.2*

Are we looking for the outpouring of the latter rain and the reception of the Holy Ghost? Its reception will depend upon our attitude to the Word. When it is received, there will be a power with this people that will make the world tremble.*GCB May 19, 1909, page 74.3*

There never was a generation since time began that was so fraught with the things of eternity as this one, because we believe that this generation will see the closing up of the things of this world. It is the work of this generation to establish the judgment in the minds of men, and to fix in their minds such a knowledge of the truth that they will have no excuse in the day of God.*GCB May 19, 1909, page 74.4*

Here is a world pleading for God. My soul has been stirred as I have heard these pleas, and I have wished that I could be brought back forty years. I would go to the distant parts of the world, and I would stay there until the work was done. That angel is still flying to every nation, kindred, tongue, and people, saying, “Fear God, and give glory to him; for the hour of his judgment is come.” There is upon this denomination the greatest work that was ever committed to man. O, that our eyes could be opened to see what God wants us to do! It seems to me the time has come for a consecration such as this people has never known. What shall be done in order that this may take place? You and I must receive this outpouring, and my soul longs for it. I plead with God, “Take away every selfish motive. Mark out my course before me. Do not let me choose for myself.” There is a satisfaction in such a consecration. Will you covenant to God tonight that you will consecrate yourselves more heartily than ever before to him and this work?*GCB May 19, 1909, page 74.5*

God grant we shall, and so be prepared for the great work that is before us.*GCB May 19, 1909, page 74.6*

PUBLISHING DEPARTMENT HEADQUARTERS

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

The gymnasium of the Foreign Mission Seminary has been fitted up as headquarters for this department. It is a large, pleasant room 36 x 40 feet. Half of the room is divided into stalls, artistically decorated, in which are displayed the publications from all the denominational publishing houses in all languages.*GCB May 19, 1909, page 74.7*

A pyramid has been built up in the midst of the display, on the sides of which are represented the manufacturing department. Books, periodicals, and tracts are shown in their various stages of manufacture, with many of the materials and implements used in the work. The steam coils which run around the gymnasium are effectively decorated with hundreds of our ten-cent magazines.*GCB May 19, 1909, page 74.8*

The other half of the room is used for convention meetings, and for desks and tables for the use of officers and members. This room is used exclusively by the Publishing Department. All the members seem to feel at home, and are a happy, courageous band of workers. E. R. PALMER.*GCB May 19, 1909, page 74.9*

Thus far the conference has been favored with almost ideal weather. Now that the camp is pitched, a little rain would be welcomed.*GCB May 19, 1909, page 74.10*

The new concrete bridge over the Sligo, while not fully completed, has been thrown open for both footmen and teams. It is not less than thirty feet higher than the old bridge and makes the approach to the grounds much easier than formerly.*GCB May 19, 1909, page 74.11*

The city papers are publishing excellent reports of the Conference from day to day. Telegraphic reports also are appearing in the papers of other cities. The *Woman's Tribune* published quite a long report a few days ago, with several illustrations.*GCB May 19, 1909, page 74.12*

It has been found that the hour from 8 to 9 A. M., does not afford time enough for full discussion of the various important questions upon which papers are read in the departmental meetings. Possibly this is especially true of the Religious Liberty Department. It has been decided therefore to hold a four-days Religious Liberty convention following the close of the Conference proper. It is to be regretted that all can not remain to participate in the work of this convention.*GCB May 19, 1909, page 74.13*

May 20, 1909 - NO. 6

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 20, 1909

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DAILY EXCEPT SATURDAY

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 19, 6 A. M.

The willingness of our Heavenly Father to grant us grace sufficient for the duties of the day, was impressively set forth by Elder M. C. Wilcox, the leader of the devotional service. The assurance, "Ask, and it shall be given *you,"* is for us here this morning. "Seek, and *ye* shall find," the Saviour declares even to-day; "knock, and it shall be opened unto *you*." Our Father is willing to give good things to them that ask him.*GCB May 20, 1909, page 75.1*

It is not ours to seek for some great power to use to-morrow or in days to come. This morning we have the privilege of praying for power sufficient to enable us to do aright the work of the day. As Paul has pointed out in the first of Ephesians, it is God's purpose that his children shall be "to the praise of the glory of his grace;" but the blessings of heaven are bestowed "in all wisdom and prudence." Increasing needs call for the bestowal of additional power.*GCB May 20, 1909, page 75.2*

The speaker dwelt for a moment upon the amazing transformations of character taking place in our world at the present time. There is that in the power of grace that can take the base, and so transmute it that in all ages to come, human beings shall be looked upon as monuments of God's mercy and glorious handiwork.*GCB May 20, 1909, page 75.3*

Following an earnest season of prayer, many testified of the power of God, and of blessings received.*GCB May 20, 1909, page 75.4*

Christianity is vastly more than an ethical system; it is the power of God in the daily life. Its object is not primarily escape from the penalty of sin, but salvation from the dominion of sin now in this life.*GCB May 20, 1909, page 75.5*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

SABBATH-SCHOOL DEPARTMENT

WASe

Third Meeting, May 19, 8 A. M.

A call was made for the reports of committees. Three recommendations were presented. These dealt with the proposed teachers' reading course, the Home Department work, and the enlargement of the subscription list of the *Sabbath School Worker*. These recommendations will be passed to the General Conference Committee on Plans for further consideration, and will come before the Conference later.*GCB May 20, 1909, page 75.6*

The special topic for the day was the "Test Question Plan." Mrs. Lee S. Wheeler, secretary of the Central New England Conference, read a valuable paper on the topic. In part she said: "How like a bugbear to some people is the sound of 'test,' especially when applied to acquired knowledge, or rather, to knowledge not acquired. But it is a recognized necessity in all departments of learning to apply frequent tests to the pupils. These tests determine the student's understanding, and also assist the instructor in ascertaining his weak points, so that he may receive proper help. The real test of the effectiveness of teaching lies in having frequent reviews.*GCB May 20, 1909, page 75.7*

"The test question plan, which has been introduced into some of our Sabbath-schools as a review of each quarter's work, should be thoroughly tried. Those who introduce this plan should have confidence in the advantages to be gained by it. In the written reviews, mental concentration is necessary. In this work, we, as secretaries, must lead out; we must be able to show the people how to take advantage of proper methods; then this work will advance more rapidly."*GCB May 20, 1909, page 75.8*

Miss Faye Eagle, the Oklahoma secretary, led in the discussion. She emphasized the need of presenting these tests in an attractive way, so they will not be dreaded or avoided. Others followed, relating helpful experiences. The consensus of opinion was in favor of a continuation of the plan of publishing the test questions in the *Sabbath School Worker*, perhaps making some of them shorter. It was urged that more definite plans be made for conducting these written reviews.*GCB May 20, 1909, page 75.9*

NORTH AMERICAN FOREIGN DEPARTMENT

WASe

Third Meeting, May 17, 8 A. M.

Elder Irwin in the chair.*GCB May 20, 1909, page 75.10*

Brother Adolph Boettcher, of the New York foreign book depository, presented maps and figures concerning the distribution of foreigners in the United States. It is computed that in 1905 there were from thirty-five million to forty million foreigners in this country. Half of our foreign population belongs to the German-Scandinavians, while the rest belong to the immigrants from other nationalities, who, unlike the Germans and Scandinavians, are scattered, and live in groups distinct from each other. It is a great problem to know how to reach these latter nationalities. During the last few years, immigrants have been coming in at the rate of over a million a year.*GCB May 20, 1909, page 75.11*

A good place to reach these is at Ellis Island; but while other denominations largely have access to this place, our church workers have thus far been debarred.*GCB May 20, 1909, page 76.1*

With respect to the progress of our work in this country among the foreigners, North Dakota has a splendid showing. In the ten to fifteen millions of foreigners outside the Germans and Scandinavians in this country, little has been done for the spread of the message. The most that has been done has been accomplished in the Greater New York Conference. That conference has five foreign laborers, two Italian churches, and one Bohemian-Slavonic church. In West Michigan Brother Hofstra has labored for the Hollanders. Michigan has about 45,000 Finns who have settled there and are very prosperous. Something ought to be done to reach them. The same is true in Massachusetts. One Russian brother has been working among the Russians in North Dakota. Beyond this we have done little for the great masses of foreigners in this country.*GCB May 20, 1909, page 76.2*

The remaining time of the department was taken up with a discourse from Sister White.*GCB May 20, 1909, page 76.3*

MEDICAL MISSIONARY DEPARTMENT

WASe

Fifth Meeting, May 19, 8 A. M.

Dr. A. C. Selmon in the chair. The topic, “How Shall Our Medical Students Receive Training in Sanitarium Methods?” was introduced by a paper read by Dr. Orville Rockwell. He referred to the importance of thorough training in sanitarium methods in connection with our institutions, and raised the query, Should this special course be taken before or after the medical course? His observation was that the early impressions are deepest, and that one thoroughly trained in drug methods does not afterward easily gain full confidence in physiological methods. The doctor suggested, as a practical solution of this question, summer courses of instruction for medical students at some of our leading institutions.*GCB May 20, 1909, page 76.4*

Dr. A. C. Selmon suggested the intern system for graduate students, allowing graduates to enter our sanitariums as interns. Dr. Lauretta Kress seconded this suggestion, emphasizing the importance of such experience for the newly graduated physician.*GCB May 20, 1909, page 76.5*

Dr. A. B. Olsen recommended one year’s preliminary nurses’ work in a good

sanitarium, with less domestic work than the usual nurses' course calls for, and attendance on the two senior classes. The proper time to make impressions is before the prospective physician begins his medical course. Such should learn to give treatment. Practice should accompany theory. He had found two subjects of his early training especially valuable in medical work,—cooking and the giving of water treatments.*GCB May 20, 1909, page 76.6*

J. A. Burden: Ministers trained in other denominations find it difficult to learn how to present the truth. In our medical work there is a special setting, and those who do not get hold of it work at a constant disadvantage. The medical man with an outside medical training, is very much like the minister who has been trained in another denomination. The educational, publishing, and other departments of the message have been sidetracked by worldly methods as well as the medical. The other departments are now getting back on right lines, but the medical work is still groping.*GCB May 20, 1909, page 76.7*

Dr. R. M. Clarke, who finished a university medical course, told how those who have not had a thorough training in hydrotherapy have to fall back on drug because of their insufficient knowledge of the beneficial results of water treatment. He thought that in many colleges a chair in hydrotherapy would gladly be maintained if an efficient teacher were available.*GCB May 20, 1909, page 76.8*

Dr. W. A. Ruble said that this question presents a problem to be solved at this Conference if our work is to make the progress it should. He thought that each physician taking a course in an ordinary medical college should spend his summers in gaining a knowledge of hydrotherapy. This would not be sufficient, but would be a partial solution to the problem. If necessary, such students should have financial assistance from the conference. They must go into the bath-room, and give the treatments, or they can not prescribe them intelligently.*GCB May 20, 1909, page 76.9*

Dr. A. A. John suggested turning one of our present educational institutions into a medical school for the training of gospel medical missionary evangelists.*GCB May 20, 1909, page 76.10*

Dr. Lucinda Marsh said that physicians without thorough training in hydrotherapy are unable properly to train nurses for this work.*GCB May 20, 1909, page 76.11*

Brother L. A. Hansen spoke of the principles of rational therapeutics which have come to us as a special blessing from the Lord. For those unable to take institutional training, knowledge can be gained to a practical extent by reading and a personal study of the instruction now available. He mentioned cases where such a course had been followed with success.*GCB May 20, 1909, page 76.12*

Dr. D. H. Kress believed that our young physicians who have not had this training should connect with a sanitarium for a year or longer, and be willing to go into the treatment-room and see results accomplished as a result of their own efforts. We need to urge those who take a medical course to take a training in a sanitarium. We should have a medical school.*GCB May 20, 1909, page 76.13*

It was voted that the program for the medical day in the Conference session, and for

the afternoon lectures, be referred to the present program committee, and that the chairman and secretary be added to that committee for this purpose.*GCB May 20, 1909, page 76.14*

THE PUBLISHING DEPARTMENT

WASe

Fifth Meeting, May 19, 8 A. M.

Elder N. Z. Town, from South America, occupied the chair. The principal topic of discussion was based upon the following resolution:—*GCB May 20, 1909, page 76.15*

"Whereas, In the beginning of our subscription-book work, one of the principal factors in establishing it was the organization of the field under the leadership of general and local agents; and,—*GCB May 20, 1909, page 76.16*

"Whereas, That line of work suffered years of decline through disorganization, but is now being strongly revived wherever the field is properly manned; therefore,—*GCB May 20, 1909, page 76.17*

"Resolved, That we move forward with all possible haste in the work that has been begun of selecting and training general and field missionary agents, and of placing them where they are most needed, until all the great fields of the world are manned for thoroughly handling the circulation of literature."*GCB May 20, 1909, page 76.18*

The missionary spirit, which is the key-note of this General Conference session, has a large place in the Publishing Department meetings. The general agents expressed their determination to co-operate with the foreign work by offering themselves or the best of their men for the needy fields that are yet unmanned.*GCB May 20, 1909, page 76.19*

Elder J. N. Anderson, from China, made a strong plea for three or four men to be appointed to the Chinese field at this time. Two or three years must be spent in learning the language, and studying the needs of the country, and it is high time that experienced leaders in the publishing work be preparing to handle the great question of scattering literature among the hundreds of millions in China. He stated that there are many promising native Chinese who can engage in that work, but they must have leaders who can train and organize them.*GCB May 20, 1909, page 76.20*

Other speakers emphasized the need of leaders in Japan, India, Africa, South America, Central America, and the West Indies.*GCB May 20, 1909, page 76.21*

EDUCATIONAL DEPARTMENT

WASe

Fourth Meeting, May 18, 5 P. M.

The time of this meeting was occupied in the consideration of resolutions presented

by the committee on resolutions. The plan of securing these resolutions is different from former customs. Months ago the chairman of the Educational Department sent out letters to leading educators throughout the denomination, requesting them to send in resolutions on subjects they would like to have considered at this Conference. From the matter thus gathered a list of suggestive resolutions was made out, and placed in the hands of the Educational Department committee on resolutions. The first week of the council was set apart for the consideration of these subjects, and the resolutions as finally passed by the council will then be presented to the General Conference. As finally adopted by the General Conference, they will be published in the BULLETIN. At present these reports will be confined to talks presented at the council in the discussion of these resolutions.*GCB May 20, 1909, page 76.22*

Much interest was shown in a uniform scholarship plan for those who sell our books and magazines; and a committee consisting of H. G. Lucas, O. J. Graf, and C. A. Hansen was appointed to confer with a like committee to be appointed by the Publishing Department in the preparation of a uniform scholarship plan which can apply to all schools. This plan will be submitted to both the Educational and the Publishing departments, and will finally be presented for approval either to the General Conference or to the General Conference Committee.*GCB May 20, 1909, page 76.23*

The subject of the extension of our church-school system, and the distribution of literature among our people to deepen the interests of the church-school work, brought out many valuable talks. Prof. C. W. Irwin, of Australia, described a plan that had been successfully employed in that field. A series of leaflets entitled "Natural Education Series" was prepared, and at stated times these leaflets were taken up as regular lessons on the Sabbath. The sample leaflet which he presented consists of five pages of matter on "Parental Responsibility," from the pen of Mrs. E. G. White, followed by questions upon the lesson. This plan has proved successful in educating our people upon these important subjects.*GCB May 20, 1909, page 76.24*

Another subject which called forth much discussion was "School Gardens." These are being successfully conducted in many places. In one school in California a profit of $110 was realized by the children from their school garden. Another garden gained $45. Through these gardens the school grounds are beautified, and the children are taught to love the cultivation of the soil.*GCB May 20, 1909, page 77.1*

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Fifth Meeting, May 19, 8 A. M.

Again the interest in the meetings of this department was shown by the large attendance, over two hundred twenty-five being present to listen to the discussion of the question, "How to Meet the Rapidly Growing Encroachments of the Papacy."*GCB May 20, 1909, page 77.2*

Prof. B. G. Wilkinson led out in the discussion, presenting a stirring and intensely

interesting paper on the subject. Few, he said, realize the rapid growth and spread of the principles of the papacy, or know the influence the Jesuits and their teachings are exerting in all countries, particularly in those hitherto strongly Protestant. He argued the necessity of all becoming acquainted with the true situation; of the designs of the papacy, and its utter and irrevocable hostility to the doctrine of the separation of church and state; and he advocated a reassertion of the true principles of Protestantism, and a wide-spread propagation of the gospel doctrine of religious liberty, and its necessary corollary, the separation of church and state. These should be taught in our schools, and literature bearing upon this subject should be circulated extensively,—literature not making direct attacks upon the Roman Catholic Church, but reasserting the true gospel principles of religious liberty. This, he asserted, is the most effective way to meet and overthrow the principles and strongholds of error.*GCB May 20, 1909, page 77.3*

Elder Allen Moon followed, relating some interesting personal experiences which he had in connection with the representatives of the Catholic Church while engaged in religious liberty work in Washington some years ago. The priests of this church, he said, are better informed in regard to our people and their work than many suppose. With Professor Wilkinson, he declared that the most effective protest that can be made to the doctrines of the papacy is the proclamation of the principles of true Protestantism.*GCB May 20, 1909, page 77.4*

Brother A. J. S. Bourdeau occupied the remainder of the hour, showing the influence the Catholic Church has upon present-day literature, and the changes that have been made in school text-books in consequence of this influence. With the previous speakers, he agreed that only through the power of God in the proclamation of the gospel of Jesus Christ, can we meet the encroachments of Rome. We are not to hurl darts at those in error, but to teach the principles of Protestantism, the principles of the gospel. These are most dreaded by the advocates of error, and most destructive of error.*GCB May 20, 1909, page 77.5*

Conference Proceedings. ELEVENTH MEETING

A. G. DANIELLS

May 19, 10:30 A. M.

Elder Daniells in the chair. Elder J. W. Westphal, of South America, offered prayer. New delegates seated: Dr. J. H. Neall, Southeastern Union.*GCB May 20, 1909, page 77.6*

The previously appointed meeting of the Washington Training College was called by A. G. Daniells, president of the Board. The meeting was adjourned for one week, or until May 26, at 10:30 A. M. A report of the meeting will be found in another column.*GCB May 20, 1909, page 77.7*

The topic for the morning session, the chairman stated, was the report of the Educational Department, by F. Griggs. The school men from other lands were invited to occupy chairs on the platform. The report was presented as follows:—*GCB May 20, 1909, page 77.8*

REPORT OF THE DEPARTMENT OF EDUCATION

WASe

During the last four years the Lord has richly blessed our schools, prospering and increasing them, bestowing upon them large measures of spiritual benefit, and giving to teachers and students health and courage for their work.*GCB May 20, 1909, page 77.9*

General Organization*GCB May 20, 1909, page 77.10*

At the time of the educational convention held at College View in 1903, a general scheme for the organization of the school interests of our denomination was planned and adopted. By it the Department of Education was created in the General Conference to advise and assist in the conduct of schools and to foster educational interests throughout the world. It provided for the establishment in each union conference of a similar department, and also that in each union conference there should be an advanced school doing a grade of college work, or at least work of a sufficiently high character to directly prepare men and women for active gospel service. This school is to be the property of the union conference, and be controlled by a board of managers selected from the various local conferences composing the union. Each local conference is to have a similar school organization managing its intermediate schools, and counseling and helping the primary schools. The primary or church-schools in general do the work of seven grades; the intermediate schools and academies, grades eight to twelve; and the colleges, grades thirteen to sixteen. The primary schools are directly under the control of boards of managers chosen by the churches which establish and maintain them. It is thus apparent that the control of all school interests is, in this way, placed directly with the people where such interests are located.*GCB May 20, 1909, page 77.11*

Furthermore, it is to be observed that this system makes possible the steady

promotion of pupils from the primary grades to the completion of a course of college instruction, after which special training for foreign service or medical work may be obtained. The organization thus planned six years ago has been found to be efficient and serviceable, and accounts in part for the recent rapid growth of our school interests.*GCB May 20, 1909, page 77.12*

Statistics*GCB May 20, 1909, page 77.13*

We have 535 primary schools, with 625 teachers and 10,487 pupils. The estimated value of our primary school properties is now $147,749.05; and their annual operating expense, $101,375.55. Comparing these statistics with those of four years ago, we find that there has been an increase of 84 schools, 135 teachers, and 2,544 pupils, or over 33 per cent. The enrollment statistics from which these comparisons are made are those of 1903-04 and 1907-08. We are unable to make comparisons as to the valuation of property and cost of maintenance, as these statistics have been secured only for the past year.*GCB May 20, 1909, page 77.14*

Of the schools above the primary, namely, intermediate, academic, and college, we have 81, employing 469 teachers, with an enrollment of 5,729 students. These schools have 291 buildings, with a capacity for 7,344 students; 8,691 acres of land are owned by them, Their total property valuation is $1,333,828.18. A comparison with the statistics of four years ago reveals an increase of 37 advanced schools, enrolling 3,624 students, or over 172 per cent. During the quadrennial term three of the schools listed in 1904 have been closed, and forty more have been opened. Of these forty, two do work of college grade, eleven are listed as academies, and 27 as intermediate schools. Here again it is impossible to give the increase in property value of our advanced schools as a whole, owing to the fact that in 1904 no definite valuation statistics were compiled and preserved; but these forty schools which have opened have a property value of $216,471.61. There are 3,050 acres of land connected with them. They have 90 buildings, with a capacity for 2,486 pupils. Their enrollment last year was 1,829, and they employed 145 teachers. In addition to the increase incident to these new schools, there has also been a large increase in the property value of the schools in operation at the beginning of this quadrennial term.*GCB May 20, 1909, page 77.15*

Combining the primary-school statistics with those of the advanced schools, we find that we have at present a total of 616 schools, with an enrollment of 16,216 pupils, a total teaching force of 1,094, and a property value of $1,481,577.23, or nearly one and one-half million dollars. This is exclusive of mission schools, reference to which is made later in this report.*GCB May 20, 1909, page 77.16*

Spiritual Interests of Our Schools*GCB May 20, 1909, page 77.17*

While it is impossible for us to present statistics of this very important feature of our work, yet an idea of the far-reaching results of efforts in this direction is to be gained from reports which are being continually published in the Educational department in the *Review and Herald*. It is no uncommon thing for the statement to be made that every pupil in a certain school is a professed Christian. A large number of conversions and baptisms are witnessed every year in each of our schools. This results directly from the principles of Christian education; for the sole purpose of such education is the development of strong religious character—men and women

who are qualified not only for good citizenship, but for what is of far greater importance, active service in Christian warfare.*GCB May 20, 1909, page 77.18*

The Increase*GCB May 20, 1909, page 78.1*

It may be observed that in the primary schools there has been a greater increase of teachers than of schools during this quadrennial term. This increase of teachers over the number of schools reveals the fact that the schools are better graded than four years ago, as a larger number of them now employ more than one teacher for each school.*GCB May 20, 1909, page 78.2*

It is also to be noted that the increase in enrollment in primary schools during the conference term has been but 33 per cent, while that of the advanced schools is 172 per cent. It is self-evident that if our system of schools as a whole shall have a healthy and normal growth, the rate of increase in the primary schools should correspond more closely to that of the advanced.*GCB May 20, 1909, page 78.3*

The large increase in the advanced schools over that of the primary may be attributed to two causes: First, a great increase in missionary zeal among our people as a whole; and second, the organization and establishment of our Young People's Department. This increase had its beginning at the educational convention held in College View during the summer of 1906. At that time there was a strong resolution, passed by the teachers there assembled, looking toward a more direct preparation of the young men and women in our advanced schools for missionary fields. The next school year saw a growth in the enrollment of these advanced schools of from 25 per cent to 100 per cent. Such a gain in the schools then established, together with that naturally resulting from the large addition of schools, partially explains this large increase. Another explanation which may be offered for this difference between the increased enrollment of the advanced over the primary schools is that not nearly enough emphasis has been placed upon the Christian education of our younger children.*GCB May 20, 1909, page 78.4*

Primary Schools*GCB May 20, 1909, page 78.5*

Some ten or twelve years ago our people seemed to awaken to the necessary of making wise provision for giving their children a Christian education. But many difficulties were encountered, and discouragement resulted in the endeavor to establish and operate these primary schools. The difficulties which have confronted our primary school development have been chiefly three,—the want of qualified teachers; a sufficient remuneration for those who were employed, or, in other words, a proper financial support; and lastly, a proper equipment in the way of text-books, school supplies, etc. I am glad to report progress in overcoming each of these difficulties. Our advanced schools are giving far more attention than formerly to the proper training of well-qualified teachers for the primary schools. It has been thoroughly demonstrated that primary schools can be maintained continually and be a financial success; there is something of an increase in the salary of primary school-teachers. Textbooks have been, and are being, rapidly brought out. The 1906 convention outlined courses of study, and gave definite form to the work of the grades.*GCB May 20, 1909, page 78.6*

Campaign Work for Primary Schools*GCB May 20, 1909, page 78.7*

We should attach great importance to the establishment and maintenance of primary schools in all our churches. Thorough campaign work needs to be undertaken in this direction. The principals' meeting held at Cleveland last year passed resolutions looking toward the preparation of suitable campaign literature. The department has undertaken this work, and expects within the next three or four months to issue several small leaflets for general circulation, emphasizing the importance of our primary schools.*GCB May 20, 1909, page 78.8*

In the great educational awakening in the South, no factor is of more consequence than the organized efforts of the women of those States. Why should not our sisters throughout the rank and file of our people similarly associate themselves together for effective work in securing the best education for our children and youth?*GCB May 20, 1909, page 78.9*

Primary School Buildings*GCB May 20, 1909, page 78.10*

It is to be observed that the total property value of all our primary schools is only about one ninth of that of the advanced, while these primary schools have in them nearly twice as many pupils as the advanced. In making this comparison, however, it is to be borne in mind that the advanced schools require a far greater investment, pro rata, than the primary, owing to the fact that they must provide dormitory advantages, and land and shops for industrial education, such as are not required by the primary schools. However, when all this is accounted for, the disparity as regards proper buildings and school-room privileges for the primary pupils, is painfully apparent. Our conferences and churches, in many instances, need to provide far more suitable quarters for primary school purposes than are now offered. Neat little buildings, so situated that there may be ground for school gardens, and so constructed as to afford good ventilation and sufficient light, should be provided.*GCB May 20, 1909, page 78.11*

School Architecture*GCB May 20, 1909, page 78.12*

In this connection, it is not out of place to say that altogether too little attention is paid to the architecture of our school buildings and their adaptation to special needs. It costs practically no more to erect a good-looking building, well suited to its purpose, than one out of all proportion with architectural laws—a thing of ugliness and a sorrow forever. In many instances it will be impossible to change the buildings now constructed, but we should take careful heed that we improve future construction. Not only should we seek to improve the buildings themselves, but every effort should be made to add to the beauty of the school environment, both within and without the building. This is a matter of no small importance, as it relates not only to the education, but quite as much to the health and physical well-being, of the pupils.*GCB May 20, 1909, page 78.13*

School Equipment*GCB May 20, 1909, page 78.14*

No school can hope to do successful work unless it is properly equipped with laboratory and library facilities, including charts, maps, etc., and necessary means for conducting industrial studies. No farmer would think for a moment of purchasing land, and then failing to provide himself with tools and machinery with which to cultivate it. No more should our school boards endeavor to carry forward their school

enterprises without facilities adapted to the grade of work called for by the curricula. There is a lamentable need of these necessities in some of our schools, and earnest efforts should be made to secure them.*GCB May 20, 1909, page 78.15*

Conventions*GCB May 20, 1909, page 78.16*

During the past four years the Educational Department has held two conventions. At the first, called during the summer of 1906 at College View, Neb., were representatives from all grades of schools in this country and Europe. A large share of the efforts of the convention was devoted to securing a more complete organization of our work. Attention was given particularly to courses of study. A definite outline of work was adopted and recommended to all our schools. This curriculum covered the work from the first to the sixteenth years, or from the primary grades through the college courses. Resolutions were also adopted looking to greater efficiency in teaching and to the adaptation of our school work to the needs of our cause.*GCB May 20, 1909, page 78.17*

The second convention was held at Cleveland, Ohio, last summer. It was not of a general nature, being attended chiefly by the principals of our advanced schools. The purpose of this meeting was to seek for a closer co-operation and unification of work between the intermediate schools, academies, and colleges. It was seen that there was a great discrepancy in methods of teaching, and in the grade of work actually accomplished by these schools. This has been a source of much difficulty in the promotion of pupils. The principals requested that a general convention be held, at which should be represented the heads of the departments of these advanced schools. It was hoped to hold this convention at the time of this Conference, but the large expense involved, taken in connection with the expense of the Conference, made it seem impossible. The necessity for a meeting of this nature, however, is none the less urgent, and provision should be made for the calling of such a convention at as early a date as consistent.*GCB May 20, 1909, page 78.18*

Relation to Young People's Work*GCB May 20, 1909, page 78.19*

The convention at Mount Vernon, Ohio, in July, 1907, made possible a great advance in educational interests by the establishment of the Young People's Missionary Volunteer Department of the General Conference. The relation between the Educational and Missionary Volunteer departments is an extremely close and vital one. The Missionary Volunteer Department aims to create within the minds of our youth those broad Christian ideals which involve the education and training of all their powers of being for Christian service. The Department of Education seeks to provide the means of this development. Thus working together, vast opportunities are presented for the development of the great resource—indeed a princely inheritance—which is presented to this cause in its children and youth. To no source can we ascribe greater credit for the increase in our schools than to the work and efforts of our Missionary Volunteer Department.*GCB May 20, 1909, page 78.20*

Summer Schools*GCB May 20, 1909, page 78.21*

Closely akin to many of the features of our conventions is the work of our summer schools. Nearly all of the union conferences, and many of the State conferences, hold these schools regularly each summer. They usually run from six to ten weeks,

and give particular attention to methods and the common branches. An effort is being made, however, to have some higher work done by them, of such a character as to make possible its acceptance by the colleges in lieu of their regular work. The annual teachers' examinations are usually held in connection with these summer schools. The reviews, examinations, and general instruction given have tended directly to raise the standard of our teaching work, particularly in the primary and intermediate schools. The great benefit derived by our colored teachers at these summer schools argues strongly for their regular continuation.*GCB May 20, 1909, page 78.22*

Correspondence Schools*GCB May 20, 1909, page 79.1*

At different times efforts have been made by various of our advanced schools to establish schools of correspondence. These have met with more or less favor, and have accomplished some good; yet they have not been a permanent success. There appears, however, to be a field of practical benefit for a live school of this character, not only among those young people who are deprived of school opportunities, but also for those who are now engaged in gospel work. Courses may be adapted to the needs of men and women of years by means of which they may be better prepared for service. Correspondence schools have come to remain, not only in this, but in other countries; and they are filling very useful fields, though, perhaps, different from that which we would occupy. We may reasonably profit by their experience, to the benefit of large classes of our people both old and young. Such a school might be either affiliated with one of our centrally located colleges or established independently.*GCB May 20, 1909, page 79.2*

Industrial Education*GCB May 20, 1909, page 79.3*

With few exceptions, all of our advanced schools have connected with them land for agricultural and gardening purposes. Instruction is given not only in this branch of industry, but also in many mechanical lines. Nearly all our students pursue, during the term of their school life, one or more definite lines of study in manual arts, or do regular manual work of a valuable nature. All the primary schools give manual training in some form adapted to the needs of their grade of work. Many of them have successful school gardens.*GCB May 20, 1909, page 79.4*

There is, however, no question as to the need of greatly strengthening this feature of our educational system. Industrial studies may well form a constituent part of the curriculum, but they should be of such a nature, and the instruction of such a character, as to meet properly the standard of value of those studies which they supplant. It must ever be borne in mind that that education only is most valuable which seeks directly to train the child for practical life, and which creates in him a love for manual labor that will lead him to perform such work, even when it is not necessary.*GCB May 20, 1909, page 79.5*

Probably no feature of industrial education offers greater opportunities than agriculture and its allied studies. And in saying this we would not overlook or underestimate very valuable lines of mechanical studies, such as elementary architecture, carpentry, and printing. These trades, and others which might be mentioned, are of great value to the missionary. At the present time much advancement is being made in agricultural studies, not only in the schools of this

country, but in the various nations of Europe. In France and Belgium elementary agricultural education is compulsory; and since it has been made so, a movement of the people toward the country from the city has been observed in some localities. It has been demonstrated also that agricultural instruction of high value can be given in schools having the long vacation in summer. We should set for our ideal nothing less than that every child and youth shall be reasonably well educated in some manual art, that he may learn to love and enjoy manual work.*GCB May 20, 1909, page 79.6*

Text-Books*GCB May 20, 1909, page 79.7*

Little had been accomplished in the publication of text-books until after the educational convention at College View in 1906. At that time serious consideration was given to this matter through the report to the convention of the committee on text-books appointed at the time of the General Conference in 1905. Since this convention the following books have been brought out:—*GCB May 20, 1909, page 79.8*

"Nature Study Note Book, No. 1:" "Nature Study Note Book, No. 3;" "Nature Study Note Book, Complete;" "Bible Nature Series;" "True Education Reader, Book 1;" "True Education Reader, Book 2;" "True Education Reader, Book 3;" "True Education Reader, Book 5;" "True Education Reader, Book 7;" "Gospel History;" "Essentials of English;" "Bible Nature Series, No. 1;" "Bible Lessons, Book 1;" "School Manual."*GCB May 20, 1909, page 79.9*

The following books are in preparation, and it is expected they will be published within a few months:—*GCB May 20, 1909, page 79.10*

"True Education Reader, Book 4;" "True Education Reader, Book 6;" "Bible Lessons, Book 2;" "Bible Lessons, Book 3;" "Bible Lessons, No. 4;" "Bible Nature Series, No. 2;" "Bible Nature Series, No. 3."*GCB May 20, 1909, page 79.11*

The Educational Department has made efforts to secure text-books adapted to the needs of the higher schools, and it expects within the next few months to be able to announce the publication of such books. It is obvious that much difficulty and an abundance of hard, painstaking labor are experienced in bringing out well-written text-books, properly adapted to the needs of our schools; but our efforts in this direction must not slacken. Perhaps no feature of our work calls for more careful attention than the preparation of helpful texts.*GCB May 20, 1909, page 79.12*

Visit of Chairman to Schools*GCB May 20, 1909, page 79.13*

Until within the past two years, the General Conference Department of Education has been conducted by men who were in charge of other schools. At the council held in Washington in October, 1906, arrangements were made for the release of the present chairman from other duties, in order that he might devote his whole time to the interests of the department. He began active work the first of January, 1907. Much time has been spent by him in attendance at conventions, and in visiting schools in this and other lands. These visits have resulted in a better understanding of the needs of the school interests in various sections, and have made possible comparisons of progress in various institutions and localities, and an interchange of notes and suggestions looking toward a steady development of all school

interests.*GCB May 20, 1909, page 79.14*

The Foreign Mission Seminary*GCB May 20, 1909, page 79.15*

In connection with the establishment of our headquarters at Washington, D. C., it was deemed advisable to make provision for a new training-school for Christian workers; accordingly, the Washington Training College was established in 1904. At the Gland, Switzerland, Council, held in the spring of 1907, the need of special training for work in heathen lands was so emphasized that the brethren assembled realized the importance of having a school where instruction might be given especially adapted to prepare for service abroad. Accordingly, arrangements were made for changes in the character of work done in the Washington Training College, so that such instruction might be provided; and the name of the school was changed to that of the Washington Foreign Mission Seminary. The results of this change have been very encouraging. A somewhat similar line of work is offered by the College of Evangelists, located at Loma Linda, Cal.*GCB May 20, 1909, page 79.16*

The need for such courses of study is made apparent from the fact that the conditions under which men and women must labor in these foreign lands are so radically different from those in the home land as to require special preparation.*GCB May 20, 1909, page 79.17*

The Scholarship Plan*GCB May 20, 1909, page 79.18*

During this quadrennial term, great advance has been made in the association of the school interests with those of the publishing work. Our different advanced schools have made arrangements with the publishing houses by which special rates and opportunities have been offered to young men and young women to obtain scholarships in these schools by the sale of a certain specified amount of publications. As a consequence of these arrangements, large numbers of students, who otherwise would have been unable to attend, have had the benefits of the schools. Not only so, but great quantities of literature have been placed in the hands of the reading public; this in itself is a most worthy enterprise. Moreover, the practical education which these young persons get in this canvassing work is of no small consequence.*GCB May 20, 1909, page 79.19*

It will be of advantage to this feature of our educational work to have a more systematic and well-organized plan of scholarships perfected, and to have special campaigns made from time to time among the young people by which their interest and service shall be enlisted in this most worthy undertaking. In nearly all our advanced schools, institutes are held at the close of each year to prepare students for this work. These institutes are attended by a majority of the students.*GCB May 20, 1909, page 79.20*

Advanced Scholastic Work*GCB May 20, 1909, page 79.21*

The growth of our cause in all lands, and the decentralization of administrative responsibilities, result in an ever-increasing call for persons of ability and experience. This requires of us a strong effort to provide well-educated men and women not only to meet these constant demands, but to supply the places made vacant by death, resignation, or otherwise of those now filling important positions. Believing, as we do,

that the end of all things is soon to come, it is surely incumbent upon us to hold before our young people proper standards and ideals of education. These may all be summed up in the thought of a speedy yet thorough preparation for service. Every effort should be made to secure to each person only that education which will fit him best for the work which he individually is to perform. There is a constant danger of young people seeking an education solely for the sake of the education itself, or for the recognition which it may secure them; but this ideal is to be sedulously avoided. When the student is ready for effective work, he should be encouraged to leave the school and to enter heartily into active service, no matter what position he may have attained in the curriculum. Furthermore, in this preparation, school work and actual field work should be combined.*GCB May 20, 1909, page 79.22*

However, there is danger that we shall not properly appreciate the value of scholastic attainments for those who are to occupy important positions. Recently we have been graduating from all our schools, an average of only from twenty to thirty students a year in degree courses. This means that only about one out of every six hundred of those attending our schools completes a degree course each year. Twenty or thirty persons are, indeed, a very limited number from which to fill the many needy world-wide situations where special intellectual ability is required. And again, it must be remembered that not all of this number are available, as some fail, for various reasons, to enter into the valuable service which they should render.*GCB May 20, 1909, page 80.1*

As our system of schools has grown in perfection, the number of those who have progressed through all grades is continually increasing. This means that more students are reaching the advanced years of our courses while still quite young, and hardly prepared by way of experience to enter into active missionary service. As a consequence, we must endeavor to provide for the advanced education of these young students; and this education should include a thorough training in manual lines. This cause needs keen-minded men and women, else it will be greatly crippled in its work; and it is the duty of our educational departments, general and local, to provide thorough facilities for the education of such.*GCB May 20, 1909, page 80.2*

Educational Magazine*GCB May 20, 1909, page 80.3*

For about six years the interests of the educational work have been served by a department in the REVIEW AND HERALD. Until the convention at College View i 1906, this department had two pages weekly in the REVIEW, since which time it has had eight pages monthly. Our work has grown to such proportions that it seems to demand the regular publication of an educational journal. Every effort must be made by our school workers to progress along all lines of educational effort. In order to do this, a journal of communication of larger scope than that afforded by the present means, seems to be required.*GCB May 20, 1909, page 80.4*

The Indebtedness Resting Upon Our Schools*GCB May 20, 1909, page 80.5*

One of the most serious problems that confronts our advanced schools is that of debt. The “Christ’s Object Lessons” campaign was of inestimable value to these schools. By it over three hundred thousand dollars was raised to apply on the debts encumbering them. However, many are yet heavily burdened with debts. This means not only a constant worry to the school management, but also a great loss in

efficiency to the school. The amounts paid for interest would yield most valuable returns if they could be applied to additional teaching forces and much-needed equipment. Three years ago Keene Academy succeeded in removing its entire indebtedness, and the results are shown in increased facilities for effective work. Walla Walla College, of College Place, Wash., has just celebrated its "jubilee of freedom" from debt. Union College, Neb., had its plans all laid to remove its entire indebtedness, and without doubt would have succeeded over a year ago, had it not been for its disastrous fire, and for the panic which affected all the financial interests of the country. The Cooranbong (Australia) school, largely by means of its industries, has succeeded in relieving itself from debt; and incidentally we may say it offers by so doing valuable suggestions to other schools yet afflicted by this disease. Other schools, employing various plans, have been making special efforts in this direction.*GCB May 20, 1909, page 80.6*

We are rapidly coming into very perilous times, financial as well as religious, and our schools are liable to be hindered in their work if they are allowed to continue in their present financial condition; and a hindrance to these schools means a delay in our work in all lands, for from these schools come our workers.*GCB May 20, 1909, page 80.7*

Educational Funds*GCB May 20, 1909, page 80.8*

During the quadrennial term just passed, the Department of Education of the General Conference has undertaken the raising of two school funds,—one for a school plant in the Latin Union field; and one for the establishment of scholarship funds for the union conferences of Europe. The first fund has been closed, having raised about one thousand dollars. Work upon the second is just well under way, and will be continued into the next school year. These funds are raised by the students in our advanced schools in the United States. A most commendable spirit has been shown by them in thus undertaking to assist their needy young brethren and sisters in Europe. Such Christian enterprises have advantages of no small consequence to the general spirit of our schools.*GCB May 20, 1909, page 80.9*

Mission School Enterprises*GCB May 20, 1909, page 80.10*

As the cause of present truth forges its way into the heart of heathen lands, it must, more and more, employ the school as a means not only of educating, for gospel service, those who have accepted our faith, but also as an agency through which to bring a knowledge of it to those who are unacquainted with it. Mission schools are conducted at the present time in Africa, India, China, and Mexico.*GCB May 20, 1909, page 80.11*

Africa*GCB May 20, 1909, page 80.12*

In Africa we have schools established in Barotseland, Nyasaland, Basutoland, Maranatha, Somabula, Solusi, and German East Africa. The school in Barotseland has an enrollment of 43; there are three out-schools connected with this central school, with an enrollment of 31. This makes a total enrollment in the schools of this mission of 74. The Maranatha school has an enrollment of 13. The central school of the Nyasaland Mission is located at Cholo. There are six out-schools connected with this central school, and the enrollment of the seven schools is 150. The Somabula

Mission school has an enrollment of 55, and the Solusi of 76. We are not informed of the enrollment of the school of the Basutoland Mission. The German East African Mission Field has three schools. In general it may be said that at these schools the natives receive some of the advantages and benefits of modern civilization; they are taught the common branches, together with Bible studies, and are thus prepared for gospel service. Many so develop that it is possible to use them as teachers and helpers in mission work among the tribes from which they come.*GCB May 20, 1909, page 80.13*

India*GCB May 20, 1909, page 80.14*

The school work of India has been of a somewhat desultory nature. From the first those engaged in mission work have undertaken school enterprises as the situation seemed to demand, and their circumstances and resources would permit. The most continuous work has been at Karmatar, where a school was maintained for several years in connection with the orphanage at that place. It is now closed. For some months past*GCB May 20, 1909, page 80.15*

Brother and Sister Burgess have conducted a Bible school for native evangelists near Mussoorie. They are, however, now planning to undertake training-school work of a more permanent nature for natives, in the Gharwal District. Among the Tamils and in Burma there are earnest calls being made for permanent school work, and it seems imperative that this Conference shall definitely arrange for these appeals to be answered.*GCB May 20, 1909, page 81.1*

Korea*GCB May 20, 1909, page 81.2*

The providence of God has seemed to lead particularly in the development of our cause in Korea by means of the schools. A building was donated to our people by the government, with the understanding that we should maintain a school for boys in it. This circumstance has made it possible to come into close touch with the people of Soonan, where this school is established. Just at present, the Korean nation is making rapid advancement in many lines, and it seems providential that we have thus entered the work in this field.*GCB May 20, 1909, page 81.3*

Japan*GCB May 20, 1909, page 81.4*

For a number of years educational work has been conducted in Japan in connection with our evangelical efforts. The growth of our cause has been such that it has been definitely planned to establish a training-school. It will be opened as soon as possible, and will be under the charge of Prof. F. W. Field, who for years was connected with the educational interests of this country, and who has had charge of the Japan Mission for some time. We look for splendid results from this undertaking.*GCB May 20, 1909, page 81.5*

China*GCB May 20, 1909, page 81.6*

We have seven schools in China, employing eight teachers, with an enrollment of 170. The total school property and equipment are valued at about $1,500. At Canton we have a day-school and a boarding-school, both for girls. The boarding-school receives day pupils also.*GCB May 20, 1909, page 81.7*

Definite plans are being laid for a system of schools in China to-day similar to those elsewhere in our regularly organized work. Primary schools are necessary wherever there is a company of believers, an intermediate school is required for every large center, and a training-school for each field. In this advanced school all native gospel workers should take a course. This school would receive pupils from the lower grades, and complete their preparation for service. There also appears to be an imperative need for a school adapted to the requirements of the children of our missionaries.*GCB May 20, 1909, page 81.8*

Mexico*GCB May 20, 1909, page 81.9*

We have one church-school at Tacubaya in Mexico, and Mrs. U. C. Fattebert is conducting a mission school at San Luis Potosi. There are splendid opportunities for mission work in Mexico through the avenue of the school, as opportunities for the teaching of English are numerous.*GCB May 20, 1909, page 81.10*

The Southern Field*GCB May 20, 1909, page 81.11*

Two classes present themselves for school work in the South,—the poor whites and the colored people. Both are very needy. We now have thirty mission schools for colored children, employing thirty-six teachers. Four years ago there were about ten of these schools. They are supported by the Southern Missionary Society at a yearly expense of about $250 each. Industrial work is conducted in each of them as far as facilities permit; one does general farming. Eighteen have a school term of nine months. The teachers are all Bible and house-to-house mission workers; thus the influence of the schools extends to thousands of homes in all parts of the Southern and Southeastern union conferences. These schools are founded to assist in the establishment and maintenance of a church, in connection with which they are usually located. Among the poor whites, opportunities abound everywhere for earnest efforts. The school at Madison, Tenn., has been leading out in the preparation of workers for these people. Eight schools are already established, with an attendance of over 150 pupils.*GCB May 20, 1909, page 81.12*

The general characteristics of these classes are such as to require faithful pastoral work, and it is necessary to live constantly among them. At the present time, perhaps as never before, the avenues of opportunity are wide open. There is now an era of progress in educational matters in the South. A carefully organized effort should be made to establish and conduct those school enterprises which will uplift the people by bringing to them the knowledge of Bible truths. The work which has been begun by those who have pioneered in this field must be fostered and thoroughly developed and organized. It is to be hoped that at this Conference some system of co-operation and wise supervision may be devised, whereby self-supporting enterprises shall be brought into close relationship with our general school organization, as this would naturally result in great benefit to these self-supporting interests.*GCB May 20, 1909, page 81.13*

General Observations Concerning Mission Schools*GCB May 20, 1909, page 81.14*

The standards of education in heathen and in Christian lands are radically different. Illiteracy is great in the former. For instance, in China probably not one woman in ten thousand reads, and from sixty to ninety per cent of the men are illiterate. But the

students who attend our schools show great aptness in learning. Even older persons are able to acquire enough knowledge to enable them to read and teach the Scriptures by reasonable effort, and it is no uncommon thing to see parents and their children studying in the same classes.*GCB May 20, 1909, page 81.15*

The accommodations for schools for the natives do not have to be elaborate. Buildings can be very cheaply erected and plainly furnished. In China, except near the large open ports, an intermediate school sufficient for our interests can be erected for $500 or $600, and $1,500 would suffice for a training-school with boarding accommodations.*GCB May 20, 1909, page 81.16*

Many of the students attending these schools will have to be supported almost entirely from mission funds. Parents, as a rule, are not able to bear the expenses of their children when they enter school. Labor is very cheap, and because this is so, there are few trades that can be made to pay. Often a man or a woman will work hard all day, and earn barely enough to purchase necessary food. At the present rate of exchange, $1.30 United States money will board a boy or a girl for a month in one of our native schools in China, and this is true in a general way with respect to other mission fields. Because of this cheap labor, it is difficult to establish industries of a paying character in connection with these mission schools.*GCB May 20, 1909, page 81.17*

It is incumbent upon us to lay broad plans at once for the advancement of our school interests in all these lands of missionary effort—plans that are in some degree commensurate with the great needs of the fields and the mighty work that must be done ere our Lord comes. More and more it is made apparent, as our cause becomes established in these lands, that well-organized school work must be conducted. In China a force of nine thousand native laborers must be trained to provide as many workers in proportion to the population as the Southern field of the United States now has,—and we consider the Southern field a destitute one.*GCB May 20, 1909, page 81.18*

Conclusion*GCB May 20, 1909, page 81.19*

The advance which we are able to report in our school work should stimulate us to greater activity in the future. All our school interests have grown very rapidly, and a large amount of energy has naturally been consumed in making provision for and attending to this growth. There is need—great need—of strengthening, in many respects, that which we have now established. It is not a question alone of the number of schools or the number of students in attendance; of greater importance is the character of work which we do. As a people, we must have the highest ideals of Christian education. Our message is to go into the highways as well as into the byways—to the learned as well as to the illiterate.*GCB May 20, 1909, page 81.20*

As the schools of the prophets were an inspiration and uplift to the people of Israel, and as the work of Martin Luther at the University of Wittenburg gave the heart-beat to the Reformation, so must our schools in all parts of the world sound forth in no uncertain voice the key-note of this great message. A spirit of earnest research for truth and a vigor in presenting it, must possess them. They must be uplifted by the Lord, that they may uplift man. They are to help mightily this great cause of truth in its onward march to all lands.*GCB May 20, 1909, page 82.1*

The Avondale School*GCB May 20, 1909, page 82.2*

The Chairman: We have fifty minutes left of this meeting, to hear from others who have been out at work in the fields. There are ten leaders in the school work who have come forward, and we will let them take such time as they think best. We are all very glad, I know, to hear from Professor Irwin, who hails from Avondale, Australia.*GCB May 20, 1909, page 82.3*

C. W. Irwin: It has been my privilege to be connected with the Avondale School for eight years. I was not with it at the time of its inception and organization; but there are many present here to-day who were there at that time. Among others I mention Sister E. G. White and Brother W. C. White, Brethren A. G. Daniells, C. B. Hughes M. Hare, H. C. Lacey, and S. N. Haskell and wife. These and others whom I might name have been connected with that school in the earlier years of its history.*GCB May 20, 1909, page 82.4*

The educational work in Australasia was started in the city of Melbourne, under the name of the Australasian Bible School. After a time it became necessary to seek permanent quarters for the school; and in harmony with the light that had been given through Sister White, it was planned to find a country location. In this step the brethren sought God most earnestly; and, with the counsel and direction of Sister White, a location was obtained about seventy-five miles northeast of Sydney, in New South Wales.*GCB May 20, 1909, page 82.5*

The appearance of the place to any one who might come to it not understanding all the circumstances, would doubtless be somewhat forbidding; and I believe that at that time there was a question in the minds of some as to the propriety of locating there. But it would appear that the providences of God were especially directing in this work, and it became clear to Sister White that this place, above all others, should be selected as the site for the school for the Australasian field.*GCB May 20, 1909, page 82.6*

As time has gone on, and we have had an opportunity to watch the work develop, we can say most assuredly from our experience that God led in the selection of this place. Everything that had been said about the location of the school in this place, has been fulfilled—everything.*GCB May 20, 1909, page 82.7*

The Chairman: Please repeat that last sentence, Professor Irwin, so that all will understand just what you have said.*GCB May 20, 1909, page 82.8*

C. W. Irwin: I would say that Sister White had a good deal to say about this location; and although it was forbidding in appearance, she said that *this was the place,* and that we should locate here; and I say that in our experience everything she said concerning this place has proved true.*GCB May 20, 1909, page 82.9*

In starting the school in Cooranbong, she made the statement that the school to be started in Australasia was not to pattern after any other school, either in that country or in the United States. It was to be different from any other school.*GCB May 20, 1909, page 82.10*

Something like nearly forty years ago, about the time of the beginning of the old

Battle Creek College, Sister White gave us light on the subject of industrial schools; but for some reason or other we have been very slow to appreciate that light. Hence, in opening the school in Australasia, she desired that it should not be patterned after any other school in the world; and so, in that place, as perhaps in no other of our schools, the Lord had an opportunity to develop a plan that is more in accordance with the light that has been given.*GCB May 20, 1909, page 82.11*

As already stated, I became connected with the school eight years ago; and I have found that the brethren, in counsel with Sister White, had made such broad and liberal plans for the school, that throughout my eight years' connection with it I have never yet needed to change a single plan they had laid down. God guided in the establishment of the work there, and all we have endeavored to do during these eight years, has simply been to develop more fully the plans already made. I believe the working out of this has proved that God's instruction was true.*GCB May 20, 1909, page 82.12*

It would necessarily follow that in starting a school of that kind, in a field where the constituency was small, and where the people had been passing through serious difficulty financially, there would be a large indebtedness at the beginning; and at the same time there was an indebtedness of about $23,000 on the school. It was about this time that the plan of selling the book, "Christ's Object Lessons," was launched, and our brethren in that country took hold of this work with an earnest purpose to carry out the instruction regarding it. As a result of their efforts, up to the present time, something over $20,000 has been received from the sale of "Christ's Object Lessons" for the school. The indebtedness being $23,000 when we started, practically all the original indebtedness has been liquidated by the sale of "Christ's Object Lessons." This proves that what God said might be accomplished can be accomplished, as regards the liquidation of our school debts through the sale of "Object Lessons."*GCB May 20, 1909, page 82.13*

At the beginning of the "Object Lessons" campaign, the present worth of the Avondale School was about $23,000. The present worth of the school to-day is about $67,000. Adding $20,000, the amount that has been received, to the $23,000 present worth, makes $43,000. Subtract this from $67,000, the present worth, and you will notice that the school has made during the past eight years about $24,000. This proves that industrial schools can be made to pay.*GCB May 20, 1909, page 82.14*

When we began our work at this school, eight years ago, the students were earning about $2,000 a year in the industrial work; that is, they were working sufficient to receive a credit of two thousand dollars a year. That work has steadily grown from that day to this, until, when our last statement was drawn, Sept. 30, 1908, it was shown that the students, during the preceding year, had earned $20,000 on their education.*GCB May 20, 1909, page 82.15*

R. A. Underwood: They were credited that amount?*GCB May 20, 1909, page 82.16*

C. W. Irwin: Yes: something over $20,000.*GCB May 20, 1909, page 82.17*

A Delegate: What is the attendance?*GCB May 20, 1909, page 82.18*

C. W. Irwin: The total enrollment generally goes up to about two hundred students. That includes, however, the church-school, which generally numbers about 35. The last four years we have had all the homes full; that means about 125 students.*GCB May 20, 1909, page 82.19*

During the past year we have erected a large, three-story building for the accommodation of our ladies, with a good parlor; we have made an addition to our dining-room; and we have put up a good-sized printing office, 40 x 80 feet. These improvements, including an electric-light plant, have all been made from the earnings of the school. Since the inauguration of the “Christ’s Object Lessons” work, we have never called for a penny of donations from the field. We believe that when the Lord says that an industrial school can be conducted successfully, financially as well as otherwise, the only thing for us to do is to take hold and prove that what he has said is true.*GCB May 20, 1909, page 82.20*

I am aware, however, that financial figures are not necessarily the best sign of success in a school. It was said at that time, also, that this school was to prepare missionaries to go out into various fields; and, as you know, we in Australia have a large missionary field, representing many millions of people.*GCB May 20, 1909, page 82.21*

O. A. Olsen: Between sixty-five and seventy millions.*GCB May 20, 1909, page 83.1*

C. W. Irwin: We have a field, Brother Olsen says, representing between sixty-five and seventy millions. Most of these are natives, who must be reached by this present truth. Five years ago we did not have more than two or three from the Avondale School in these mission fields, but to-day nearly 30 from our school are engaged in active labor in these fields. We hope that an increasing stream of laborers will go forth from the Avondale School into these needy fields.*GCB May 20, 1909, page 83.2*

In reference to the industries in our school: A farm of 1,500 acres was purchased at first, and later other land was secured. Some of this land has been sold, but at the present we have about 1,100 acres. About 100 acres of this land is under cultivation, and the rest is what is known in Australia as “bush land,” or forest. Farming is one of our principal industries. In fact, we raise all the fruit, vegetables, etc., used on our school table. Every month in the year we get something from the farm for use on our table. We have found out one thing about our location; and that is that while Australia is a drought-stricken country, this particular place seems to have quite a uniform rainfall. There is better land in some other parts of Australia, some that will produce as high as fifty bushels of wheat to the acre; but we have found that it is better to be where there is rain; for without that, the better land is of little value.*GCB May 20, 1909, page 83.3*

There was started in connection with this school a small printing plant, and also a food factory. However, these were not very closely associated with the school. In fact, for the first two or three years, we had very little to do with the food factory, except to cart the foods to the station and provide their fuel. The printing plant was also run, to some extent, as a separate concern. However, as time went on, it was made clear to the brethren that these ought to be under one management. When this was finally done, it made a very large affair; but what God said about this has proved

true, as well as other things. I never discovered until about a year ago that Sister White had said that these industries should be run as a department of the school. Some of the brethren will remember that the food factory was given the name of "white elephant." It not only was a white elephant, but it got bigger and bigger until it became a regular Jumbo; and it was such a difficulty that it was becoming a financial menace to the union conference. As a last resort, it was turned over to us, and they told us to do what we could with it. When we took it over, if I remember correctly, it was about $9,000 worse off than nothing; that is, if everything connected with it had been sold at its inventory valuation, it would still have been $9,000 in debt. But when we obey God, these difficulties right themselves, and hence we endeavored to take hold of that work, and see what we could do with it. It was not all smooth sailing; but I am glad to say that an indebtedness of about $27,000 has been reduced to $17,000. We hope this good record will continue until this indebtedness is entirely liquidated.*GCB May 20, 1909, page 83.4*

I may say here that when stating the present worth of the school as $67,000, I did not include either the food factory or the printing plant. If these two were added, it would considerably increase the present worth of the Avondale School. The work in our printing plant and in our food factory has grown until at the present time we have an income of from two to three thousand dollars a month from these departments. This amount in cash each month helps us out considerably. But if we had not acted upon the instruction God gave us on this matter, we would not have had this income, and would not have been able to help so many students.*GCB May 20, 1909, page 83.5*

If it were not for these industries, we would have to say to 100 out of the 125 students, "You must go home, for we can not carry you." As it is, we are carrying about 100 out of 125 who attend our school.*GCB May 20, 1909, page 83.6*

I was reading in the Testimonies only yesterday that there ought to be 20 young people in the work to-day where we have only one. If we had, years ago, followed this plan of establishing industrial schools, doubtless we would be in that position now, and would be very much nearer the kingdom than we are now. Thousands of young men and women can not attend our schools, and pay their way, because they do not have the money. It seems to me that we should enlarge our industrial school plans until all these can receive a training to become workers in the cause of God. In many instances those who have to work their way through school prove to be the very best workers. The struggle they make to obtain an education seems especially to fit them to cope with the difficulties they meet when they get into the work.*GCB May 20, 1909, page 83.7*

Our three principal industrial departments at the present time are the farm, the printing office, and the food factory. In all our industrial work we have endeavored to introduce and to continue only those departments which relate to the message. In our health food work we believe we are making something that pertains to that which has been termed the "right arm of the message;" in our printing office we do no commercial work, printing only truth-laden literature. Thus our students are working directly on the message while gaining a valuable experience in manual labor, and earning part or all of their expenses in the school. We do not expect to introduce any department which will not work directly for the message itself. Of course we have a

number of small departments, such as the blacksmith shop, carpenter shop, paint shop, etc., which contribute to keeping the buildings and machinery in repair.*GCB May 20, 1909, page 83.8*

Question: Do you have a dairy and an apiary?*GCB May 20, 1909, page 83.9*

Prof. Irwin: Yes, we have about ninety colonies of bees. One year they made about ten tons of honey. We have fifteen cows.*GCB May 20, 1909, page 83.10*

Question: Do you realize anything from your timber?*GCB May 20, 1909, page 83.11*

Prof. Irwin: We do, by using it for fuel, fences, etc.*GCB May 20, 1909, page 83.12*

Question: Do you use the scholarship plan in your territory?*GCB May 20, 1909, page 83.13*

Prof. Irwin: Yes, they are beginning to use that plan now, and I think our people will make a success of it. The Australian young people seem to have a gift for canvassing.*GCB May 20, 1909, page 83.14*

A. G. Daniells: They have a gift for good, hard work.*GCB May 20, 1909, page 83.15*

Prof. Irwin: Perhaps that is it.*GCB May 20, 1909, page 83.16*

A. G. Daniells: We would like to hear from Professor Lacey, who is in charge of the school at Watford, England.*GCB May 20, 1909, page 83.17*

Prof. H. C. Lacey: I am very glad to be connected with our English school. I can say to you this morning that it is a good school. I have been connected with several of our institutions,—two years in Battle Creek, six years in Healdsburg, three years in Cooranbong, and five years in England,—and I am not exaggerating when I say that there is quite as good a class of young people in attendance, looked at in every way, in our English school, as there has been at other schools with which I have been connected.*GCB May 20, 1909, page 83.18*

We have no buildings as yet, and very little equipment. At present we occupy the residence upon the estate which was purchased for our general institutions. The health food factory and the printing-office are housed in comfortable buildings, but the school has not been erected. We are therefore somewhat cramped in our facilities for the conduct of our educational work. Our chapel is the dining-room of the house; our class-rooms are the servants' bed-rooms (small rooms in the rear of the building); and last year we had to meet in the hall, and bring chairs into the front hall for a classroom.*GCB May 20, 1909, page 83.19*

I wish to speak of some of the encouraging features. The spiritual interest has been very encouraging. During the two years since we have been in Watford, every student in the school has been converted. During the past year, twice every student has given himself to God, and expressed his determination to labor in the cause of the third angel's message. There is a good spirit of labor among the students. Without any direction from the management, they set themselves to helping one another. Little prayer-meetings have been held, and a spirit of earnest labor has

been manifested in the school.*GCB May 20, 1909, page 83.20*

When the “Christ’s Object Lessons” campaign was introduced, as it was this year, there was a hearty and instantaneous response. The quota apportioned in the English field was three copies per capita. The matter was presented, and instantly the students responded. Five said they would sell fifty copies each. In a short time 45 students pledge 605 books; and 405 copies have already been sold, and the cash turned in. I am expecting that in a short time the whole list will have been put in the hands of the people.*GCB May 20, 1909, page 83.21*

Our students are interested in the foreign field. There are 23 of our present students who have expressed their determination to give themselves to the foreign field if called of God. Our enrollment has been 83 the past year, but the attendance has been 68 or 70. We have 45 in the homes.*GCB May 20, 1909, page 83.22*

There is a misapprehension on the part of some of my fellow teachers as to the character of the work we are doing. It is not a primary school; it is perhaps an intermediate school and a college combined. We give considerable attention to the study of language, feeling that it is essential for those who are going out into fields where some linguistic attainment is necessary, to give earnest attention to this study.*GCB May 20, 1909, page 83.23*

Our great problem is the financial question. I wish we had something on the plan which has been so successfully carried on in the Cooranbong School. No doubt that is before us in the near future.*GCB May 20, 1909, page 83.24*

While the school was located in London, our finances were provided by the students selling papers on Sunday. *Present Truth* and *Good Health* are more readily sold on Sunday than during the week. Consequently the students would go out on Sunday morning with a supply of papers, and sell a sufficient number to pay their way. Some married men with families have been able to pay all their expenses and their tuition fees by canvassing in this way on Sunday. They make one cent and a half on each paper. When we were in London, we were unable properly to house our students, and they had to find rooms in the vicinity of the school. This location, however, gave an opportunity to sell our papers readily, and so provided an easy way for the students to pay their expenses and attend the school. Since we have located in Watford, we find that the expense is too great to go back and forth to London, and so the students can not take up this work as they formerly did. Then, too, the cost of transportation on Sunday is much greater than on other days. The expenses of the students are about $3.50 a week.*GCB May 20, 1909, page 83.25*

On the estate there is a health food factory, and some work is given our students there. But because of present conditions, every student comes out at the end of the year in debt. If our industrial facilities were better, our attendance would be much greater. Last year we had 150 applications from excellent young men to come to the school, but were able to take only about 75.*GCB May 20, 1909, page 84.1*

I am of good courage in the work. I believe there is a good future before us. We have already matured plans for a fine building. We have a beautiful situation, and when the present building, now in hand, is completed, we shall be well equipped with the material facilities for carrying forward our work. I anticipate that God will give us his

rich blessing, and that this department of our work will be successful and will further the interests of this great message. May God so grant.*GCB May 20, 1909, page 84.2*

The Friedensau School*GCB May 20, 1909, page 84.3*

A. G. Daniells: We will now call upon Prof. O. Luepke to address us. He has charge of the Friedensau School, in Germany.*GCB May 20, 1909, page 84.4*

O. Luepke: [Elder Boettcher interpreting.] Although I rendered my report a few days ago, I thought I would simply mention at this time the condition of our school with reference to what Professor Griggs has said. He remarked that it was necessary for the missionary field and school to co-operate. I am glad to say that we are working to this end in Germany. I can only say that the success of our school has largely been the result of the missionary work in the field, and it has been our aim to strengthen the school from year to year, in discipline, missionary efforts, and otherwise. The different conferences and missionary fields have sent the best students to our school. As soon as they had finished their course of study, they were ready to go into the field as missionaries. We had no difficulty to find places of labor for them. When the students had completed their course, our conferences have always been ready to employ them. To my knowledge, not one has returned to us after he has begun to labor, but has gone on in the missionary work. Out of 650 students we have sent out 350 as missionaries, and to-day our enrollment is 140.*GCB May 20, 1909, page 84.5*

Another point which I might mention is the matter of helping the needy who have not the means to pay for their training in the school. In Germany we can not count on many students paying their entire way. Among these needy students are those who have good qualifications for missionaries. We have never thought to keep back any student who had not money enough to pay his way, so we endeavored from the very beginning to establish in the different fields, and in the union, an educational fund. When our students have finished their course of study, they leave, generally speaking, with debts from $100 to $125 each. This seems like a large sum, speaking from a German standpoint, but we expect our young workers who go out into the different conferences, to pay their indebtedness from the earnings which they receive from the conference. In this the conferences give us great aid. If the different presidents or committees see that these young students are doing good work, they give them, at the audit, at the close of the year, from $25 to $75, and thus within two or three years they are able to pay their school debt.*GCB May 20, 1909, page 84.6*

We have been especially favored in sending out missionaries into foreign fields. I would put an emphasis on this. And because of the missionaries that are sent out to our foreign lands, there is a live missionary spirit in the school. We do not think of sending the inferior students to foreign fields, but we choose the very cream of the students. We are today in a situation to erect another new building, as our present school building is entirely filled; this will probably be completed in July. As we look upon the mission fields that are connected with our union, and see there the great work to be done, we see the necessity of our school doing its part in this great work. I can only say again that the Lord has blessed us in the past, and we have bright prospects for the future. The work is a great one, but, with the help of God, we shall gain the victory.*GCB May 20, 1909, page 84.7*

The meeting adjourned.*GCB May 20, 1909, page 84.8*

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

TWELFTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 19, 3 P. M.

A. G. Daniells in the chair. Prayer was offered by G. W. Caviness. The afternoon was devoted to reports from union conferences.*GCB May 20, 1909, page 84.9*

E. L. Stewart, the president of the Western Canadian Union, was called upon to submit the first report, which he presented as follows:*GCB May 20, 1909, page 84.10*

REPORT OF THE WESTERN CANADIAN UNION CONFERENCE

WASe

The Western Canadian Union Conference was organized Oct. 21, 1907, at a meeting called for that purpose at Leduc, Alberta. Its territory includes the four western provinces of Canada,—Manitoba, Saskatchewan, Alberta, and British Columbia. It has an area of nearly a million square miles, besides an equal area lying still to the north as a mission field. Vast stretches of this great field are still open to settlement, and would furnish homes for thousands who are now crowded into the congested parts of the East and South. The soil is rich and productive, and well adapted to the growing of grain, vegetables, and fruit. The climate is invigorating and healthful. There is a population of one million two hundred fifty thousand in the organized portion also a large population in the northern part of this field. The population is a mixed one, and already our work is carried on among several nationalities. Thus the development of the work in this field becomes an interesting problem for our union conference to solve.*GCB May 20, 1909, page 84.11*

Our present church-membership is about eight hundred. There are, however, quite an additional number of Sabbath-keepers in some of the provinces. There are seventeen ordained ministers, four licentiates, and twenty-one other workers, making a total of forty-two who receive more or less recognition from the conferences. There are thirty-five churches. From these is received $17,140.80 in tithe annually. During the year 1908, $2,041.05 was donated by the Sabbath-schools, which, by a special arrangement, was retained in the field for work among the Indians. We also received during 1908 an appropriation of $6,529.27 from the General Conference, making a total of $25,711.12 used for the support of the workers in our union conference territory. The total amount of means raised in the field since the organization of the Western Canadian Union Conference is about $25,000.*GCB May 20, 1909, page 84.12*

During the past year the total value of literature sold in this field was a little more than $16,000, or about twenty dollars per capita for the church-membership. Our tithe per capita is a trifle more than seventeen dollars. We have three flourishing academies in the union, with an enrollment of about one hundred twenty pupils. There is also a small sanitarium in Alberta.*GCB May 20, 1909, page 85.1*

There has been a gradual increase in nearly all lines since the organization of this union conference, and we have reason to believe that soon we shall become a

strong factor in the spread of the message. However, we are still in need of support from our brethren in the States, and we hope they will not become discouraged in furnishing means for the work in the North.*GCB May 20, 1909, page 85.2*

Three main lines of railroad traverse the country, but distances are so great that it necessarily becomes an expensive field to work. The Lord's Day Alliance has secured the enactment of a Sunday law for the Dominion which is in force in three of the provinces. Notwithstanding these perplexities, the workers are of good courage, and plans are already well laid for pushing the work the present year.*GCB May 20, 1909, page 85.3*

The chairman called upon W. H. Thurston to present the report of the Canadian Union. This he did as follows:—*GCB May 20, 1909, page 85.4*

REPORT OF THE CANADIAN UNION CONFERENCE

WASe

Since our last report of the Canadian Union Conference to the General Conference in session, four years have come and gone, and the record is made for time and for eternity. The prospering hand of God, and his tender watch-care over us during this time, call from us profound gratitude and a renewal of our consecration to the cause we so much love. We appreciate the privilege of again rendering a report of the growth and prosperity of the work in our field, and its needs from our view-point, to the General Conference in session.*GCB May 20, 1909, page 85.5*

The Canadian Union Conference includes the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland, and has an area of 662,884 square miles and a population of 5,629,004. There are three local conferences and a mission field in the union; namely, Ontario, Quebec, and Maritime, the latter including the provinces of New Brunswick, Nova Scotia, and Prince Edward Island, and the Newfoundland mission field. We have in the conference twenty-two houses of worship, and forty-four organized churches, with a total membership of 1,140. Adding to these sixty isolated believers, makes the total number of Sabbath-keepers 1,200. There are fifty-eight Sabbath-schools, with a total membership of 1,260, and nine missionary societies, with a total membership of ninety. Our staff of workers consists of eleven ordained ministers, nine licentiates, ten holding missionary license, and ten canvassers, making a total of forty. Aside from this there are sixteen home workers, who regularly devote a portion of their time to selling books, papers, and tracts. During the summer vacation about twenty from our schools enter the canvassing work for two or three months, some as regular canvassers, and some on the scholarship plan.*GCB May 20, 1909, page 85.6*

With this general statement we will now consider the work of the conference by departments as it is now being prosecuted:—*GCB May 20, 1909, page 85.7*

The Evangelical Work

During the summer, as the tent season is short, our ministers all engage in field work; but in the winter, as there is much snow and cold weather, they work mostly in

the cities. During the winter the churches are visited, and general meetings are held with them. This serves to strengthen the believers, and other interested ones are gathered in. The harvest has not been as great as we had hoped, yet the report shows an ingathering of two hundred ten souls.*GCB May 20, 1909, page 85.8*

Educational Interests

The educational department is operating four church-schools and two academies. In these schools ten teachers are instructing one hundred fifty pupils. Our academies are practically completed and fairly well equipped, and the work is going on very satisfactorily. These schools were started under difficult circumstances, and with sacrifice on the part of many; but the Lord is blessing the work, and from these institutions laborers will come for different lines of missionary work in the Canadian field and elsewhere.*GCB May 20, 1909, page 85.9*

Sabbath-School and Missionary Volunteer Work

More attention is being given to these departments, and results are already apparent. At our annual meetings last summer, persons were elected in each local conference to give special attention to these departments. The work is being thoroughly organized, and a deeper interest is manifested on the part of all. We are endeavoring to turn all the Sabbath-school offerings into the foreign mission fund, and to enlist all of our young people into the great world-wide movement of giving the gospel to the world in this generation.*GCB May 20, 1909, page 85.10*

The Medical Work

The Knowlton Sanitarium being left without a physician, and as we were unable to qualify a doctor in the Province of Quebec, the sanitarium was closed in April, 1908, and the property sold. Since then our medical work has been confined to treatment-rooms and private nursing. W. J. Hurdon and wife are conducting a Hygienic Institute in Ottawa, Ontario, with gratifying results. A. E. Henderson and wife have established treatment-rooms and a home for patients in Lindsey, Ontario, and success is attending their efforts. Miss Virginia Goebele has a home for the sick in the French suburbs of Montreal, Quebec, which is well patronized. Wm. McCormick is also conducting a sanitarium at Toronto Junction, Ontario. None of these institutions are under conference management, but are conducted as independent enterprises. This, with a few nurses doing private nursing, is the extent of our medical work.*GCB May 20, 1909, page 85.11*

Our Publishing Work

This department shows a steady growth, and we now realize a slight net gain in the business. Sales for the past four years were as follows: In 1905, $4,500; in 1906, $6,500; in 1907, $7,065; in 1908, $10,997. These figures show that in four years the sales have more than doubled. Last fall we moved our publishing work to Ottawa, and we now have a good stock of books, and plans formulated for more aggressive work than at any time in the past. Our corps of canvassers is increasing year by

year, and our churches are becoming more interested in the distribution of literature; hence the outlook for this department is gratifying. It being necessary to carry a considerable stock of books, our indebtedness to other publishing houses continues, but we are pleased to note that our resources over our liabilities exceeds four thousand dollars.*GCB May 20, 1909, page 85.12*

Religious Liberty

Reading-matter on this subject has been distributed, and a few lectures delivered in different cities. We have endeavored to supply each legislature in the Canadian Union with the magazine *Liberty*, and we believe it is making an impression on the minds of the people. We have a Dominion Sunday law, and have been threatened several times with prosecution for Sunday work. So far, however, we have had only one arrest; this was in the Province of Quebec, and the case came to trial in the spring of last year. Of all the witnesses sworn, only two had any complaint against us. One of these, when asked if he had ever seen the defendant working on Sunday, replied, “No;” when asked if he had ever heard the defendant working on Sunday, replied, “No;” and when asked how he was disturbed by the Sunday work when he had never seen nor heard the defendant working, answered that the fact that he knew he was working disturbed him spiritually. The lawyer who defended us, laid down the principles of religious liberty clearly and forcibly, and urged the judge not to be hasty in rendering a decision. The judge withheld decision one month, and then decided in our favor. The law provides that no prosecuting can be done without the consent of the attorney-general in the province where the offense is committed. We have recently interviewed the attorney-generals in the provinces of Nova Scotia and New Brunswick, setting before them our views and our attitude to laws civil and religious, and they said they would make us no trouble. In this we feel that the Lord is holding the winds, that the work may go forward peaceably.*GCB May 20, 1909, page 85.13*

Finance

We are pleased to report a gradual improvement of the financial condition of our field. There has been a gradual increase in tithes and offerings during the past four years, and a spirit of liberality is more apparent year by year. The following are the total sums received:—*GCB May 20, 1909, page 86.1*

Tithes, $39,039.20; First-day offerings, $1,487.71; Sabbath-school offerings, $2,433.91; annual offerings, $1,758.93; mid-summer offerings, $586.49; $150,000 fund, $1,026.60; Southern field, $313.06; Review and Herald Mission Number offering, $720.46; religious liberty offering, $107.39; orphans’ fund, $64.97; and miscellaneous offerings to missions, $81.87. Thus these various offerings reach a grand total of $47,620.59.*GCB May 20, 1909, page 86.2*

While there has been a gain in all funds, a comparison of two items will show the greatest gain. The tithe for the four years runs as follows, respectively: $7,763, $9,605, $9,922, $11,746. These figures show an increase in 1908 over 1905 of $3,983. The Sabbath-school offerings were as follows: In 1905, $322.80; 1906, $362.43; 1907, $846.75; and 1908, $901.93. This shows a gain in 1908 over 1905 of

$579.13.*GCB May 20, 1909, page 86.3*

By reviewing the work each year we are pleased to note that we are gradually growing toward self-support. The figures of the last year show only about one thousand dollars more received from the Mission Board than was turned back to missions from our field. This is another source of encouragement to us.*GCB May 20, 1909, page 86.4*

Our Needs

In closing this report we desire to present the needs of our field for consideration by this Conference. The work is being built up in all lines, and our people are responding to all calls as they are able to give for the work at home and abroad. No great amount of money has been appropriated to the Canadian Union Conference over and above what has been supplied to the Mission Board raised in the conference; but we do feel the need of an appropriation at this time for our publishing work. We are operating in a rented building and the expense is considerable every year. If we could erect a building for our office, books, and headquarters, we believe it would be money saved in the end, and would help materially in prosecuting the work in the Canadian Union.*GCB May 20, 1909, page 86.5*

We therefore make a request to this Conference in session for an appropriation of $9,500 to erect a publishing house in the Canadian Union Conference. If we could build in a suburb of Ottawa, the capital of the Dominion, it would give character to the work, would be a great encouragement to our people, and would, we think, help us the sooner to become self-supporting.*GCB May 20, 1909, page 86.6*

We are thankful for the hearty cooperation on the part of all of our people and for the privilege of being laborers together with God. Realizing that we are messengers with a message, and that our purpose is to proclaim the everlasting gospel to all the world in this generation, we pledge ourselves to loyalty and to service in preparing a people to meet the coming King. If we fail in this, we fail in all, and shall be accounted unprofitable stewards. But we shall not fail nor be dismayed; for He that sitteth upon the circle of the earth, that stretcheth out the heavens as a curtain and walketh in the circuit of them, upholding all things by the word of his power, has said, "I am with you always, even unto the end of the world."*GCB May 20, 1909, page 86.7*

We are indeed thankful for this privilege of meeting those of like precious faith from all parts of the world, and joining in this missionary conference in formulating plans for a great forward movement in the earth.*GCB May 20, 1909, page 86.8*

Realizing that success can only attend order and harmonious action, we lay all our plans at His feet, to be carried out or given up as may please him who hath loved us, and washed us from our sins in his own blood.*GCB May 20, 1909, page 86.9*

After the Canadian report, R. A. Underwood presented his review of the four years*GCB May 20, 1909, page 86.10*

in the Northern Union. He said:—*GCB May 20, 1909, page 86.11*

WASe

To the delegates and others assembled in General Conference the Northern Union delegation bring greeting.*GCB May 20, 1909, page 86.12*

We can report some progress since the last General Conference. Four years ago the Northern Union Conference territory was composed of Minnesota, North and South Dakota, and a growing mission field of three large provinces of Canada,—Manitoba, Saskatchewan, and Alberta. At the General Conference Council held at Gland, Switzerland, two years ago, it was recommended that we release the above-named provinces in Canada to be organized with British Columbia into the Western Canadian Union Conference. This request was granted, and in the fall of the same year the Western Canadian Union Conference was organized, which you have by vote accepted as one of the sister union conferences composing the General Conference now in session. The same council recommended that the Central Union Conference release the Iowa Conference, that it might become a part of the Northern Union Conference. This recommendation was also carried into effect.*GCB May 20, 1909, page 86.13*

Owing to the necessary changes thus involved in the Northern Union Conference, I shall not undertake to give a report of this union as it now is, for the past four years, but will speak more of the past year and the present condition. The present church-membership of the Northern Union, as reported by the various conferences, is 5,980, with 545 scattered Sabbath-keepers who are not church-members, making a total of 6,525 Sabbath-keepers in the conference.*GCB May 20, 1909, page 86.14*

It is but due to the conferences in the Northern Union that I speak of what will appear as a falling off in membership during the past three or four years in the territory now comprising the Northern Union Conference. By a comparison of the reports during the last three years there will appear a loss instead of a gain. This falling off in membership is seen in Iowa and Minnesota. These conferences have reported each year from one to two hundred additions to their churches. As reported in the Year Book for 1906, Iowa's membership was 3,736. The secretary and president of the Iowa Conference report that after a very careful effort to obtain the facts, they find that there are only 2,428 church-members in the conference at present. This shows a loss of membership to the Iowa Conference of 1,308 in three years, while Minnesota shows a loss of membership of 399 in the same time, or a total loss in membership in the two conferences of 1,707, notwithstanding the fact that during this time about one thousand Sabbath-keepers have been added to the churches in these two conferences.*GCB May 20, 1909, page 86.15*

Several reasons are given for this condition. Those who have thoroughly canvassed the Iowa Conference assign as one reason for the apparent loss in numbers the fact that the former accredited membership, as published for some years past, showed a much larger number of Sabbath-keepers than were actually in the State. Another reason is that the Northern Union Conference territory has been seized by a spirit of moving, which has caused an exodus of Sabbath-keepers to the West, to the North, and to the South. Whole churches, parts of churches, and families have gone one

after another, and keep going. One church sold a church building, and took the proceeds with them to build a church in their new location. During the past year a company left one conference, and it required a township six miles square to provide them homes where they settled.*GCB May 20, 1909, page 86.16*

These conditions, with our efforts to respond to the calls for men and means to supply the fields beyond, have placed some of our conferences at a disadvantage in their home work. Two of our conferences have had at times only one language.*GCB May 20, 1909, page 86.17*

We have fifty-one ordained ministers in the Northern Union Conference. Of this number six are engaged in school work, and about a dozen who, because of age and poor health, are able to do little or no work, are justly entitled to support; still others are farmers, and are engaged in conference work only part of the time. We have including ministers, office help, canvassers, and others, two hundred eighteen on our list of laborers.*GCB May 20, 1909, page 86.18*

Schools

We have four conference academies, with twenty-eight instructors, and an attendance during the past school year of two hundred eighty-eight students. The industrial, intellectual, and spiritual training has been combined. The revival spirit has been such that in some schools every student has been converted. One hundred thirty-eight students from the Northern Union Conference have attended Union College the past year.*GCB May 20, 1909, page 86.19*

There are thirty-nine church-schools in the Northern Union, with 455 students in attendance. The number of church-schools would have been largely increased could we have found suitable teachers for the work.*GCB May 20, 1909, page 86.20*

We have had eight hundred eighty-one students in training during 1908, besides students at Madison, Tenn., Washington, D. C., and elsewhere.*GCB May 20, 1909, page 87.1*

In view of the crowded condition of Union College, and counsel received favoring the establishment of an advanced training-school in the Northern Union Conference, members of the General Conference Committee and the Northern Union Committee have had under advisement the question of establishing a union school doing advanced work.*GCB May 20, 1909, page 87.2*

Our attention was called to some advantages in the United States Indian school property at Chamberlain, S. D., and we were advised to secure it. This property consists of one hundred sixty acres of land, twelve or more buildings, and fixtures, which had cost the United States considerably over one hundred thousand dollars, but being no longer needed by the government in its educational work for the Indians, had been placed on the market.*GCB May 20, 1909, page 87.3*

Bill H. R. 26916 passed Congress at its last regular session, offering this property to the State of South Dakota on condition that the State maintain a school in which the Indians should have free education. The legislature of South Dakota, then in session,

declined to accept the property from the United States, and this action received the governor's approval. The bill further provided that should the State of South Dakota decline to accept the property, the Secretary of the Interior was authorized to dispose of it for not less than twenty-six thousand dollars for school purposes, with a provision that Indians who comply with the same requirements as whites may attend without tuition, but are to pay for their board and room. *GCB May 20, 1909, page 87.4*

On March 3, 1909, we made an offer of twenty-six thousand dollars for the property at Chamberlain to the Secretary of the Interior. We were led to hope that a definite answer would be made to our bid by March 15. But in the effort to secure more for the property, the government representatives delayed an answer. *GCB May 20, 1909, page 87.5*

The initial expense of purchase of the Chamberlain property, based upon our bid, with the necessary changes in the buildings and a suitable equipment, will cost about fifty thousand dollars. If the property is secured, and these changes are made, and the equipment for college and industrial work is secured, the property will be quite well adapted for school work. We much desire the counsel of this Conference in this important undertaking. *GCB May 20, 1909, page 87.6*

Sanitariums

We have one conference sanitarium at Des Moines, Iowa, which has been doing good work, but is about to be moved from the city to Nevada, and occupy new and better quarters. This sanitarium has thirty or more physicians, nurses, and helpers. *GCB May 20, 1909, page 87.7*

Drs. Farnsworth and Lindsay have a sanitarium at Chamberlain. S. D., which is doing excellent work, and has about the same capacity as the Iowa Sanitarium. There are also located in Iowa, Minnesota, and South Dakota several small sanitariums and treatment-rooms doing good work, conducted by individuals. *GCB May 20, 1909, page 87.8*

Finance

The tithe of the Northern Union Conference for 1908 was $99,842.80, which is $16.69 per capita for each church-member, or $15.30 per capita for the total number of Sabbath-keepers in the union. One conference paid $21.65 tithe per capita for its membership, and $18.47 per capita for the entire number of Sabbath-keepers in its territory. I am fully convinced that if all our Sabbath-keepers paid a full tithe, our funds would be greatly increased. *GCB May 20, 1909, page 87.9*

Each conference in the Northern Union met its full quota, per capita, on the $150,000 fund. The union as a whole exceeded its quota with a creditable surplus. Only one union conference, which has a much larger constituency, paid more into this fund than the Northern Union Conference. *GCB May 20, 1909, page 87.10*

The local conferences have voted to raise for foreign missions an amount equal to ten cents a week for each church-member. This vote was not taken until about the middle of 1908. However, during that year there was sent to the Mission Board

$34,299.11, or a fraction over eleven cents a week for each church-member in the union. In addition to this amount there has been sent out of the union to other fields $17,890.06 in tithes, making a total of $52,189.17 given to aid the general evangelistic work in 1908. This is a little over $8.72 per capita (or 16 3/4 cents per week) for our entire membership, or an amount more than equal to one half of the entire tithe of the union. For some years, over forty per cent of all funds raised for evangelistic work has been sent from our field into the regions beyond. This does not include the $20,555.87 raised on the $150,000 fund, nor other large donations given to institutional work in the South and elsewhere.*GCB May 20, 1909, page 87.11*

A General Awakening in the Northern Union Conference*GCB May 20, 1909, page 87.12*

More than two hundred precious souls were converted at the camp-meetings last season, and over $47,000 was raised in pledges and cash for various enterprises, the larger part being for foreign missions. A considerable portion of this amount is in land yet to be sold.*GCB May 20, 1909, page 87.13*

There is a revival in the distribution of our literature, in the sale of books and periodicals, and in the circulation of tracts. About $36,000 worth of our publications were sold in the Northern Union during 1908. This is a large increase over any year in the recent past.*GCB May 20, 1909, page 87.14*

Parents are awakening to the importance of Christian education, and a spirit of loyalty to the work at home and abroad is seen in all our conferences.*GCB May 20, 1909, page 87.15*

We are reminded by the few pioneers present at this conference that it is little more than half a century since a small company of believers in the cause of reform, launched what had been long foretold in prophecy,—the threefold message of *Revelation 14*. In the love of Christ with united effort this band of believers labored and sacrificed to spread the gospel message world-wide with the hope of seeing the end come. Most of this advance guard have fallen in battle, while a few are still with us to counsel and labor with their old-time devotion, and to encourage younger men upon whom the heavier burdens must rest. It behooves all to rededicate their lives to the cause thus far so successfully advanced, which is destined to certain victory at the soon appearing of our King.*GCB May 20, 1909, page 87.16*

To-day the delegates of the Northern Union, with you that are gathered from many lands, are imbued with the same faith, purpose, and hope which possessed the pioneers in this cause. We meet to plan for the extension of this gospel of the kingdom to all the world in this generation.*GCB May 20, 1909, page 87.17*

When face to face with men of faith, there is no East nor West, no North nor South, no national lines nor race; we see everywhere only sinful, blood-bought men, as subjects of divine grace. To bear this heaven-born message to every nation, kindred, tongue, and people, we as delegates and as a united people are committed.*GCB May 20, 1909, page 87.18*

REPORT OF THE BRITISH UNION

WASe

The chairman next asked W. J. Fitzgerald, of the British Union, to bring forward the presentation of the various interests of that field. First, the delegates from Great Britain sang, “O for a Thousand Tongues to Sing.” The general review of the union was then presented by W. J. Fitzgerald as follows:—*GCB May 20, 1909, page 87.19*

The United Kingdom of Great Britain and Ireland is indisputably one of the most interesting divisions of the world. Politically, it has played a leading role for many centuries. Perhaps it is just to say that no other nation in any age has done more to spread abroad in all quarters of the globe the salutary influences of advanced and enlightened civilization. For more than four hundred years, explorers have been going forth from the British Isles to the remotest points in all directions. (Recently Lieut. Shakleton has been within just a little over one hundred miles of the South Pole.)*GCB May 20, 1909, page 87.20*

In the immediate wake of Britain’s explorers have ever followed hosts of colonists, full of courage, determination, and resourcefulness. Great Britain governs nearly one fourth of the world’s population, and the empire occupies one fourth of the habitable area of the globe. Not only has she enriched the world by carrying forward successfully a stupendous and superb scheme of colonization and empire, but she has also contributed bountifully to the world’s wealth, commerce, science, art, literature, morals, and religion. It is beyond the limits of the human mind to estimate the work accomplished by the British people in the making and distribution of the Holy Scriptures, and other Christian literature.*GCB May 20, 1909, page 87.21*

The United Kingdom acted no inconsiderate part in the great religious reform which revolutionized Europe in the sixteenth century. It contributed to that great cause its full quota of bold and brilliant advocates,—both writers and public speakers. It spilt sufficient of the blood of its people of all classes thoroughly to fertilize the reformation soil, and water the seeds of eternal truth deposited therein. No other European country did more in later periods to resuscitate the great reform movement, and carry it forward through successive stages toward the goal of full accomplishment. How great was the work of Bunyan, the Wesleys, Whitefield, Spurgeon, and a host of other valiant servants of God! In the great awakening of the forties of the last century, Great Britain was again found in the forefront of the agitation. Hundreds of her godly ministers of the gospel sounded the judgment alarm and advent tidings, not only in the home land, but in many mission countries of the earth.*GCB May 20, 1909, page 87.22*

But what of Great Britain to-day, and the part she is acting and will act in connection with this great closing movement of God’s truth in the world? Is she maintaining her past standards, and living up to her splendid traditions? Is there being gathered out from the masses there a people who rally round the standard of the third angel? Is she moving forward to take her place shoulder to shoulder with those countries which are supplying devoted soldiers of the cross who are to carry successfully this message to all divisions of mankind?*GCB May 20, 1909, page 88.1*

Wherever the banner of British authority and influence waves, it is a positive guaranty of liberty to carry forward the work of the Lord without hindrance. This is so in the mother country; it is also true in far distant lands, influenced for centuries by

the superstitions and vagaries of paganism and other false religions. The mighty influence of the British empire is still successfully exerted to keep gateways in all parts of the world open to the missionaries of the cross. This wholesome influence emanates from the United Kingdom, whose territory is the field of the British Union Conference.*GCB May 20, 1909, page 88.2*

TERRITORY, POPULATION, ETC

WASe

The British Union is among the smallest in area, and among the largest in population. It is composed of England and Wales, Scotland, Ireland, the Isle of Man, the Channel Islands of Jersey, Guernsey and Alderney, the Shetland and Orkney Islands to the north of Scotland, and the Hebrides and other islands of the west coast of Scotland. Its area is 121,000 square miles, being somewhat larger than the combined areas of the States of New York, Pennsylvania, and West Virginia. The population is about 45,000,000, or nearly half that of all North America, exclusive of Old Mexico. At least four distinct and characteristic nationalities,—English, Scottish, Irish, and Welsh,—are manifest to one who visits all divisions of the field. Three languages besides English are spoken by considerable sections of the population, the Welsh in Wales, the Gaelic in Scotland, and the Erse in Ireland being adhered to by thousands; and it requires no stretch of the imagination to discover many minor yet striking distinctions, as regards both customs and dialects. One finds no monotony attaching to a trip from Land's End at the extreme southwest of England, to John O' Groats at the extreme northeast of Scotland; or from Sandringham in the east of England to Killarney in the west of Ireland. With such a territory and such a population, who could fail to possess inspiration to carry this work forward! Could one desire a better, more interesting, or more promising field?*GCB May 20, 1909, page 88.3*

At the opening of the quadrennial term, Jan. 1, 1905, our work in Great Britain was twenty-six years old. There were at that time 2 organized conferences, North England and South England, and 3 mission fields, Wales, Scotland, and Ireland, with an aggregate reported membership of 1,364. During the four-year period closing Dec. 31, 1908, two missions—Wales and South Scotland—were organized into conferences, 25 churches were organized, and there were added to the membership 875 by baptism and 128 by vote, or a total of 1,003. On account of a revision of the lists of church-memberships throughout the field, the reported net gain for the General Conference term was reduced to 310, giving the union a membership of 1,674 at the close of the year 1908. It is evident that the real gain in membership for the quadrennial period is much larger than the apparent net gain. The union made a gain of 68 members for the first quarter of 1909, so that on March 31 of the present year we had a total membership of 1,742. That which has been accomplished during the past four years, as regards membership, gives us assurance for the future.*GCB May 20, 1909, page 88.4*

FINANCES

WASe

Our people have been devoted to the cause and faithful in its support. There has been a very encouraging gain in tithe and offerings during the four years. The tithe for the year 1904, the last year of the preceding General Conference term, amounted to $15,910, or a per capita rate of $10.93. The tithe for the year 1908, the last year of the term for which we are reporting, amounted to $25,078, or a per capita rate of $14.98. Thus the year 1908, as compared with 1904, shows a gain in tithe of $9,168, and a gain of $4.05 in the rate per capita.*GCB May 20, 1909, page 88.5*

The total offerings to missions for 1904 amounted to $1,821, or $1.33 a member, while the total offerings to missions for 1908 amounted to $3,541, showing a gain of $1,720; and the per capita rate was increased from $1.33 to $2.17.*GCB May 20, 1909, page 88.6*

The total tithe for the four-year period ending Dec. 31, 1908, amounted to $91,798.13, or a yearly average of $22,949. The yearly average per capita was $13.64. The total offerings to missions for the four years amounted to $12,238.90, a yearly average of $3,059.72, and a per capita yearly average of $1.82.*GCB May 20, 1909, page 88.7*

It is therefore apparent that at every point of comparison the tithe and offerings for the year 1908 show a lead over the yearly average for the quadrennial term, indicating continual growth. The tithe and offerings for the first quarter of 1909 were larger than for any preceding quarter. Our tithe rate of $14.98 per capita for 1908 is $3.69 above the average rate per capita for the world, $2.72 above the average for the United States, $5.60 above the average rate for Europe, and $4.10 higher than the next highest in the European field. Over $7,000 has been raised in cash contributions and by the sale of the book, “Christ’s Object Lessons,” for the union conference building fund. Six sevenths of this amount was raised during the latter half of the period. It is encouraging to note that during the last two years, when strenuous efforts have been put forth to secure offerings for the union conference building fund, the offerings to missions showed a decided increase.*GCB May 20, 1909, page 88.8*

We find pleasure in being able to make a favorable report concerning our Union Conference.*GCB May 20, 1909, page 88.9*

PROPERTY

WASe

In August, 1906, the British Union Conference incorporated under the name of the Seventh-day Adventist Union, Ltd.*GCB May 20, 1909, page 88.10*

At that time the union had no available assets. By the close of the year 1908 it had invested in the purchase of the Stanborough Park estate, and by the erection of buildings and otherwise improving the same, the sum of $78,380.86. Of this sum, the union owed $28,959.45. Thus the union had gained, in two and one-half years, by donations and otherwise, the sum of $49,421.41.*GCB May 20, 1909, page 88.11*

Besides the amount invested in Stanborough Park, the union owns, for the execution of its different lines of work, several agencies and properties valued as follows: The

International Tract Society, Ltd., $44,141.18; the International Health Association, Ltd., $7,586.93; the Good Health Association, Ltd., $28,328.08; the Stanborough Park Training College, $5,000; making a net present worth of $134,477.60.*GCB May 20, 1909, page 88.12*

The different branches named, while operating under their own name and local management, are controlled by, and pay rent to, the union, besides turning into the union treasury all profits that are not needed to keep their business in good working order. We are thankful to report that all these branches are making profits. Full reports of these several departments will be submitted by their respective representatives. The local conferences will also be reported by their presidents.*GCB May 20, 1909, page 88.13*

MINISTERS AND OTHER WORKERS

WASe

There are regularly employed in this field, to carry forward the work in its several phases, 17 ordained ministers, 11 licensed preachers, 19 missionary licentiates, and 19 other workers in conference employ, 7 teachers, 207 canvassers, 36 medical missionary workers, 30 employees in the publishing house, and 20 in the health food factory, making a grand total of 366. This means that one out of every five of our members is employed in the work for the denomination in some capacity.*GCB May 20, 1909, page 88.14*

During the past four years, 11 native British workers, and 4 young workers from America, who had spent some time in our training-school, have gone out to different parts of the great foreign mission field. Our union has released workers for at least 3 great mission divisions of the earth.*GCB May 20, 1909, page 88.15*

It is still necessary for our field to receive some aid from the General Conference treasury. The amount required for the present year is $3,500. We are glad, however, to note that we turned over to the General Conference more than that amount in offerings last year, not counting the amount of tithe also paid by the union to the General Conference. It is our earnest hope and purpose that we shall need to ask for but one more annual appropriation for the regular work, and that this will be much less than $3,500. It is the desire of all the British believers that our field shall soon become not only fully self-supporting, but also able to help substantially in supporting the great work of carrying this blessed message to the millions who “sit in darkness and the shadow of death.”*GCB May 20, 1909, page 88.16*

The British delegates unite most earnestly with you all in seeking an advanced and special preparation for service at this time. We desire to return to our field prepared to transmit to our fellow workers and brethren generally, an inspiration for more effective service. We purpose to march on faithfully with all the loyal ranks to the final great conflict and the final glorious victory.*GCB May 20, 1909, page 89.1*

Elder Fitzgerald now called upon S. G. Haughey, the president, to speak for the*GCB May 20, 1909, page 89.2*

North England Conference*GCB May 20, 1909, page 89.3*

The North England Conference, organized in August, 1902, includes the Midland and Northern counties of England, eighteen in all, together with the Isle of Man. It has an area of 27,510 square miles, being a little smaller than the State of Maine. Its population numbers 16,400,000. It is therefore nearly equal to the whole Columbia Union Conference in population. We have counties in our conference with a larger population than any State west of the Mississippi River, excepting the States of Texas and Missouri. Again, the entire population of the Southeastern and the Southern union conferences, including that of Arkansas, about equals that of the North England Conference.*GCB May 20, 1909, page 89.4*

MEMBERSHIP

WASe

Dec. 31, 1904, there were 11 churches and 6 companies in this conference, with a membership of 432. Dec. 31, 1908, there were 21 churches and 4 companies, with a membership of 599. During the last quadrennial period, 402 persons have been baptized, and 44 have been added by vote, making a total of 446 additions since the report rendered at the last General Conference. Already this year we have organized one new church, baptized 49, and received 5 by vote, making our total membership 642 at the present time, with 22 churches and 4 companies.*GCB May 20, 1909, page 89.5*

TITHES AND OFFERINGS

WASe

The tithe for 1904 amounted to $5,219.59, an average of $12.05 per capita, while for the year 1908 it was $9,041.79, an average of $15.10 per capita, showing an increase over 1904 of $3,822.40 tithe, and $3.05 per capita. The whole amount of tithe for the four years from 1905 to 1908 was $34,131.81.*GCB May 20, 1909, page 89.6*

The Sabbath-school offerings for the year 1904 were $294.42, and last year they amounted to $558.92. Of this amount, $436.73 was donated to missions. The Sabbath-school offerings for the four years amounted to $2,438.40.*GCB May 20, 1909, page 89.7*

Other offerings for missions have increased from $337.48 in 1904, to $664.17 in 1908, and for the four years from 1905 to 1908 have amounted to $3,281.24, the entire amount of tithes and offerings for the quadrennial period being $39,851.45.*GCB May 20, 1909, page 89.8*

SALE OF LITERATURE

WASe

In 1904 the book and periodical sales amounted to $6,255.49. Since then our sales have increased by leaps and bounds till in 1908 they amounted to $27,675.48. In 1905 they amounted to $7,235.94; in 1906, to $10,121.78; in 1907, to $26,846.08;

and in 1908, to $27,675.48, making a total of $71,879.28 for the four years.*GCB May 20, 1909, page 89.9*

At the time of the last General Conference, our field was not quite self-supporting; but to-day we are not only self-supporting, but pay a second tithe to the British Union and turn over from $1,200 to $1,500 annually in offerings to the union conference for regions beyond.*GCB May 20, 1909, page 89.10*

Our force of laborers consists of 4 ordained ministers, 5 licensed ministers, and 7 missionary licentiates. Sixteen workers devote their entire time to the advancement of the cause of present truth. We also have 4 others who devote a portion of their time to the work, and receive some financial support from the conference, making in all 20 workers in our conference.*GCB May 20, 1909, page 89.11*

Five of our present force of workers received training in our college in the British field. We have 27 book canvassers, and about 50 engaged in the periodical work, selling the papers from house to house.*GCB May 20, 1909, page 89.12*

We have vast populations to reach in our many large cities. We have churches in Liverpool and Manchester, three in Birmingham, churches in Leeds, Sheffield, Nottingham, Newcastle, and other large towns.*GCB May 20, 1909, page 89.13*

While our own field is a needy one, and the work is great, our brethren in North England love the world-wide work of the third angel's message. They are ready to help in the regions beyond. Our conference has just released a worker for British East Africa, and a lady nurse for India. Our hearts have been touched in this General Conference by the calls that are made upon us from such fields as China. We recognize a blessing in giving, and we desire to say to the General Conference that at any time we are ready to surrender one or two of our best men to answer calls from the great heathen lands.*GCB May 20, 1909, page 89.14*

South Scotland Conference*GCB May 20, 1909, page 89.15*

The next report was from the southern part of Scotland—"Bonnie Scotland," as Elder Fitzgerald remarked, and as the children of that beautiful land love to call it. M. A. Altman, the president, reported as follows:—*GCB May 20, 1909, page 89.16*

The history of Scotland has for the child of God many interesting pages. Here was the home of John Knox, one of the sturdiest of the reformers from popery. It is said that he chose for the text of his first sermon the twenty-fifth verse of *Daniel 7*: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and the law," etc., and he applied it to the papacy in no uncertain language. The visitor to Edinburgh may still see the house in which this godly man lived, and the church in which he preached.*GCB May 20, 1909, page 89.17*

Here also was the birthplace of David Livingstone, whose name is so inseparably connected with missionary operations in the dark continent. Many Scottish names have been written high on the scroll of fame, and we are very glad to say that some are being written in the Lamb's book of life under the influence of the third angel's message.*GCB May 20, 1909, page 89.18*

Scotland contains two of the most important cities of the British Isles,—Glasgow, second only to London in population, noted for its ship-building and woolen industries; and Edinburgh, a great educational center, and one of the most beautiful cities in the British empire.*GCB May 20, 1909, page 89.19*

The South Scottish Conference consists of the southern half of Scotland. Its organization went into effect the first of January, this year, and has a total membership of 153, in 7 churches. During 1908 41 were baptized; the tithe amounted to $1,673.14; offerings to missions, $344.87; and book and periodical sales, $9,334.02.*GCB May 20, 1909, page 89.20*

Though we can not boast of rapid growth, we are very grateful for the progress that has been made in this land, so proud of its schools and universities, where centuries of theological dissension and discussion have made every man suspicious of anything which differs from the old established creeds.*GCB May 20, 1909, page 89.21*

Facing as we do a territory of 15,000 square miles, and a population of over 3,000,000, with a working force of 2 ministers, 1 licentiate, and 1 Bible worker, we are compelled to say, “The harvest truly is plenteous, but the laborers are few;” and we hopefully join with you in praying the “Lord of the harvest, that he will send forth laborers into his harvest.” We must have more laborers and more means for their support. To our faithful brethren of like precious faith we must still look for assistance. But with all this, our efforts must come to naught unless God graciously bestows upon us that heavenly gift, which brings all other blessings in its train.*GCB May 20, 1909, page 89.22*

No division of the British Isles presents a more favorable field for the missionary canvasser, and it is doubtful if any people in the world buy our books more readily than the Highlanders of Scotland. Many of them still speak the Gaelic language, and only understand the English with difficulty.*GCB May 20, 1909, page 89.23*

Our visible resources are few; our visible needs are many. That God may supply the need, and endue our laborers with power and wisdom from above, that we may arise and finish the work, is our prayer.*GCB May 20, 1909, page 90.1*

(Conclusion of Twelfth Meeting Tomorrow.)

FOREIGN MISSION SEMINARY

WASe

According to the notice duly published in the *Review and Herald*, the meeting of the constituency of the Washington Training School Association (the legal name of the Foreign Mission Seminary) was called by A. G. Daniells, chairman of the board, May 19, at 10:30 A. M.*GCB May 20, 1909, page 90.2*

The constituency was stated by the chairman to be all members of the General Conference Executive Committee, and the presidents of each local conference in the United States.*GCB May 20, 1909, page 90.3*

On show of hands, it was found that a large quorum was present. In order that the meeting might not encroach upon the Conference hour, it was moved by G. A. Irwin, seconded by H. W. Cottrell, that the meeting adjourn to Wednesday, May 26, at 10:30. The motion carried.*GCB May 20, 1909, page 90.4*

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

Sister White again occupied the Bible-study hour yesterday. The report will appear in the next issue.*GCB May 20, 1909, page 90.5*

SOME OF OUR CHINESE SISTERS

WASe

At the close of Dr. Bertha Selmon's report on the women of China, as reported in yesterday's BULLETIN, she told some touching stories of Chinese sisters of ours. These are the things that stir the hearts of all in the Conference with a determination to send help to the needy fields. We here give these*GCB May 20, 1909, page 90.6*

Cheering Experiences*GCB May 20, 1909, page 90.7*

Now as showing the hopeful side, the susceptibility of these poor women to help, I will relate the experiences of some of our sisters. Sister Wang, a young woman of twenty, was engaged when only a few years old, to a boy in a heathen family. Because she was the only child, she had been petted, and encouraged to learn a few characters. Now her parents came to believe the gospel, and were sorry she was engaged to a heathen; but they could not change it. Through the instruction received from one of our native evangelists, she learned to read the Bible. Before she saw a foreign missionary, she had completed the New Testament, and as far as Jeremiah in the Old. Her mother being blind, she had all the indoor work to do and some outdoor work as well. By the feeble light made by a pith wick in a bowl of bean oil, she read each night after the day's work was done. She believed the Bible just as it read, unbound her own feet, and rubbed and exercised them to get them back to normal shape and size. Others said, "What will you do when you are married, and they see your large feet?" But this did not dissuade her. She was afterward married and went to her husband's home, a testimony and witness for the gospel. Her prayer was only that she might be able to endure the persecution and win souls for Christ.*GCB May 20, 1909, page 90.8*

Another instance is that of Sister Shi, the mother of three children. She came to the mission station to learn to read, but Satan tried hard to hinder her. Her little girl was sick, and she herself was ill part of the time. But she pored over the characters till she could read most of the New Testament. She went from home to home, holding Bible studies with the women. Often she would start out to go to some family which she had been invited to visit, and on the way would be called into some other home, so that she would not be able to go on, and would not reach the place till the second or third trial. Her little boy and girl are in our school, and it is their parents' desire that they be trained up for workers.*GCB May 20, 1909, page 90.9*

Sister Wang is too old, and her sight too poor, to learn to read; but she believes what

she has been told of the Bible. One day she said: “I am so stupid, and have no talents; all I have is faith. Will Jesus want me when he comes?” That simple faith has made her able to endure most bitter persecution in her own family. Do you not believe that such faithful ones will be numbered with the ransomed from every nation, kindred, tongue, and people?*GCB May 20, 1909, page 90.10*

Shall you and I have a part in the work of giving to the true-hearted women of China the bread of life? Soon the harvest will be gathered. We shall then know what opportunities have been missed; but it will be too late to go back and gather sheaves for the Master’s kingdom. Who will go now? and who will furnish the means to send, and so have a part in the saving of souls?*GCB May 20, 1909, page 90.11*

ERRATA

WASe

On page 60, third column, Dr. Blake’s place of residence was given as Huntsville, instead of Nashville. It is on the premises of the Rock City sanitarium. Nashville, that the treatment rooms spoken of are to be installed as help is given.*GCB May 20, 1909, page 90.12*

May 21, 1909 - NO. 7

TAKOMA PARK STATION, WASHINGTON, D. C., FRIDAY, MAY 21, 1909

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 20, 6 A. M.

"Good is the Lord, and greatly to be praised," was the sentiment that pervaded the minds of all assembled in the big pavilion at the early morning hour. Prayer was offered by Elders R. F. Andrews, G. W. Amadon, and Wm. Covert. The leader, Elder Covert, read some precious promises, and exhorted the large congregation to be courageous and of good cheer, in view of the wonderful provisions God has made in behalf of his children.*GCB May 21, 1909, page 91.1*

For several mornings, many have not had opportunity to testify, for lack of time, and so the leader spoke for only a few moments, and gave the full hour to those who were eager to express their gratitude to God for his mercies toward them, and for the wondrous way in which he is leading his people. Many spoke of their determination to seek God daily for a preparation for efficient service in his cause in days to come. As Sister Edmed, of Natal, South Africa, suggested, it seems as if the message God is giving to his people at this time, "Seek ye my face," is responded to by every worker with the heartfelt declaration, "Thy face, Lord, will I seek." Benediction by Elder Wm. Ostrander.*GCB May 21, 1909, page 91.2*

The nature of real, healthful, Christian experience is indicated by *Proverbs 4:18*: "The path of the just is as the shining light, that shineth more and more unto the perfect day." This should be equally true whether applied to the increasing brightness of the light ahead, toward which we are traveling, or to the light shed along life's pathway by the believer as he traverses the road himself. "Ye are the light of the world."*GCB May 21, 1909, page 91.3*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

MISSIONARY VOLUNTEER DEPARTMENT

WASe

Third Meeting, May 20, 8 A. M.

The discussion of resolutions on spiritual work for and by our young people occupied the morning hour. The home, the church, the school, the social circle, should each contribute to the spiritual welfare of our young people. The greatest need of our youth is a deep spiritual life, in order that they may meet the approval of God in their own lives, and be able to lead others to Christ. As young people's workers we should recognize a change of heart and the reception of the Holy Spirit as fundamental in all work. To this end earnest evangelistic efforts should be put forth in behalf of the youth.*GCB May 21, 1909, page 91.4*

The foundation of all organized effort is prayer and personal work. For this reason we should encourage the formation of prayer bands in every church. The prayer band is the nucleus around which every successful society is formed. Brother Burdick, of New York, said: "A society is a good thing. It is a machine; but in these prayer bands the contact with the dynamo of heaven is made. There we get the power, and the machine is put into action."*GCB May 21, 1909, page 91.5*

Experiences related by different workers emphasized the importance of the resolutions under consideration. Miss Hoover, of Western Washington, said: "We have had a demonstration of what a prayer band will do. The leader of a society wrote me that there was such a lack of spirituality in their church that they could not have a society; so I suggested that they have a prayer band. I think there were three in this band at first, and as they prayed, others united with them. As a result, all the young people united in this prayer band, and they now have the most spiritual society in our field. Brother Fulton of Australia and others present gave similar testimonies.*GCB May 21, 1909, page 91.6*

THE PUBLISHING DEPARTMENT

WASe

Sixth Meeting, May 20, 8 A. M.

The interest and attendance are increasing each day as the work of the publishing department progresses. Thorough, prayerful attention is being given to many of the most vital interests of the home tract and missionary and publishing work.*GCB May 21, 1909, page 91.7*

The two questions under consideration at this meeting were: What provision shall be made in our plans of organization for handling efficiently the home tract and missionary work? and, What provision shall be made for the revision and

improvement of our standard denominational literature? Both questions were enthusiastically discussed.*GCB May 21, 1909, page 91.8*

In considering the first, the importance of the home tract and missionary work was repeatedly emphasized. Many speakers affirmed that it was their belief that the home work in the churches and by isolated members forms the foundation upon which all the publishing work rests, and that thorough organization should be established for handling it efficiently.*GCB May 21, 1909, page 91.9*

It was felt that this home work should be managed by the Publishing Department of the General Conference, and that the name of the department should be so changed as to refer directly to the home missionary work as well as the publishing work.*GCB May 21, 1909, page 91.10*

Plans were also laid for the revision and improvement of our literature.*GCB May 21, 1909, page 91.11*

These will come before the general body, and be published later.*GCB May 21, 1909, page 92.1*

The publishing department headquarters has become a busy, interesting corner. How glad we would be to welcome all our dear people throughout the world, and show them the beautiful and extensive literature which, in the providence of God, has been prepared in many forms and many languages for the speedy heralding of the message.*GCB May 21, 1909, page 92.2*

We trust that plans may be laid in this convention which shall greatly extend the circulation of this excellent literature.*GCB May 21, 1909, page 92.3*

MEDICAL MISSIONARY DEPARTMENT

WASe

Sixth Meeting, May 20, 8 A. M.

The discussion on how our medical workers shall secure experience in sanitarium methods was continued. Recommendations were suggested that those intending to take a medical course be advised to precede it by a year's work in one of our sanitariums; also that those who have recently graduated without such training be recommended to spend at least six months in practising these methods in one of our larger sanitariums.*GCB May 21, 1909, page 92.4*

Objection was made that too heavy requirements should not be made of medical students by giving them unnecessary work. To this Dr. R. H. Habenicht replied that the aim of the committee had been to suggest only those things which experience has shown to be absolutely essential to the person intending to take control of a sanitarium. L. A. Hansen favored making such training in sanitarium methods a requirement, because the physicians employed in our sanitariums are expected to have a thorough understanding of the methods of treatment which have distinguished our institutions.*GCB May 21, 1909, page 92.5*

Elder R. S. Owen said, “The Lord has given us light which will place us at the head if we follow it.”*GCB May 21, 1909, page 92.6*

Dr. R. S. Ingersoll, recently from India, emphasized the importance of physicians who go to foreign lands being able to give the treatments as well as to prescribe them. He suggested that students devote not only a preliminary year to sanitarium work, but their summer vacations also.*GCB May 21, 1909, page 92.7*

Elder J. A. Burden thought the recommendation a step in the right direction. He said, “The desirable thing is for our medical workers to get their whole training where principles are right.”*GCB May 21, 1909, page 92.8*

Dr. Charles Curtis of Atlanta Ga had learned from early life to have great confidence in non-drug treatment as his mother had always advocated pure water, pure air, good food, and a clear conscience. The successful treatment of more than eighty cases of typhoid fever by means of hydrotherapy without a single death, resulted in the establishment of a chair in hydrotherapy, diet, and hygiene in the oldest medical college in Georgia.*GCB May 21, 1909, page 92.9*

Dr. D. H. Kress: I believe we should have a medical school, not to meet the worldly standard, but to do work in the lines indicated by the spirit of prophecy. Such a school may not receive worldly recognition. We have strong men and women who could go to the medical schools of the world, and in these, would be able to exert an influence for good, and come out fully qualified to meet any requirement.*GCB May 21, 1909, page 92.10*

Dr. A. B. Olsen: We already have faculties for training two distinct classes that can do all the work required. I would deprecate two grades of physicians. Nurses can never know too much. I would not object to giving them a four years’ course, and let them go out as nurses. In this capacity they valuable than physicians. Physicians would consult with these nurses regarding our methods of treatment where they might not if physicians were present. We should increase our nursing force. They do most essential work. They win the doctors and open doors. Our doctors should be minute-men, capable of answering a call to any field. We should be more careful in the selection of men for this work, and then give them a most efficient training.*GCB May 21, 1909, page 92.11*

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Sixth Meeting, May 20, 8 A. M.

The meeting was opened with prayer by Elder E. A. Merrell, after which Mrs. W. A. Ruble sang a religious liberty song, the congregation joining in the chorus.*GCB May 21, 1909, page 92.12*

By request, the subject discussed in the fourth meeting of the department, that of “Sunday Legislation and the Laboring Man,” was taken up for further consideration. The discussion was participated in by Brethren C. H. Edwards, R. A. Underwood, G. B. Thompson, W. M. Healey, F. Griggs, E. T. Russell, W. W. Prescott, and W. A.

Colcord.*GCB May 21, 1909, page 92.13*

The discussion again delved into the question of a one-day-in-seven rest-day law for the regulation of corporations, and, for a time, touching even the question as to the propriety and rightfulness of laws closing saloons one day in seven. There was a free interchange of expression and opinion, and an evident desire to investigate the question in all its bearings as fully and as thoroughly as the time would permit, and thus arrive at the truth. The principle upon which the meetings of this department are conducted is manifestly that laid down by Macaulay: “Men are never so likely to settle a question rightly, as when they discuss it freely.” *GCB May 21, 1909, page 92.14*

Bible Study

S. N. HASKELL

PREPARATION FOR RECEPTION OF THE HOLY SPIRIT

WASe

May 20, 9:15 A. M.

It has been suggested that we hold a Bible study this morning on the preparation for receiving the Holy Spirit; but before we begin to read any scripture, I wish to make a few remarks. Those who can best appreciate what I am about to say are the ones who knew this truth before it had crossed the continent.*GCB May 21, 1909, page 92.15*

What your eyes have seen here on this encampment, and what your ears have heard, is the most tremendous miracle that has existed since the days of the apostles, as I look upon it. I have been keeping the Sabbath for about 57 years; and since coming to this General Conference I have met a son of the man who gave me the first tract I ever had on the Sabbath question. I took the tract, which was "Elihu on the Sabbath," and read it as I was going to Canada. When I read that tract, I was perfectly astonished; for I had never heard of such a thing before; but I could see nothing but Bible for the seventh-day Sabbath, so when the next Sabbath came, I went out into the woods with my Bible and the tract, and before night I concluded that I would keep the seventh day as the Sabbath until I got further light. I have no further light yet to show that Sunday is the sabbath.*GCB May 21, 1909, page 92.16*

I knew nothing about the Seventh-day Adventists at that time, but a short time afterward Elder Joseph Bates came to my house, having been advised by this same brother to come and see me. Brother Bates preached to us (there were only two of us) from morning until noon, and from noon until night, and then in the evening until the time we went to bed. He did that for ten successive days, and I have been a Seventh-day Adventist ever since. That was the beginning of my keeping the Sabbath.*GCB May 21, 1909, page 92.17*

At that time the truth had not crossed the continent. And I remember very well when Brother Loughborough had a burden to go to California, and we thought it was a tremendous undertaking to go there and preach the third angel's message. But he went, and you know the result.*GCB May 21, 1909, page 92.18*

We had never thought of going into any other country. It had never entered our minds; for we expected the people from other countries would come over here and get the truth, and then go back, and that would be the way it would spread. But soon we began to send workers to the foreign fields, and for a long time I was acquainted with every worker who went, and the circumstances which surrounded his going. So it is a matter of great interest to me to see and to hear what I have seen and heard on this encampment. It shows that the life of God is in this movement, and you can no more stop it than you can stop the wind from blowing.*GCB May 21, 1909, page 92.19*

I am reminded of an instance away back in the 70's when a brother by the name of Parmele told me how the children preached in Sweden in the 1844 movement. I was engaged at that time in missionary work, and was traveling from State to State in its interests, and I often related this experience of the children preaching the message. I finally went back to Battle Creek and I told it to almost everybody there. When Sunday night came Sister White preached on the question of the children's preaching in Sweden: and when she she began, I asked Brother James White if he had been telling her what I had told him, and he said he had not. So he interrupted her and asked if she was telling what somebody had told her, or what had been revealed to her. She replied that it was what had been revealed to her. Then she went on, and told things that Brother Parmele had not even told me.*GCB May 21, 1909, page 92.20*

When Sister White said there would be issued publications, Brother White asked her what nation had been shown to her as having in its language some of our publications. She replied, I can not call to mind the different nations, but I remember that the angel spoke of Australia.*GCB May 21, 1909, page 92.21*

If we had believed God then, and had gone to Australia, we should have found there a man of immense wealth which he would have laid down at the feet of the Sabbath cause. But it took us ten years to act on the message. During this delay, this man gave up the Sabbath and came back to this country. Elder M. C. Israel and I met him, and he told us these things.*GCB May 21, 1909, page 93.1*

I remember well the beginning of the rise of the health reform message, and all these great reform movements. And to-day, to see how this truth has encircled the earth, to see these brethren gathered here telling how God is blessing the work in their home countries, is to me a stupendous miracle.*GCB May 21, 1909, page 93.2*

You may say there are objections to this work. Of course there are. Satan has raised objections all they way along. But the message as we have heard it constitutes the track on which we shall run right through to the end, as Brother Butler said last night, and those who keep aboard will go through triumphantly.*GCB May 21, 1909, page 93.3*

To my mind there is another evidence—God is pouring out his Spirit. I do not mean in an ordinary manner, but in a special manner. Do you not see, brethren, how God has his people raised up, little companies here and there in all parts of the world? And before we get through, we shall see that there is a wonderful connection between these companies. The whole world is to be warned. God says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."*GCB May 21, 1909, page 93.4*

Where does this word "here" apply? Does it apply in Africa? There will not be a spot on the earth where we can not say, "Here they are." The devil will know it. He will say, "Here are the people that are breaking the laws of the land." And the Lord will say, "Here are those that are letting their light shine."*GCB May 21, 1909, page 93.5*

We are right in the time of this closing work. God wants to pour out his Spirit in a larger measure. We have instances now and then; there are occasional showers. I might relate many of these if I had time.*GCB May 21, 1909, page 93.6*

Let us read what I consider the most wonderful promise in the Bible. It is found in *Luke 11:19-13* [reading]. This promise is stated in these verses in nine different ways. But the best of all is given in the thirteenth verse: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?”*GCB May 21, 1909, page 93.7*

If you believe that text, and have asked for the Holy Spirit, and have not received it, there is surely something wrong. Something is standing in the way, and the sooner you can get that out of the way, the sooner you will receive the promise. If I ask and do not receive, it is because I ask amiss in some way, or because there is something wrong in my own heart. That must be just as certain as that the Saviour’s words are true.*GCB May 21, 1909, page 93.8*

Many people say, O, that we had the power! My friends, if God should give some of us the power of the Holy Spirit with the condition our hearts are in, it would be our eternal ruin. God works for our *eternal* good. If the Spirit of*GCB May 21, 1909, page 93.9*

Conference Proceedings. TWELFTH MEETING

A. G. DANIELLS

May 19, 3 P. M. (Concluded from page 90.)

South England Conference

WASe

To report for this conference, Elder Fitzgerald called upon W. H. Meredith, who said:—*GCB May 21, 1909, page 93.10*

It is with our hearts filled with gratitude to our Heavenly Father for his watchful, tender care over us, that we render to this General Conference our report. We have no good works of our own to boast of, but we can rejoice in that our God hath done great things for us. There have been times of peril and tribulation, for the enemy has sought to hinder and retard the work in many ways; but we can truly say that out of the trials has come forth joy. Each time the enemy has sought to destroy, the Lord has gained a marked victory, and his cause has come forth the stronger from the conflict.*GCB May 21, 1909, page 93.11*

Therefore, we rejoice, and can say truly that the success that has attended the work in our field has come because of God's almighty arm, his power to save, and his ability to care for his own.*GCB May 21, 1909, page 93.12*

Our conference includes the southern counties of England, lying south of Worcester, Warwick, and Northampton, and its area is 23,652 square miles, with a population of about 17,000,000. Our longest journey from our headquarters in London, is about 250 miles; but the full stretch of counties would be about 380 miles.*GCB May 21, 1909, page 93.13*

Of course to the good people of America this would be a very small conference in area; but you must remember that in population we are as great as your largest union conference.*GCB May 21, 1909, page 93.14*

Among this great population we have 15 churches and 4 companies, with a membership of 640. During the last four years, 232 were baptized, and 13 were added by vote. We have 23 Sabbath-schools with a membership of 752. This shows an increase over the year 1904 of 235. We are urging all our schools to send all their donations to missions, and the result thus far is very encouraging.*GCB May 21, 1909, page 93.15*

We have several young people's societies, and these are manifesting a good interest in the general plan for our young people. We humbly pray that God will abundantly bless those in charge of this part of the work, so that the plans made may be not only for the blessing of our young people but to all the members of our churches.*GCB May 21, 1909, page 93.16*

The tithe for the year 1908 amounted to $10,300, an increase over the year 1904 of $3,377. We pay two tithes to the union conference, and are making other donations

to help some weaker fields.*GCB May 21, 1909, page 93.17*

Our offerings to missions for 1908 were $1,404, which is an increase of $489 over 1904. This is certainly good when we consider that during the last quadrennial period, we have been doing our utmost to establish our union institutions. For the funds of these our conference has raised over $3,260 during the last two years.*GCB May 21, 1909, page 93.18*

Our laborers at present are 3 ordained ministers, 2 licentiates, 8 Bible workers, and 6 other workers, 19 in all. We have some 20 book canvassers, besides some paper workers. It can be truly said that we have scarcely begun the work in our field, for 11 out of the 22 counties in our territory have not yet been entered by public effort. We have many large towns which have not heard the truth of the third angel's message, save by the books and papers sold by the canvassers.*GCB May 21, 1909, page 93.19*

One unique feature of our field is the great city of London, with its 7,000,000 souls for whom the Saviour died. Let me try to make a comparison. According to the last Year Book, the Central Union Conference—with a little less population than our great London—has about 70 ministers; London has 2, including the president of the conference. The Central Union has about 40 licentiates; London has 1. The Central Union has 100 Bible workers; London has 5, including 2 who are in training.*GCB May 21, 1909, page 93.20*

The reason I make this comparison is to try to show you something of the greatness of the work before us in London, and how few laborers we have to accomplish it. We have 5 churches and 4 companies in this great city, and about as many Sabbath-keepers as the Central Union has churches.*GCB May 21, 1909, page 93.21*

Often when we pass through the busy streets of this great city, we are overwhelmed with the magnitude of the task before us; but, brethren, such a meeting as this inspires us with confidence that the Lord will not fail us. The work is his. We are but instruments in his hands. He has promised to take the weak to confound the mighty; and though often conscious of our own unworthiness and inability to do the work committed to us, we rejoice in the knowledge that the Master who has called us to give this message to a fallen world, will also give grace sufficient for the task.*GCB May 21, 1909, page 93.22*

We assure this Conference of God's remnant people that to-day there are many earnest prayers ascending to the throne of grace from faithful hearts in England on your behalf. We promised them we would bring back a good report. Already we feel that we shall be able to fulfill our promise; for surely God is with us to bless us.*GCB May 21, 1909, page 93.23*

That the blessed sound of the third angel's message may soon fill up the vacant places, and reach the uttermost parts of the earth, is our prayer. May we all soon hear the welcome words of our Saviour, "Enter thou into the joy to thy Lord."*GCB May 21, 1909, page 93.24*

Wales Conference

WASe

The report for this new conference was given by H. E. Armstrong, the president, who said:—*GCB May 21, 1909, page 93.25*

It is with feelings of deepest gratitude to God that we render our report to this General Conference of the progress of the third angel's message in our Wales Conference. The labors of the past few years have been especially blessed of God with a steady success. This is truly encouraging, and justifies us in a most hopeful expectancy for its future advancement and its rapid consummation.*GCB May 21, 1909, page 93.26*

Wales, "gallant little Wales," as it is termed, is the home of the youngest conference in the British Union. It is the youngest child in the family, being only four months old. But it is a thoroughly alive and growing child, and while not yet able to walk alone, we believe it will early learn to do so. Our field is divided into two main divisions, known as North and South Wales. These two divisions are again subdivided into counties, the northern division having 7 counties, and the southern division 6 counties, making 13 in all. The population of both North and South Wales reaches a total of over 2,000,000 souls.*GCB May 21, 1909, page 93.27*

There is approximately a numerical equality of Welsh and English-speaking people in the principality. These thirteen counties cover an area of 7,470 miles.*GCB May 21, 1909, page 94.1*

Until very recently we have not done any public labor in North Wales, and have only entered publicly half of the counties of the south. We may safely say that as yet we have scarcely touched the fringe of the great work which God has committed to our trust.*GCB May 21, 1909, page 94.2*

At this present time we have 6 organized churches, 3 organized companies, and 2 companies yet to be organized. We have a membership of over 200 souls.*GCB May 21, 1909, page 94.3*

Our force of conference laborers now in the field numbers 2 ordained ministers, 1 licensed minister, and 5 other workers under conference control. While it is true that our official force is small, we are thankful to acknowledge the faithful labors of our church elders and company leaders. And still we can add to this incomplete list the untiring efforts of many of our faithful and loyal church-members.*GCB May 21, 1909, page 94.4*

The year ending Dec. 31, 1908, was specially blessed of God. A comparison of this record with that of the year with which this quadrennial period began, shows that the membership, tithe, Sabbath-school offerings, first-day offerings, and annual offerings of this conference more than doubled. There has not however, been any spasmodic growth, but rather a steady increase from year to year.*GCB May 21, 1909, page 94.5*

The year 1908 shows an increase over 1904 in tithes to the amount of $1,202, and in offerings of $212.*GCB May 21, 1909, page 94.6*

We have eleven Sabbath-schools in the conference, with a membership of 256.

Every cent of the donations is annually sent to missions.*GCB May 21, 1909, page 94.7*

We have also a young people's society with some active members. They are doing a noble work, and are gaining an efficiency that will early fit them for a place of usefulness in our field work.*GCB May 21, 1909, page 94.8*

Our canvassers, faithful as in other parts of the earth, are doing much in spreading our literature abroad. Books, magazines, papers, and tracts, both in Welsh and in English, are being distributed as the leaves of autumn, and some precious souls are reading their way into the truth. Over $6,000 worth of literature was sold during the year 1908.*GCB May 21, 1909, page 94.9*

We have no organized medical work in Wales, neither have we any institutions; but we are thankful to report that we have three trained Christian nurses who are doing invaluable work in our field on a self-supporting basis. We earnestly hope that this department of our work will soon develop, and fill a larger place in our field.*GCB May 21, 1909, page 94.10*

The success which has attended the work has not been gained by any emotional revival method, but rather by a patient, daily seed-sowing, which, watered by the Holy Spirit of God, has brought forth this precious fruit.*GCB May 21, 1909, page 94.11*

We are not, however, satisfied with what we have gained, and we believe that as we go back from this conference, carrying with us the power of God's Holy Spirit and the beautiful fragrance of the life of Jesus, we shall see more souls drawn into the realm of this truth. We have large cities, lesser towns, and needy small villages still waiting to hear God's final appeal.*GCB May 21, 1909, page 94.12*

The brethren and sisters whom I am this day privileged to represent would gladly be at this feast. They are rejoicing in this message, and are praying that the day may speedily come when this message shall ring through every mountain and valley in Wales, and echo and re-echo in chorus with that mighty anthem which shall sound unto the uttermost parts of the earth.*GCB May 21, 1909, page 94.13*

The time having come for adjournment, further reports from the British Union were deferred to a later time. Again, as these reports came in from across the sea, hearts were touched and mellowed at the evidence of the evergrowing strength and expansion of the message.*GCB May 21, 1909, page 94.14*

The meeting adjourned.

A. G. DANIELLS, *Chairman,*
W. A. SPICER, *Secretary.*

THIRTEENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 20, 10:30 A. M.

G. A. Irwin in the chair. Prayer was offered by C. Santee. J. B. Clymer, of the Northern Union, was seated as a delegate.*GCB May 21, 1909, page 94.15*

FURTHER BRITISH UNION REPORTS

WASe

The morning session was given to a hearing of further reports from union conferences. The remainder of the reports from the British Union were called for, and W. J. Fitzgerald spoke for—*GCB May 21, 1909, page 94.16*

The Work in Ireland*GCB May 21, 1909, page 94.17*

He said: The territory of Ireland, is almost as large as that of the State of Indiana, with a population of about 4,500,000. The majority of the people are Roman Catholics; in the northern portion of the island Protestantism predominates.*GCB May 21, 1909, page 94.18*

We regret that we are not able to report more membership than we have in Ireland, yet we are glad to say that there are from eighty-five to ninety Seventh-day Adventists there. They are loyal and devoted to the cause. Though the per capita rate for the tithe of the whole union is fairly good,—about fifteen dollars,—the rate for Ireland is much higher. For 1908, the per capita rate was $21.23.*GCB May 21, 1909, page 94.19*

In Belfast a new meeting-house was dedicated last January; in Dublin we have a portable chapel. In all Ireland there are at the present time eight companies of Sabbath-keepers. This summer we hope to operate two or three tent companies. We have seven or eight workers, all told, in the field. They are full of courage, and we expect to be able to present, at some future time, altogether a better and larger report for the Emerald Isle than we can at this time.*GCB May 21, 1909, page 94.20*

Dr. A. B. Olsen next presented the report of the union medical department, as follows:—*GCB May 21, 1909, page 94.21*

Report of Medical Missionary Department*GCB May 21, 1909, page 94.22*

During the past four years a kind providence has attended our medical missionary work, and a good measure of success has resulted. We have three sanitariums, a health food factory, a monthly health magazine, and a Good Health League.*GCB May 21, 1909, page 94.23*

The largest sanitarium is at Caterham, near London, under the management of the speaker. This institution was established through the generosity of our American and British brethren at an expense of about $15,000, and was opened in May, 1903.

From the first it has enjoyed a good patronage, has met all running expenses, purchased and paid for an adjoining villa, made extensive improvements, and also paid four per cent on the investment to the Good Health Association, which holds all our sanitarium property. At the present time a system of hot-water heating is being installed at Caterham, which we believe will prove a great boon to us, and largely increase our winter patronage.*GCB May 21, 1909, page 94.24*

The staff consists of a superintendent,*GCB May 21, 1909, page 94.25*

a matron, two head nurses, a bookkeeper, a stenographer, thirteen nurses in training, an office boy, and a charwoman.*GCB May 21, 1909, page 94.26*

The capital value of this institution is $22,857.59. We have graduated eight nurses at Caterham, and another class of five finishes its course in July. Three of our nurses have been sent to India, and one has gone to Natal. All are engaged in medical missionary work.*GCB May 21, 1909, page 94.27*

Two years ago last December our Leicester Sanitarium was left without a resident physician through the departure of the Drs. Richards. Brother and Sister W. M. Scott, graduates of Caterham, were placed in charge, with the writer as medical superintendent. An attempt was made to build up the local patronage, and to win the support and cooperation of the Leicester physicians; good success has attended these efforts.*GCB May 21, 1909, page 94.28*

Our investment at Leicester amounts to $2,324.61; there is no debt, and through the generosity of a philanthropic friend our rent costs us only five dollars a year. The staff consists of a manager, a matron, two head nurses, and four undergraduate nurses.*GCB May 21, 1909, page 94.29*

Soon after the last General Conference our Irish sanitarium was moved from Belfast to Rostrevor, a beautiful spot on the southern slopes of the Mourne Mountains, facing Carlingford Loch. Owing to the ill health of the superintendent, Dr. J. J. Bell, and delays connected with moving and fitting up the new place, this institution has had serious disadvantages to contend with. Sixteen months ago it became necessary for Dr. Bell to leave Ireland for the sake of his health, and Dr. H. J. Williams took his place. We are glad to say that Dr. Bell, who is now in Natal, is much stronger.*GCB May 21, 1909, page 95.1*

Our sanitarium at Rostrevor is nicely fitted up, and we hope that, as it gets on its feet, it will accomplish a good work in Ireland, where the knowledge of health principles is sorely needed. The staff consists of a manager, a matron, and four workers; and $8,085.20 is invested in fittings and furniture. The property consists of a hundred and thirty acres, a manor house, bath-house, garden house, and lodge. The rent is $575 a year, but $400 of this amount is recovered by letting the meadows for pasturage.*GCB May 21, 1909, page 95.2*

Our *Good Health* magazine has a circulation of about 45,000 copies a month. It sells for a penny (two cents), and the annual subscription is thirty-six cents. Health lectures are given as opportunity presents, and considerable educational work is done through our Good Health League, monthly meetings being held in many of our churches.*GCB May 21, 1909, page 95.3*

We are thankful to report that a goodly number have accepted the truth as the result of a visit to one of our sanitariums. The blessing of the Lord has been upon this branch of the work, and we look forward to a much larger work and richer results. One year hence we hope to make a beginning of sanitarium work at Stanborough Park, Watford.*GCB May 21, 1909, page 95.4*

Our health food business, too, has made very substantial progress during the last four years, and the sales are higher than ever, notwithstanding the only means increased profits from our food work, but also a widening of the area of our influence, and a further spread of the principles of the message. There is a general awakening in the United Kingdom on matters pertaining to health reform, and the opportunities before us are many and great, and demand increased activity on our part and more earnest and strenuous work. We need more consecrated workers.*GCB May 21, 1909, page 95.5*

At present our health missionaries are few in number for a field including forty-five million people. They consist of: I doctor, 10 nurses, 20 nurses in training, 5 other workers, 9 *Good Health* canvassers, 15 health book canvassers, and 20 employees in our health food factory.*GCB May 21, 1909, page 95.6*

To all of our missionaries and workers who may at any time be passing through London, we extend a most cordial and hearty invitation to visit Caterham Sanitarium, and spend a few days or weeks with us, as circumstances may permit. It is your institution, and you will do us a favor by coming to see it.*GCB May 21, 1909, page 95.7*

Stanborough Park Missionary College*GCB May 21, 1909, page 95.8*

Professor H. C. Lacey next presented the report of the British Union training college, of which he had spoken extemporaneously the day before:—*GCB May 21, 1909, page 95.9*

In giving a brief report of our school work during the past four years, it is to the praise of the Lord's grace that we can record advancement in every department, and thus testify to the fostering care of our Heavenly Father over our educational institution.*GCB May 21, 1909, page 95.10*

During the quadrennial period just closing, a goodly number of young people have received training at the missionary college, and have gone forth into various parts of the mission field to engage in active service in the third angel's message. The average attendance each year has been about seventy-five, the great majority of students being of mature age, and many of them possessing well-developed minds and an earnest determination to prepare for the highest service. Of the latter class, some, during the past four years, have already gone to their life-work, and are now speaking people of Canada, 1 in Switzerland, 1 in Holland, 2 in Argentine, South America, 2 in Egypt, 2 in India, and 6 in British East Africa, while more than 30 are laboring in different capacities in the United Kingdom. Among these are 4 ordained ministers, 11 licensed preachers, 6 or 7 Bible workers, and a goodly number of canvassers, Our attendance has been quite cosmopolitan. We have had students from Africa, America, Switzerland, France, Holland, and Denmark, as well, of course, as from all parts of the British Isles.*GCB May 21, 1909, page 95.11*

For the first half of this quadrennial period, our college work was conducted in London, under circumstances which made it impossible properly to house and care for more than a small proportion of our students. The remainder were compelled to find accommodation in private lodgings in the vicinity of the school, where they were necessarily deprived of the benefits of a well-regulated home life. But this disadvantage in residence was partially compensated for by the fact that the students found a profitable field for selling literature in the suburbs of the metropolis, and thus were enabled, many of them, some even men with families, to pay their expenses while taking their college course.*GCB May 21, 1909, page 95.12*

During the past two years our work has been transferred to Watford, where these conditions have been somewhat reversed. We are enabled to give comfortable homes to both our men and women students in the two rented buildings we occupy temporarily on the estate; but our canvassers do not find it possible to make more than a small proportion of their school expenses, nor do those to whom work is given in the printing-office and health-food factory more than half pay their way. This, and our meager class-room facilities, constitute our present perplexity in the conduct of the work. But for these, we rejoice to see what promises to be an adequate and speedy solution. Plans for a college building comprising a chapel, classrooms, and dormitories for men and women, have already been matured; and we are looking for the completion of this building in time for occupancy a year from next fall. The canvassing scholarship plan is becoming increasingly popular among those students who are dependent upon their own energies for the payment of their fees. During the present vacation twenty young people are engaged in this effort.*GCB May 21, 1909, page 95.13*

The spiritual life of our institution has been, on the whole, most encouraging. Each year almost the entire body of students has been consecrated to the service of the Master, and the close of the year has usually seen every student definitely standing on the Lord's side.*GCB May 21, 1909, page 95.14*

To six or seven of the more advanced young men, the services of our various London churches have been entrusted, and they have, in some cases, conducted Sunday-night meetings with good success. Pioneer efforts in unentered territory in the neighborhood of the college have resulted in the accession of new members to the truth. Every Sunday, when the weather permitted, the students, in our homes, who were otherwise unengaged, have sold our periodicals, *Present Truth* and *Good Health*, in the environs of Watford or London.*GCB May 21, 1909, page 95.15*

The intellectual work of the students we consider that the majority of our young people leave the public schools at the age of fourteen, and come to our institution at the average age of twenty-three or twenty-four, with the bulk of what they learned in childhood forgotten, we must give them all credit for the faithful work done, and the success attained in their studies, resumed after so long an intermission. But we have always had a fair proportion of youth whose education has been uninterruptedly pursued, and they have done excellent work in the higher branches. During the past year we have conducted class work in the Scriptures, as follows: Bible doctrine, Daniel and the Revelation, Old Testament history, major and minor prophets, and Bible reading; in history: General, Eastern and Greek, Roman and English; in science: physiology, physics, chemistry, botany, psychology; in mathematics:

arithmetic, algebra, bookkeeping; in language: English grammar, rhetoric, literature; in Latin: years one and three; New Testament Greek: years one, two, and three; Hebrew, year one; French, years one, two, three, and four. Good work has been done in instrumental and vocal music, and in stenography and typewriting. This large and varied class of studies has been pursued as we have adopted a plan of alternate recitation, some classes meeting three times a week, others only two. In this way a small corps of teachers has been enabled to conduct the work, although their "busyness" may be illustrated by the fact that the principal, besides attending to the general administration, has conducted regularly twenty-nine recitations a week. One of the needs of the college is an enlarged and strengthened corps of instructors.*GCB May 21, 1909, page 95.16*

The interest of our students in the world-wide proclamation of the third angel's message has been fostered by our fortnightly foreign mission studies, when the various fields in the regions beyond have been carefully and systematically investigated. The practical result of this may be seen in the fact that during the past year twenty-three of our best students presented their names as being desirous of spending their lives in whatever department of this work may be thought best in the foreign field.*GCB May 21, 1909, page 96.1*

In conclusion we have to record our grateful sense of the divine favor upon our school work in the past, and we face the future with renewed courage and hopeful expectancy of an increased blessing upon this most important department of our work in Great Britain.*GCB May 21, 1909, page 96.2*

Publishing Work*GCB May 21, 1909, page 96.3*

The publishing work of the British Union was reported by W. C. Sisley, manager of the International Tract Society, the publishing house at Watford. He said:—*GCB May 21, 1909, page 96.4*

It affords me great pleasure to report that a good degree of prosperity has attended the publishing work of the British Union Conference. This department has moved steadily forward. Since the last General Conference we have moved our publishing business from London to Stanborough Park, Watford, into a new factory built and owned by the British Union Conference. We are glad to report that these new premises are proving in every way satisfactory. We now own a fairly well-equipped printing plant, giving employment to 32 persons. We can now do all our own printing. We have four cylinder presses kept constantly at work printing our denominational literature. Though our membership is small, we have been enabled, by the blessing of God upon the earnest efforts of our workers and people—in all 1,674—to place a large amount of most excellent reading-matter in the homes of some millions of the great population of our field.*GCB May 21, 1909, page 96.5*

We have sold, during the last four years, exclusive of our considerable foreign trade, 168,947 books, 6,871,649 periodicals, 23,382 pamphlets, and 964,163 tracts, at a total retail value of $310,221.57; or a yearly average of 42,237 books, 1,717,912 periodicals, 5,840 pamphlets, and 241,041 tracts, at an average annual retail value of $77,555.*GCB May 21, 1909, page 96.6*

We have 207 regular book and periodical canvassers, an average of one out of

every eight of our members. During the last four years averaging the sales by our total membership, there were sold for each member 101 books, 4,105 periodicals, 14 pamphlets, and 565 tracts, at a retail value of $185,32. When we consider these amounts, it will be well to bear in mind the fact that the most of our literature sells in the British Isles at from 20 to 50 per cent less than in the States, Australia, and many other countries.*GCB May 21, 1909, page 96.7*

The net profits of our publishing work during the past four years have been $19,878. The tract society has donated that sum and $12,832 more of its former profits, or a total of $32,710, to the British Union property fund. It is hoped by the blessing of God, that the publishing house will be able to continue to do something substantial along this line annually. [Hearty amens were heard.]*GCB May 21, 1909, page 96.8*

I have often been asked the question, “How is it that you good people in Great Britain, with so small a membership, can sell so much literature?” To this I fear I have never given a very satisfactory answer. About all I can say is that our people love the truth, and more of them in proportion have a mind to work for it than you can find in most countries. Where can you find a union conference where one person out of every eight devotes himself to the sale of our books and papers? If one in every eight out of the 100,000 members in the world would act as agents, you would have 12,500 of them, instead of about 4,000. If the 60,000 members in the United States sold as many papers in proportion as our British brethren do, this country would sell more than 61,500,000 papers each year; and if the members in the world sold as much literature per capita as we do in Great Britain, their total sales would reach the enormous sum of about $5,791,250 a year.*GCB May 21, 1909, page 96.9*

I have never heard any one say that we had too many agents in Great Britain, or that we work them too hard. On the contrary, I have heard it said that we ought to have as many again workers, and all ought to do much better work. Those managing our field are by no means satisfied, and never will be until our “good is better, and our better best.” We are, by the help of God, trying hard to practice Pompy’s idea of “perseverance,” which, according to his definition, is, “Take hold fast, hang on, stick to it, never let go.” We have taken hold; we are sticking to it; and, by the grace of God, we never mean to let go until the work is done.*GCB May 21, 1909, page 96.10*

General Outlook*GCB May 21, 1909, page 96.11*

Following the publishing report, Elder Fitzgerald called upon W. T. Bartlett, editor of the *Present Truth*, our British paper, to speak of the general work and issues in Great Britain.*GCB May 21, 1909, page 96.12*

W. T. Bartlett: I represent no particular department, but am connected, in a humble way, with them all; so I have no particular report to present. I suppose you are all sorry, as we are, that we have not a larger membership in the United Kingdom at the present time. A membership of 1,700 does seem rather small, and yet, as Brother Sisley has pointed out, the publishing work has had good success in our field, and I think that, rather than be discouraged at the comparatively small results that have attended the ministerial work, we should look at the situation as a whole, and recognize the providence of God in the work that has been done. When Brother Fitzgerald spoke yesterday about the long-established British institutions and traditions, you must have recognized the fact that it would be a country very hard to

move. I believe that if our ministerial work had come prominently before the people in the beginning, a powerful organization might have arrayed itself against us, making it difficult indeed for us to work. I believe that the providence of God has been in the fact that the ministerial effort, while not getting such large numbers into the truth, has resulted in bringing out first of all a great number of canvassers, whose work is to spread the publications which are to change the sentiments of the people, and open the way for a great work to be done when the time shall come in that country. And I believe that the time is coming soon when we shall see the result of the seed that has been sown so abundantly during the past thirty years.*GCB May 21, 1909, page 96.13*

The enemies of God's cause are laying their plans for a great work. The influences which you in this country have been meeting for years past, we shall have to meet very shortly in England. The Roman Catholic Church has come to the conclusion that the time is ripe for it to take a great forward movement. Father Herbert Vaughan has been appointed to head a crusade for the recovery of England and its restoration to papal rule. And Rome is accomplishing such remarkable and such gratifying results in this country that she is sending Father Herbert Vaughan to the United States this year, in order that he may study the methods that have proved so successful here. He is to return to England in the month of July, where he will make use of the knowledge gained, in his efforts to further the interests of the Catholic Church in England.*GCB May 21, 1909, page 96.14*

But I am hoping that about the same time there will go back to England a handful of delegates who will have received a wonderful inspiration to spread the gospel of truth for this time. Pray for us, brethren, that we may properly represent this truth in that needy field.*GCB May 21, 1909, page 96.15*

It is a great field, an important field. We need the power of God. The Sunday campaign is taking form there, as well as in this and other countries. We have had a national Sunday campaign at work for some years for the purpose of bringing about stricter legislation for the compulsory observance of Sunday. That movement has taken shape in the past year in the form of an Imperial Sudany Alliance. The non-conformists, the Church of England, and the church of Rome have publicly united in this Alliance. On every other question the Catholic Church stands aloof from other parties, but on this Imperial Sunday Alliance that church is heartily in sympathy with the other bodies.*GCB May 21, 1909, page 97.1*

The Archbishop of Westminster (Catholic) wrote thus to his people concerning the Imperial Sunday Alliance: "Such a movement can not fail to enlist the sympathy of Catholics." Again, "I have carefully examined the objects and aims of the Imperial Sunday Alliance, together with its plan of action, and I have much pleasure in stating that they have my cordial approval and best wishes for their success." Friends of the Alliance have stated publicly that their principal work will be done by the legislature.*GCB May 21, 1909, page 97.2*

In view of the greatness of this movement, I believe that we shall be very shortly confronted with important developments along the lines that we have expected for so many years to see.*GCB May 21, 1909, page 97.3*

I sometimes say to some of our people that we ought not to be discouraged when we

look around and number our feeble forces. When we have counted the Sabbath-keepers and the resources that we possess, we are entitled to look around us, and to count as on our side even the forces that are working against us; for these can do nothing against the truth, but for the truth. We have evidence that the efforts of the National Sunday Alliance are the very things that inspire our people with greater zeal and diligence. When the National Sunday Alliance was inaugurated, we got out a paper to meet the issue, and our people quickly sold over 150,000 copies. I feel sure that as this Imperial Sunday Alliance begins to do its work, our people will be inspired with a determination to work, and our output of literature will be largely increased.*GCB May 21, 1909, page 97.4*

At this point the chairman interrupted the reports just long enough to call a legal meeting of the Washington Sanitarium Association, advertised for 11 o'clock. The meeting will be reported in another column.*GCB May 21, 1909, page 97.5*

The British Union delegates having all reported, another union was introduced.*GCB May 21, 1909, page 97.6*

REPORT OF THE SOUTH AFRICAN UNION CONFERENCE

WASe

The chairman stated that W. J. Willson, secretary of the union, would first read a message sent from Cape Town to the Conference by R. C. Porter, president of the South African Union Conference:—*GCB May 21, 1909, page 97.7*

Letter from Elder Porter*GCB May 21, 1909, page 97.8*

TO THE GENERAL CONFERENCE ASSEMBLED, GREETING:

WASe

From Africa, the land of sunshine and showers, of delicious fruits and beautiful flowers, of gold and diamond fields, and financial depression, of Colonials, Americans, and natives of many languages,—the land known as the dark continent, yet, under the influence of the gospel, everywhere limned with light from the throne of God,—a land in which our people from America have long manifested by their liberal contributions for the advancement of the message a commendable interest, we wish to express our sincere appreciation of what has been done for this very needy field.*GCB May 21, 1909, page 97.9*

The message is onward here. We have no discouraging word to offer regarding the outlook for the future. Faithful missionaries, following in the footsteps of the Man of Calvary, have traversed the way before those now in the field. They have left waymarks pointing the darkened minds of those who know not God and the saving power of the gospel of Christ to the Lamb of God that taketh away the sin of the world. The lowly graves and those of our fallen missionaries invite us to renewed consecration to the message for this time, and their mute lips proclaim afresh the command, "Go forward!" until the whole dark continent of Africa is ablaze with the light and glory of the message with which the whole earth is soon to be lighted.*GCB*

May 21, 1909, page 97.10

The last union conference meeting added another mile-post along the pathway of progress of the message in this field. During that meeting, Colonial and American, English, Dutch, and German, Kaffir, Zulu, and Fingo, natives of every tribe and dialect represented in the assembly, pledged themselves to a consecration to the message that would break down national and race prejudices, and unite all heart and soul for the finishing of the work in this generation. I am glad to say that since that time most of them have maintained that spirit of consecration in their labors. As the result the laborers have gone forth with a spirit of renewed courage to their fields, and increased prosperity is attending the work. Two tent companies, one in Dutch and one in English, have been in the field during the summer in the Cape Colony Conference, and one tent company in the Natal Conference. A good interest is being awakened where these laborers have pitched their tents, and we hope for good results. Street meetings in Cape Town are creating an unusual interest. We can not meet the calls for Bible work. The monthly *Missionary* and Dutch quarterly *Missionary* are doing excellent work as messengers among our people.*GCB May 21, 1909, page 97.11*

The missionary spirit is rising among our churches. Last month we increased our *Sentinel* circulation one thousand copies, and this month we shall increase it five hundred more. The Dutch *Watchman*, edited by Brother Elffers, is receiving a hearty welcome by our churches. We consider this paper a very important additional means of carrying people of South Africa. It is much appreciated by the Dutch churches. Clubs are being taken, and the subscription list is rapidly increasing.*GCB May 21, 1909, page 97.12*

Our Health Work*GCB May 21, 1909, page 97.13*

The sanitarium work is doing well. The Plumstead Sanitarium is meeting its operating expenses,—a good record under the depression so prevalent in this field. The institution has a steady patronage. It is just now reaching a class of wealthy patients who are extending its opportunities by their favorable reports of its work in Johannesburg and other leading cities.*GCB May 21, 1909, page 97.14*

The Maritzburg Institute has done well, as it is only beginning its work. Already one member of the Natal Parliament and his family have accepted the truth through its influence. The institution has a fair patronage, much of the time being pressed for room to accommodate its patients.*GCB May 21, 1909, page 97.15*

The Kimberley Baths have made a good showing through the financial stress of the past five years. Under Brother Willson's management they have made improvements to the amount of about ten thousand dollars, and paid an indebtedness of six thousand dollars. The business now stands clear of all incumbrance, has excellent bath facilities, a good home, and a fine commercial flower garden. An institution that has made such a record during the present financial strain is unquestionably operating upon a safe financial basis.*GCB May 21, 1909, page 97.16*

The Canvassing Work*GCB May 21, 1909, page 97.17*

The canvassing work is quite low at present. For the past three years the canvassers

in Cape Colony have been paid half time to keep the work going. The conference has fallen behind nearly four thousand dollars, so that it has become necessary to cut this part of the work from the pay-roll. It is now working along quietly in a self-supporting way. In the cities the financial depression is severe. In the country, money is easier, but the farm-houses are five miles or more apart. This makes it self-sacrificing work to canvass at present.*GCB May 21, 1909, page 97.18*

Brother H. C. Olmstead has recently spent a month in canvassing in Kimberley, with good results. He took from twelve to fourteen orders a day every day he canvassed, and succeeded in delivering nearly all his orders. Kimberley is in the heart of the diamond fields. During these close times, diamonds are a luxury that can be dispensed with; hence the diamond mines have almost ceased to operate. That city is therefore an exceptionally hard field for canvassing just now. Since Brother Olmstead did so well there, our minds have turned toward him as a man who might be used as a leader in building up the canvassing work on a self-supporting basis. He is connected with one of the mission stations, and we are in correspondence with him with the hope that he may be willing to devote his energies to the canvassing work if the mission will spare him to us. He is inexperienced as an agent to direct others, and he is young. If we can have the services of Elder E. R. Palmer for three months following the General Conference to take hold with him to develop the canvassing work in this field on a self-supporting basis, and train him as a union conference canvassing agent, self-supporting, in the cities at least. We therefore respectfully request the General Conference to recommend that the general canvassing agent spend three months in this field immediately after the close of the General Conference.*GCB May 21, 1909, page 97.19*

Brother M. E. Emmerson is selling books with as good success in Basuto-land, among the natives, as Brother Olmstead had in Kimberley. He has two bright native young men helping him, and they are proving to be efficient canvassers. His wife's mother is expected to join them soon, and we are informed that she is a good canvasser. They are keeping us very busy at the office to prepare literature for them. In the Natal Conference the work has been operated on the self-supporting basis. While it has gone slowly, it has kept moving quietly forward, and is still forging ahead in a quiet way. We can not overlook the fact that our financial situation in Africa brings in a very difficult condition for the canvassing work to face. When money was plenty, this work was self-supporting, and went as strong here as in any field in the world. It is quite different now. Besides, the government passed an act recently, requiring a license costing twenty-five dollars yearly, from each canvasser, for the privilege of canvassing. There are one hundred districts in the Cape Colony. A license must be obtained by the same canvasser for each district in which he works. We have applied for exemption from this law for our canvassers, and have the assurance of leading officials that they will use their good offices to secure such an exemption for us. We expect to see this accomplished. As it now stands, our ministers are forbidden to sell our literature in connection with their tent work, without a license. The message is the Lord's work, and we expect the way will open for its advance.*GCB May 21, 1909, page 98.1*

Educational Interests*GCB May 21, 1909, page 98.2*

Our college has been having a difficult problem before it for some time, having no

industries by which it could pay students for labor, except at a loss to the institution. It is carrying a ten-thousand-dollar indebtedness, and the taxes are at present about three hundred dollars a year, in addition to the interest that must be kept up. This is a heavy burden for a small school. Without some paying industry, we miss securing the attendance of many of our brightest and best young people on account of their lack of money to pay their way. Under these conditions the board, which is the union conference committee, have started a brush factory. Brother Ingle is successfully operating a broom factory near the college. He has his salesmen throughout the field, and has taken the responsibility of selling our output. The building and machinery cost us very little. We used material from another building to erect the factory, and the work was largely done by the help of the school. We are now ready to begin operations as soon as the material reaches us. This prospect for work is adding to our attendance. Six new students enter with the beginning of the present term. We have to order most of our material from London, and it takes two months to secure returns after ordering. This calls for quite an outlay in stock as an operating fund. We have not the money to meet this necessity. We therefore need two hundred pounds ($1,000) at once as an appropriation for that purpose from the General Conference. At a college board meeting held last night, it was voted that the board respectfully request the General Conference to donate at once two hundred pounds sterling to the South African Union College brush industry, as an operating fund. We sincerely hope that this may be possible without delay, otherwise we shall be greatly distressed in meeting our obligations. The college is doing good work, and exerts a favorable influence throughout the field. If the brush industry is a success, it will be a strong factor in relieving the financial difficulties of this school.*GCB May 21, 1909, page 98.3*

Our Mission Stations*GCB May 21, 1909, page 98.4*

Our missions are doing excellent work. The older stations are making their work self-supporting, except for the salary of the leading laborers connected with them. Since our last union conference meeting, they have decided to make a strong effort to become wholly self-supporting by the time of our next biennial meeting, and are now laying plans to accomplish this object.*GCB May 21, 1909, page 98.5*

During the recent union conference meeting, with the assistance of Elder Conradi, the question of the most rapid method of developing our mission work in Africa received much consideration. It was the opinion of the heads of our missions, Elder Hyatt, and others, that we should carry our work differently among the semieducated than among the less favored natives. Elders Hyatt and Armitage had made one or two trips among the Kaffirs near the Maranatha Mission, and they had found that with lantern lectures they could secure large hearings among the natives. After one or two such meetings, they would offer to help those who were sick. This brought large numbers of those in need of simple treatments. The Lord blessed the remedies used to the recovery of nearly every one who came. Afterward, they would follow them from kraal to kraal to hear them speak and to receive more treatments.*GCB May 21, 1909, page 98.6*

These brethren have continued these trips since the union conference meeting. They have recently made two trips among the Fingoes. In a report of one of these later tours Elder Hyatt writes that during ten days he spoke fifteen times, gave one

hundred and forty-one treatments, and gave away a large amount of literature. A native Wesleyan minister opened his church for the services, and secured like openings for them in other villages. They met with similar hospitality at the hands of the ministers in their other trips. They preach the truth to the natives the same as to the whites, and it is well received. They now have forty students in their school, ranging from the fourth to the seventh grades. Several of them have attended the Lovedale school. It will not take long to develop workers from this class if they receive the truth and develop as we hope. There are about forty white families living in reach of the mission, who are becoming very much interested in our work. Elder Hyatt will open a Zulu mission on the same plan as soon as the work is well started at Maranatha.*GCB May 21, 1909, page 98.7*

Brother Emmerson is undertaking to work on a similar plan in the Basuto Mission. He is not prepared to go out with a wagon, but is making good use of literature with the most encouraging results. Two young native men are assisting him very satisfactorily in this work. From these experiences we are convinced that a much more rapid work can be accomplished among the semi-educated natives than among the uneducated, uncivilized heathen.*GCB May 21, 1909, page 98.8*

Elder Anderson is undertaking an advanced move in the enlightenment of the uncivilized natives in his station. He writes, “I want to see my older pupils settled in the kraal work; I want to see the out-stations made a success as to schools, and also, financially, and to see the home station made entirely self-supporting. Then I will feel that I have accomplished what I returned to Africa to do.” It is his plan each year to throw out a larger circle of out-stations. He thinks that within five years all the territory within reach of the main station should have the truth plainly carried to its people.*GCB May 21, 1909, page 98.9*

Our Needs*GCB May 21, 1909, page 98.10*

Our needs for the present are not great, but very vital to the progress of the message in this field. We need all the appropriations for which we have asked. We need the special appropriation for which we have asked at once. We need the assistance of the general canvassing agent for three months to assist us in placing this work again upon its feet. Above all, we need much of the Holy Spirit to give us discernment and power for the finishing of the work speedily in this great and needy field. Our difficulties are varied and great. But God is greater than our difficulties. In his strength we are able to go up at once and possess the land.*GCB May 21, 1909, page 98.11*

The chair then called upon H. J. Edmed, the president, to report for the Natal-Transvaal Conference:—*GCB May 21, 1909, page 99.1*

The Natal-Transvaal Conference*GCB May 21, 1909, page 99.2*

Africa has long been called “the dark continent;” and so it is. This should always be remembered by those who offer themselves to God’s work in that field, or it will be disappointing when they get there. It has a beauty all its own, offers almost every kind of climate, and some parts are as healthful and up-to-date as are many cities in much more favored localities. The Creator has enriched that land with wealth untold. From beneath the sods, gold, valued at about $10,000,000 a month, is being shipped

in bars to other lands. Its bluestone rock is the treasure-home of stones more precious than rubies, whose brilliancy and luster attract the admiration of the world's proudest eyes, as they reflect in the rainbow rays the glories of the sun.*GCB May 21, 1909, page 99.3*

The most precious jewel that man has ever found—the Cullinan diamond—was found in the soil of this little conference. Its intrinsic value could not be estimated. A fictitious value was placed upon it for the sake of taxation; but in reality no price known to man could buy it; it was invaluable. It was cut in two, and one half, after being polished, is now the ornament of King Edward's crown. The other half hangs as a pendant upon the bosom of the Queen.*GCB May 21, 1909, page 99.4*

A brother remarked to me this week, "South Africa has a bad name." I know it. Maybe it deserves it. But as I look back over twenty years of struggle with the problems we have faced in that country, and the victories the Lord has so graciously vouchsafed to us, it is demonstrated, at least to my satisfaction, that in the "blue" ground of our experience (from which some may get the blues), God has sought and found some very precious jewels, who will some day not far distant adorn his royal crown—jewels which his bride, the church militant, must carry upon the bosom of her affection until Jesus comes. A land like Africa, that has been the victim of misfortune, the dupe of the money-grabber, and the slave of political demoralization, needs to be pitied, rather than blamed; prayed for, rather than despised; and supported, rather than cast off. When Jesus comes, South Africa will redeem its reputation. It took two hundred years to find the Cullinan diamond, but it has not taken long for God to find jewels whose radiance will yet add glory to the crown of our King of kings.*GCB May 21, 1909, page 99.5*

It might be fitting here to illustrate what I have said by one instance out of many that might be cited:—*GCB May 21, 1909, page 99.6*

Away in the mountains of Zululand, on an eminence that overlooks the scene of many a native battle, is the home of one of our loyal families. South of the homestead there is a native kraal, in one of the huts of which lives a Zulu woman named Christina, about thirty years of age. Brought up in heathen darkness, this woman knew nothing of Christ and his gospel, until about two years ago, when the angel of the Lord spread a flash of light across her wayward path. It came by way of a dream, in which she saw a table stand before her, upon which was a fountain of water. The sight of this water, clear as crystal, created a thirst which intensified until it became irresistible. She made several attempts to quench her thirst by drinking, but each effort was repelled by some unseen power, until at last she seemed to fall fainting to the floor. Simultaneously the fountain seemed to change into a man with a face full of benevolence and joy. As she fell, he took her by the hand, and lifted her, but said, "You may not drink of this water. Your heart is as black as your skin." *GCB May 21, 1909, page 99.7*

At first she felt disappointed and troubled. But as she looked into his kind face, she took courage, and said, "Sir, if I could only drink of that water, it would make my heart white."*GCB May 21, 1909, page 99.8*

"If you really believe this," the stranger said, "you may drink;" and he handed her a bowl from the fountain that still flowed.*GCB May 21, 1909, page 99.9*

The woman felt immediately refreshed, and awoke with a strong sense of relief, yet wondering what such a dream could mean. She was conscious of a change in her mind, and went forth early in the morning, to inquire from her Sabbath-keeping mistress for an interpretation. Sister Swart turned to *John 7:37-39*, and from this text taught Christina the way to Jesus. It was not long before the heathen darkness had passed away from her soul, dispelled by the light of the Saviour's love, and she is now respected by the people around her as a genuinely converted woman and Sabbath-keeping Christian, and when Jesus comes, we feel sure Christina will be counted among the jewels for the Master's*GCB May 21, 1909, page 99.10*

WHAT GOD HATH WROUGHT

WASe

Just after peace was arranged between the Boers and Britons, there were two small companies of Sabbath-keepers in our vast field, consisting of about forty members. Our laborers were few, and the work seemed as it still does, very great. We took for our motto the statement of Jonathan when he encouraged his armor-bearer: "The Lord will work for us: for there is no restraint to the Lord to save by many or by few" (*1 Samuel 14:6*); and we made a successful start. Our area is extensive, that of Natal being 44,000 square miles, and that of the Transvaal 106,642, making a total of 150,642 square miles for the whole conference. The population is 2,480,216, a very mixed and scattered one, consisting of 396,980 whites (Dutch and English), 250,000 Asiatics, and the rest natives. Another 200,000 natives live on our northeastern borders in Zululand, Swaziland, and Tongaland.*GCB May 21, 1909, page 99.11*

The number of workers has been very varied at times. A great part of the time it has fallen to the lot of the writer to have charge of the field work and tent-meetings, the canvassing work, and the churches at the same time; and, needless to say, we have found the triple crown quite uneasy many times. We have at present 1 minister, 1 licentiate, 3 Bible workers, 1 doctor, and 3 canvassers. Besides these, we have Elder D. G. Groenewald and wife, managing our health institute, with one graduated nurse and four in training.*GCB May 21, 1909, page 99.12*

During the past four years we have increased our churches from 2 to 7, with 4 unorganized companies and 30 scattered Sabbath-keepers, making our total membership 186—an increase of 146 up to last February. I might add here that a large proportion of the scattered Sabbath-keepers have accepted the truth solely through our literature. We have also a fully established tract society in sound financial condition, and four church buildings, in one of which are the tract society, the conference office (which is seldom used), and a fine room for a church-school.*GCB May 21, 1909, page 99.13*

I might, in justice to the laborers, mention that the present membership does not represent the full success of our work. Our constituency is a moving one, and several who were once with us have scattered into other fields.*GCB May 21, 1909, page 99.14*

During the past year two tents have been successfully worked, adding 25 baptized members to our ranks.*GCB May 21, 1909, page 99.15*

SUNDAY-LAW VICTORY

WASe

Natal is not behind in taking hold of those elements of religious legislation and military ideas which, when fully developed, will bring this people into places of severe test and struggle. Its military law is conscriptive in principle, if not wholly so in operation, and ministers of the gospel are not exempted from military training. Sunday laws of a most drastic kind have already been passed, making it almost impossible for any one but a farmer to observe the Sabbath. Three years ago the churches united in a strong campaign to secure even more coercive and oppressive legislation on Sunday observance. At that time there appeared in our papers a copy of "An Appeal to Ministers," which had been presented in America by our leading men, in defense of the true Sabbath. Adapting this to our situation, we had eleven thousand copies printed. Our members took hold of the circulation of these tracts in real earnest. Prayer-meetings were held, and our people prayed for, and sent a copy of this appeal to, every high official in the land, from the governor of the colony, down even through the legislative bodies, and to members of the courts, magistrates, ministers of all churches, and other leading men, to the number of seven thousand copies.*GCB May 21, 1909, page 100.1*

It was with almost prayerful excitement that many of us watched the results. And when the day was finally reached for the bill to be brought into the House, it was with great rejoicing and thanksgiving to God that we saw how members of Parliament used our arguments in opposing the bill, which was finally thrown out. To us this was a signal victory. It encouraged us. It strengthened our convictions that the Most High rules in the kingdoms of men, and that his servant spoke truly when she said that angels sit in the gatherings of our lawmakers, and control their decisions. Yet we can not afford to be idle, and our brethren in this country must not get the idea that the South African governments are behind America with their religious legislation. Already the police have interfered with our members, for the sinful (?) act of digging some potatoes for dinner on Sunday, and every week fines are being paid for breaking the Sunday law. When the world unites—if not before—in enforcing the mark of the beast, South Africa will have all the machinery already manufactured to share with the rest of the world in the application of oppressive rule. And the intense hatred manifested by the ministers of all other churches is a certain omen that we shall not have a very easy time. But our confidence is in God. The victories he gives us by the way confirm our belief that if we stand true to him, we shall have a part in the final victory, when we unite in praising him on the sea of glass.*GCB May 21, 1909, page 100.2*

TITHES AND OFFERINGS

WASe

We are thankful to say that, in spite of adverse circumstances, our financial report is encouraging. After the war, a terrible work of ruin presented itself on every hand. The whole country for hundreds of miles was denuded of its cattle, of its once comfortable homesteads, which had been burned; and also of thousands of its thrifty people, who had either been killed or left the country; and we have since had a

native war, and several pests that have fulfilled the warnings of *Joshua 1:4*; for what the war left, the locust ate, and that which the locust left, the cattle fever destroyed, and that which the cattle fever left the plague of hail devastated, until the whole of South Africa is in utter distress. There has been a tremendous exodus from the country; bankruptcy has reduced men of affluence to abject poverty. I know only of one business that has gone ahead, *and that is God's business*. Praise God!*GCB May 21, 1909, page 100.3*

In spite of these sad conditions, our tithe has increased from Pounds 479 - 12 - 10 ($2,395) to Pounds 1,000 ($5,000), in the last twelve months—an increase of $2,605 for the last year. This amounts to about $30.50 per capita. Our Sabbath-school offerings increased from Pounds 43 - 11 - 8 ($215) to Pounds 71 - 17 - 11 ($355), an increase of $140 in four years, all of which is donated to missions. We have a slight drop on the First-day offerings, amounting to forty-two cents. They amounted to Pounds 134 - 17 - 5, or $670 for the quadrennial period. Our annual offerings have steadily increased, being Pounds 30 - 12 - 6 ($150) and Pounds 36 - 10 - 3 ($180) respectively for the past two years. I do not know the previous figures. These offerings are given wholly to the South African Union Conference, besides one tenth of the tithe.*GCB May 21, 1909, page 100.4*

Our conference has also raised large sums for its church buildings, of which three have been erected during the last four years, although they have not yet entirely freed themselves from debt. At our last conference session a resolution of encouragement to the college in the Cape Colony was carried by raising $300 on the spot to pay off the debt, with the recommendation that this example be followed by all our members throughout South Africa for the next three years, or until it could sing the jubilee song.*GCB May 21, 1909, page 100.5*

With existing conditions, we have been forced into some very tight places, through decaying finances all around us, and increasing demands upon our feeble resources. But our unfailing Father came to our aid in every time of need. Just at the crisis, on one occasion, a gentleman whom Brother Emmerson brought into the truth on the ship while proceeding to Africa, paid in three sums amounting to $700. A little later, still further troubles perplexed us, and another sister paid in $350—just enough to see us through. But this was not all. Still another difficulty was in store; and as we paced the sands of the financial Red Sea once more, and were praying hard and constantly for help, our Father showed that he was not weary of aiding us. Yet another sold a piece of land, and the tithe paid a little more than relieved us. My brethren, God does love and help his helpless children.*GCB May 21, 1909, page 100.6*

LITERATURE

WASe

Our sales from books for the past four years amounted to $23,527.56. We regret that, owing to our difficult situation, and in spite of every effort we knew how to make, there was a decline in this report. Some have kept at their post with splendid results. We are hoping that this conference will not close without arrangements being made to improve our conditions in this department. We believe that as trade revives, and

the recommendations that are being considered by the publishing departments, and which will be submitted to this conference, are put into operation, our canvassing sales will easily reach Pounds 3,000 ($15,000) in sales per annum.*GCB May 21, 1909, page 100.7*

We feel that this matter deserves more than passing notice. It has been our plan to follow our canvassers with preaching. In fact, the effect of the canvassing work has always been to awaken an interest to hear the truth; and so many are the calls coming in as a result of what has been done in this line, that we do not now know how to meet them.*GCB May 21, 1909, page 100.8*

We need more Dutch literature, and more literature in the native language, because our population is mostly Dutch and native people, and these peoples are crying out for the truth which God has said is due to them from our hands. The first member that accepted the truth in Natal learned it from the faithful canvasser, by reading the *South African Sentinel.* While in England three weeks ago I received a letter from a gentleman living on the south coast of Natal, saying he had read the *Sentinel*, and had seen the truth, and was keeping the Sabbath. He pleads that I should visit him, and instruct him further. Thus the first and the last we know of accepted the truth through reading our literature.*GCB May 21, 1909, page 100.9*

Just before leaving, I had the joy of baptizing six dear people, and two weeks later Elder William Haupt baptized seven more at Bethel, in the Transvaal. These were the fruits of tent-meetings conducted by Brethren Haupt and Schmidt, in response to an interest which was created by Brethren Crouch and Webber, while canvassing for "Daniel and the Revelation." A vast district near by, which is peopled by wealthy Dutch, has been awakened by the same means, and in response to urgent and pressing calls, these brethren have now gone to Ermelo with their tent, and are holding successful meetings there. During my stay at Bethel, the natives sent a deputation of intelligent Zulus to inquire about the truth, and we spent an evening answering their questions. The next day they sent word that they thanked us for what we had taught them, and that eight of them had decided to obey the truth and would keep the Sabbath.*GCB May 21, 1909, page 101.1*

The work among the Dutch was begun in a most unexpected and providential manner. The wife of a member of the highest legislative body in Natal was staying at Brother Beissner's for treatment. I happened to be there, and having had her curiosity awakened by Brother Beissner's observance of the Sabbath, she inquired of me our reasons for keeping that day. Naturally we held some studies together, with the result that she returned home with her daughter keeping the Sabbath. In this manner the way was opened for me to hold meetings among the Dutch people, and this in a town where the strife between the Dutch and the English had been the most bitter. This lady opened her home for the meetings, which were well attended. Brother F. C. Ernst settled at Vryheid about that time; and as a result of his labors, a small company accepted the truth, including the whole family mentioned, and a nice church has been built there. This family has proved a great help to our work. One of the sons is attending our Claremont College, preparing for the work.*GCB May 21, 1909, page 101.2*

Lately, Elder W. H. Haupt labored there, and several more were added by baptism,

the fruits of his work. Sabbath-keepers may now be found all along the route into Swaziland, where there are several families awaiting baptism. This covers a distance of one hundred miles of sparsely-settled country, with no made roads and no traveling facilities, and Brother Haupt had to cover the distance entirely by bicycle.*GCB May 21, 1909, page 101.3*

When I visited this district a few months ago, the farmers around Brother Swart's house came in to hear the truth. We had a good attendance of people not of our faith, and at the close many of them invited me to return and hold meetings with them. They all knew that I observed the Sabbath. When the meeting closed. I was informed that a number of natives, having heard that I was in the home, assembled in the kitchen, and desired me to speak to them. I found them all seated on the floor, and using Brother W. Birkenstock as an interpreter, I asked what they would like me to talk about. After a few moments reflection, one old native arose, and said, "Teacher, we have often promised God we would be good, and have been good for a little while and then fallen back again. Can you tell us how to be good always?" Naturally, I took *Jude 24* for my text, and with illustrations from nature, told the story of God's keeping power. I wish you could have seen how this poor benighted company drank in the truth. It would have done you good to hear them pray for that power. When the study ended, and I was leaving, they begged me to come and teach them more about the coming of Christ.*GCB May 21, 1909, page 101.4*

THE HEALTH WORK

WASe

For years the people of Natal have been educated on the subject of health reform. A resident of Johannesburg, who had been cured of a malignant affliction at the Khunne Institution in Germany, returned to Natal, where he lectured throughout the country with good success. Then he established Khunne treatment-rooms in Maritzburg, which were patronized by influential support, and the principles of healthful living and the application of simple hydrotherapy in cases of sickness were accepted by large numbers who had been very successfully treated. This brother accepted the truth during the war, when Maritzburg was filled with refugees from all over the country, and although he has not adopted all the methods practiced by this people, Brother Beissner has built up extensive premises, and has devoted a large proportion of his profits to the support of the conference.*GCB May 21, 1909, page 101.5*

At our first course of tent-meetings, held in the capital city of Natal, Sister Amelia Webster was employed to do medical missionary work in connection with the tent company. In one year she not only paid her wages, but handed over to the conference six hundred dollars clear profits, besides helping to swell the number attending the meetings. We then hired suitable premises, and opened up treatment rooms and a health food depot, which, however, were not a financial success. Brother and Sister I. R. Armor continued the work as a private enterprise, and in the meantime quite a number of unpretentious Khunne treatment-rooms sprang up all over the field, and were successfully operated. We mention these items so fully because they demonstrate that God has been opening the way for a successful health work to be inaugurated by our people. Among the patrons who visited the

institute and Brother Beissner's sanatorium are the best people of the land. The prime minister, the officer in charge of the king's troops, judges of the high court of justice, members of parliament, ministers of different denominations, and such prominent men, were brought into touch with the reform principles and with the truth, until the medical profession realized that its business was in danger, and at the last session of parliament introduced a bill which, if passed, would have put a complete full-stop to this movement. But when that bill was brought forward, God had men in the House who had benefited by the methods of our treatment, and believed our principles, and who immediately stood in defense of these institutions; and their strong influence threw out the bill. A calamity was thus averted, for which we are thankful to God.*GCB May 21, 1909, page 101.6*

Dr. J. J. Bell was at this time recruiting his health in this Cape Colony. Feeling that the time was providential for our health work to be placed on a more satisfactory basis, and on the recommendation of our leading men, we invited him to locate with us. We took over the health institute last August, and under the able management of Brother David Gronewald, the institution made a net profit of about $320 the first six months. A letter just to hand from the manager conveys the acceptable information that last month they enjoyed the busiest month since the institution started. In the meantime, Brother Fred Baumann, of Durban, went to the Caterham Sanitarium in England, where Sister Mary Jacques was taking the nurses' course. They were married, and established a hydropathic home at Bellair, near Durban. It is an ideal spot, commanding one of the prettiest views in the world, and the climate is cool in the hottest weather. Their father, who is not a member of our church, but who has shown much interest in our work, has spent about $5,000 in fitting and furnishing the place, which is self-supporting, and which, although a private enterprise, is voluntarily a child of the conference, working in counsel with us. This institution is also enjoying a steadily increasing patronage. We are training several nurses at the institute, mostly of Dutch extraction, as we believe we must very soon establish our health work on a large scale near Johannesburg. But our constituency is small, and we must look to God to supply the means. It has been a struggle to establish this work as far as we have gone, and we are sadly in need of more capital with which to furnish more suitable appliances, those we have being of a most primitive kind.*GCB May 21, 1909, page 101.7*

In closing this imperfect report, I would like to say that our members are loyal to all the principles of our faith. By certain persons who claim to be just as good Adventists as they ever were, our field was flooded with a galaxy of literary production assailing the voice of God in the church, the glorious organization which the Lord has inaugurated among us, and the wise administration of the past quadrennial period. They endeavored to cast doubt and confusion in reference to the Lord's plan of supporting his work. With a young and inexperienced constituency, and more work than we were able to perform, these missiles (which very clearly demonstrated that if their authors had not changed, then they were never Seventh-day Adventists, or if they were, they *must* have changed *considerably*), caused us much pain and anxiety for a while. But we could only pray. We did pray; we did pray—and again God stepped in. To-day our loyalty is stronger than ever, and our membership stands true to the good old faith that has made us what we are, and we trust this report demonstrates that the Natal-Transvaal Conference, small and weak though it is, is full of courage to press forward in union with the great, harmonious body so ably

represented at this meeting. God has answered very powerfully all the assaults of the enemy, by the blessing that has followed his work under present conditions, and we would reconsecrate ourselves to him for service, as an expression of confidence and thanksgiving.*GCB May 21, 1909, page 101.8*

These reports from Africa greatly cheered the hearts of all. The time for adjournment having come, a report from the secretary of the union was deferred to another time.*GCB May 21, 1909, page 102.1*

Meeting adjourned.*GCB May 21, 1909, page 102.2*

G. A. IRWIN, *Chairman*,
W. A. SPICER, *Secretary*.

FOURTEENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 20, 3 P. M.

Elder G. A. Irwin in the chair. After the opening song, Elder E. E. Andross offered prayer.*GCB May 21, 1909, page 102.3*

SOUTH AFRICAN UNION

WASe

Reports from South Africa were continued. J. V. Willson, secretary of the union, rendered his report as follows:—*GCB May 21, 1909, page 102.4*

Review of the Union Field*GCB May 21, 1909, page 102.5*

The South African Union Conference is composed of the Cape Colony Conference, the Natal Transvaal Conference, and the mission territory outside the organized conferences. The territory includes Cape Colony, Orange River Colony, the Transvaal Colony, Natal, Basutoland, Zululand, Swaziland, Bechuanaland Protectorate, Rhodesia, and British Central Africa, sometimes called Nyasaland. This is an area of 814,083 square miles, and has a population of 7,370,437, of which 1,131,154 are white, and 6,239,283 are colored. This does not include German West Africa, Portuguese West Africa, or Portuguese East Africa.*GCB May 21, 1909, page 102.6*

This union conference was organized in 1902. It now has 21 churches, a gain of 4 churches in the last four years, and a membership of 679, also 9 companies of Sabbath-keepers, numbering 88, being a gain of 295 in the four years. The amount of tithe received in 1908 was $11,896.48, or a tithe per capita of $13.19.*GCB May 21, 1909, page 102.7*

There are 18 church buildings, the estimated value of which is $33,498.20. We have 18 ordained ministers, 6 licentiates, 36 licensed missionaries, and 9 canvassers, making a total of 69 laborers.*GCB May 21, 1909, page 102.8*

CAPE COLONY CONFERENCE

WASe

This conference includes Cape Colony and Orange River Colony, an area of 327,101 square miles, and a population of 2,794,000, of which 2,070,000 are colored. The conference was organized in 1892. Within its bounds are located the Claremont Union College, the Cape Sanitarium, the headquarters of the International Tract Society, the union conference office, and the Kimberley Baths, most of these being at Cape Town and suburbs.*GCB May 21, 1909, page 102.9*

Cape Colony Conference has 12 organized churches, with a membership of 471; 3 companies, with 22 members; and 8 isolated Sabbath-keepers; making a total of 501

Sabbath-keepers in all.*GCB May 21, 1909, page 102.10*

The tithe for 1908 was $5,235.25. ministers, 8 licensed missionaries, and 5 canvassers, making a total of 19 and 5 canvassers, making a total of 19 laborers. The total value of book sales in 1908 was $4,928.44.*GCB May 21, 1909, page 102.11*

Just a word in reference to the peculiar difficulties met by the canvassing work in this territory, owing to the great distances between the towns and cities and the sparsely settled country districts. Our canvassing work is behind in organization and efficiency. We need practical help in organizing the work and getting it started. We respectfully request that Brother E. R. Palmer, the General Conference canvassing agent of the denomination, be sent to South Africa for a period of at least three months to examine the situation on the ground, and endeavor to put our canvassing work on a proper basis, and train, and set to work, a canvassing agent for our territory.*GCB May 21, 1909, page 102.12*

At our last session of the conference, in January, 1909, our hearts were all made glad to welcome back Professor Elffers and his company of eighteen who had been disconnected from the regular organization for some time. The professor is editing and publishing a paper in Dutch, and his two daughters are teaching the Dutch language in connection with our college at Kenilworth. We are sure this accession will prove a great impetus to giving the message to the many Dutch people in Cape Colony.*GCB May 21, 1909, page 102.13*

THE EDUCATIONAL WORK

WASe

Claremont Union College, at Kenilworth, Cape, was established in 1892. This is our training-school for all South Africa. To it we are looking for the development of laborers. There are many young people in our territory, who ought to attend this school, but who can not pay even a portion of the tuition, owing to the severe financial depression that has swept over the country.*GCB May 21, 1909, page 102.14*

To meet this situation the college board is endeavoring to establish an industrial enterprise—brush - making—in connection with the school, in order to provide a way by which those who can not pay their way may earn enough to carry them through school. The college has no capital to start the enterprise, and needs help to the amount of $1,000.*GCB May 21, 1909, page 102.15*

The new workers sent over, Prof. C. P. Crager and wife and Miss Mary Cobban, are taking hold with all their might, and we look for brighter days for our college. The present attendance is 63.*GCB May 21, 1909, page 102.16*

THE MEDICAL MISSIONARY WORK

WASe

There are two sanitariums and one set of treatment-rooms under denominational control, and one sanitarium and one set of treatment-rooms under private management.*GCB May 21, 1909, page 102.17*

Our leading sanitarium is the Cape Sanitarium, located at Plumstead, Cape Colony. Dr. George Thomason is the physician in charge. This sanitarium has been prospered during the past four years. It was started in a building formerly used as an orphanage. The bath-and treatment-rooms not affording adequate facilities, a new wing was built, the first floor being fitted up for treatment-rooms, and the second floor for a surgical room, and for rooms for patients. This has greatly added to the facilities of the institution.*GCB May 21, 1909, page 102.18*

The present worth is $19,124. There are four lady nurses and one gentleman nurse. The institution is just a little more than paying running expenses each year. A training-school is conducted, and has already graduated four nurses. A large amount of medical missionary work is done among the colored population in the neighborhood.*GCB May 21, 1909, page 102.19*

THE KIMBERLEY BATHS

WASe

This institution was first started about fifteen years ago as a benevolent home for unemployed, stranded men, but this feature was afterward discontinued at the breaking out of the Boer war.*GCB May 21, 1909, page 102.20*

During the siege of Kimberley, one 9-pound shell and two large 100-pound shells entered the house and exploded, tearing things to pieces quite generally. But the Lord in his mercy so ordered it that no one was hurt. We were under fire 124 days, and were very glad when the siege was raised, and no more shells came whizzing through the air at us. We were able to make a vegetarian soup during the siege, which was a very agreeable change to hundreds who had been subsisting on horse- and mule-flesh. At the close of the siege our pocket-book showed a gain of $200 profit from this soup. We had a few hills of cucumbers in the garden, and it was marvelous to see how the Lord made those cucumbers grow. The ordinary ones sold for twenty-five cents, and the larger ones for fifty cents each. We also had a few rows of string-beans, and they bore beyond belief. A double handful brought twenty-five cents. The water for the baths was cut off; but we told the military that we *must* be allowed to bathe the soldiers who lay in the trenches day and night. So they allowed us water for that, and every drop was saved after it had been used for baths, and used to keep the beans and cucumbers thriving.*GCB May 21, 1909, page 102.21*

After the siege the bath-rooms were rebuilt at a cost of $10,000. Just before coming to this Conference, a check for $870 was drawn, paying off the last dollar of indebtedness, so we could sing the jubilee song. The present assets of the baths are $13,597.95, and no liabilities.*GCB May 21, 1909, page 102.22*

There is something like one-fourth of an acre of garden connected with the baths. This has been planted to flowers, and by intensive culture has been made to bring in from $150 to $200 a month income, and sometimes as much as $60 in one day. The

physicians of Kimberley have sent us many patients, and many friends have been won by the treatments given.*GCB May 21, 1909, page 102.23*

A prosperous private sanitarium has also been started at Bellair, a suburb of Durban. It is located in a beautiful part of the town. There is no Seventh-day Adventist physician in attendance.*GCB May 21, 1909, page 102.24*

MISSIONS

WASe

There are six regular missions in operation,—Solusi, Somabula, Barotseland, Maranatha, Kolo, and Malamulo.*GCB May 21, 1909, page 102.25*

The Solusi Mission is located in Matabeleland, Rhodesia, some thirty-five miles west of Bulawayo and 1,300 miles north of Cape Town. This is our oldest mission. Here Elder Tripp labored and laid down his life. Dr. Carmichael, Sister Armitage, and Elder Mead also gave up their lives in service at this mission.*GCB May 21, 1909, page 102.26*

The mission owns about 12,000 acres of land, has two well-built brick dwelling-houses, a brick church, and a brick school-house, besides a dining-room, a dormitory for girls, and huts for boys. The total assets of this mission are $13,597.95. As there are no debts, this is also the present worth.*GCB May 21, 1909, page 102.27*

There is a school at the mission having an attendance of about 76 pupils, with four white and several colored teachers. There are also one or two out-stations with native teachers.*GCB May 21, 1909, page 103.1*

The mission farm has 300 acres of land cleared, and under the plow. They raise Indian corn (mealies), Kaffir corn, enyout, peanuts, tomatoes, and sweet potatoes. Quite a herd of live stock is kept on the farm. The principal income is from the sale of mealies, peanuts, and butter. This mission is self-supporting, except the salary of the white helpers. In the past, locusts have been a great scourge, sometimes destroying a whole crop of mealies; but now the government supplies an insecticide, with which the swarms of locusts can be destroyed as fast as they appear. Last year Elder Sturdevant destroyed twenty-six swarms. This is a great relief.*GCB May 21, 1909, page 103.2*

The school is in a prosperous condition, and many boys are sufficiently trained to be able to teach out-schools. It is planned to establish more out-stations, so as to reach the natives who live far away from the mission.*GCB May 21, 1909, page 103.3*

THE SOMABULA MISSION

WASe

This mission is situated some seventy-five miles northeast of Buluwayo, on the road to Salisbury. It was established by Elder F. B. Armitage, who took a team of oxen and a wagon, and moved out on the veldt, or wild, open ground, collected the native boys and girls, and established a prosperous school of from fifty to sixty.*GCB May*

21, 1909, page 103.4

Brother Armitage passed through some interesting experiences. Soon after starting the mission, he bought a mule team at heavy expense, and the team died. He needed more cattle; but did not have the money to buy them. But some lions at some far-away place got after some cattle, and chased them straight to the mission farm, and left them there. Another time, when the mission funds got low, the government issued an order that the natives should muzzle their dogs. They had no muzzles, and there was no place they could buy them, and they could not make them, so they came to the mission for help. Brother Armitage collected all the scraps of sheet-iron and tin and all the pieces of leather he could find, and went to making muzzles at a good price, and so obtained the needed funds. He also turned his hand to mending wagons for his neighbors and that helped the mission finances also. So, by one way and another, the mission was finally established.*GCB May 21, 1909, page 103.5*

Brother Armitage was finally called to the Maranatha Mission, and Brother W. C. Walston was sent to Somabula, with Brother and Sister Butterfield to help him. Brother and Sister Butterfield and little daughter all came down with the fever, and were all very, very sick at the same time. Brother Walston had to care for them, do the cooking, see to the farm and school; and when the little girl died, he had to make the coffin, and attend to the last sad rites all alone, without any white people near him. This was a trying time, but the Lord gave him strength to endure. The mission is now in a prosperous condition.*GCB May 21, 1909, page 103.6*

MARANATHA MISSION

WASe

This mission is established among the Kaffir natives, near Grahamstown, Cape Colony. It is about four years since work was begun on this mission. A dwelling-house has been built, also a meeting- and school-house, a store, and a two-story building, the first floor to be used for a dining-room and the second floor for a dormitory. The land has been fenced, cleared, and tilled. Meetings have been held, and some forty families in the neighborhood have become interested in the mission, and the truths taught there. For a long time it seemed impossible to awaken an interest among the natives in regard to our school work. They did not care to come to the mission, but finally Elders Armitage and Hyatt went through the Kaffir villages with a wagon and a magic lantern, with views of Bible scenes, and held evening meetings with the natives. They had never seen such things before, and it made a great impression on them. Among other things shown, were views of the beasts mentioned in *Daniel 7*. The natives thought they were real photographs of the original beasts, and said, “Now we *know* these things are so, because we have really seen the pictures of those beasts.” The result was that many wanted to go to the school and learn. They have a school of about forty pupils now.*GCB May 21, 1909, page 103.7*

When they went with the wagon to gather up the boys, one boy made an appointment with them to meet him at a certain spot. When the wagon was to be there, several weeks from that time, he came a long distance, and waited at the spot five days till the wagon came. This shows how earnest they are to learn. An interest

has been awakened in our school all through the Kaffir land, and also among the Fingoes. Wherever the wagon went, our missionaries gave treatments to the sick; the Lord blessed these simple treatments wonderfully, and the sick recovered.*GCB May 21, 1909, page 103.8*

MALAMULO MISSION

WASe

This mission is situated in Nyasaland, about forty miles south of Blantyre. It was acquired in 1902. Elder Watson gave his life for the work here. The mission farm has 2,000 acres of land. They raise crops for the use of the mission family, but there is no market accessible to sell the farm produce except the butter, and this they sell in Blantyre. The mission is in charge of Elder J. C. Rogers. There are six out-schools, with an attendance of 162. The central school has about 150 in attendance.*GCB May 21, 1909, page 103.9*

The mode of traveling is by *machilla*, a conveyance similar to a hammock, which is borne on the shoulders of four strong men. By frequent changes, they can travel six miles an hour.*GCB May 21, 1909, page 103.10*

There is an out-station at Matandani, about ninety miles north of the central station. This is in charge of Brother S. M. Konigmacher. New out-stations are being established, and soon we hope to spread the knowledge of the third angel's message all through that region.*GCB May 21, 1909, page 103.11*

THE BASUTO MISSION

WASe

Basutoland is called the Switzerland of South Africa, being mostly at a high elevation, with mountains and hills. It has a very salubrious climate, free from the malaria so common to most parts of the interior of South Africa. It has an area of 10,293 square miles, and a population of 218,903.*GCB May 21, 1909, page 103.12*

The Basuto nation dates its origin from Moshesh, perhaps the wisest and most sagacious chief known in South African history. The Basutoes are the most highly civilized, the best-educated, and the most powerful tribe in South Africa to-day, being well advanced in agriculture, schools, civil government, etc. The Basuto young men find ready employment in the post-offices in the large towns, business offices, stores, and government offices. The area of Basutoland is 10,293 square miles, with a population of 262,561.*GCB May 21, 1909, page 103.13*

We have one mission in Basutoland, the Kolo Mission, of which Brother M. E. Emmerson is superintendent. This mission has been in existence many years; but for various reasons has not made the progress one would like to see. There are strong mission stations established by other societies, with large and costly buildings, fully equipped schools and workshops, and these naturally appeal to the native mind more than our modest little mission stations with total assets of only $2,000.*GCB May 21, 1909, page 104.1*

Brother Emmerson, in studying the situation, became convinced that the most promising way of reaching the natives there was by circulating our literature. He started out to sell books containing present truth, but found the natives did not have the money to buy them, but they did have chickens and goat-skins. So he takes a team, and is selling the printed page all through that country. When he comes home after a trip, instead of counting his money, he counts his chickens and goat-skins. In this way, Basutoland is getting the truth.*GCB May 21, 1909, page 104.2*

BAROTSELAND MISSION

WASe

About five years ago, Elder W. H. Anderson started out with three boys on foot to locate a mission in Barotseland, some 250 miles north of Victoria Falls. He traveled until he was overcome by the fever, and at night gave directions to his boys what to do in case of his death, and then lay down, not expecting ever to see another morning. A kind white man found him, and took care of him till he recovered. A site for a mission farm was found,—6,000 acres, well watered by a river, a large creek, and a living spring of water. A grant was obtained of the government, and one year after, active operations were begun. There is now a well-built brick dwelling-house, a good brick school-house, a dining-room and huts for the boys, 200 acres of land under cultivation, a fruit orchard of several acres containing oranges, lemons, guavas, papayas, pineapples, and other fruits, and a prosperous school of forty pupils.*GCB May 21, 1909, page 104.3*

The boys are taught in their native language, and qualified to act as teachers in the out-schools. A circle of out-stations is now established, and further outer circles of stations are planned for until the whole districts shall be covered and the third angel's message be brought to every native in that region. Brother Anderson has planned to become acquainted with every kraal in his territory, and to be able to converse with each *induna* (chief) in his native language this year.*GCB May 21, 1909, page 104.4*

Last year, when Brother Anderson was called on to part with his faithful companion, I asked him whether he would leave the mission and return to the home land. He replied no, that he had *so much more* invested in that field now, and that he would go on, and make the mission all that they had planned it to be. A good impression has been created all through that country in regard to our mission work, and a number of mission superintendents of other denominations, including the Roman Catholic, have written him, asking to be instructed in the right way to conduct industrial mission schools.*GCB May 21, 1909, page 104.5*

When there, I saw two boys in serious conversation with the superintendent one evening, and on inquiry found they had come to ask for baptism. Since then some seven more have been baptized. So the good work goes on, and souls are gathered out of heathenism to be saved in the kingdom of God. The new railroad up to the large copper mines in the Kongo Free State will be completed this year, and that will open the way for the message to go to the great Kongo State.*GCB May 21, 1909, page 104.6*

WHAT HAS BEEN DONE

WASe

Six main central stations have been opened up, and thirteen out-stations established, thus making a beginning in Matabeleland, Barotseland, Basutoland, among the Kaffirs, and a start in Nyasaland.*GCB May 21, 1909, page 104.7*

WHAT THERE IS TO DO

WASe

The work is to be developed in these tribes, and new work opened up in Zululand, with its population of 200,330; in northeastern Rhodesia, with 300,000; in Natal, with 799,780; and in other places in South Africa, containing 1,300,000 souls. Surely here is work to employ all the men and means that can be spared.*GCB May 21, 1909, page 104.8*

Work should be started among the Zulus at once. Physically, this race is the finest in South Africa. Their king, Chaka, years ago was a veritable Napoleon in military tactics, training his men in *impis*, or regiments, and conquering the surrounding tribes. A good training-school should be established among these people.*GCB May 21, 1909, page 104.9*

Hitherto the work for the natives has been conducted by the union conference; but the work is so vast, covering such a large territory, that it has been considered advisable to have each local conference take over the responsibility of looking after the natives within their own conference limits.*GCB May 21, 1909, page 104.10*

This would bring each conference more directly in touch with the mission work, and so create a more active missionary spirit. This change is planned for in the near future. Ethiopia is stretching forth her hands unto God. The needs of these poor, benighted people appeal to us. Many lives have already been given to this work in Africa. Elders Tripp, Mead, Watson, Dr. Carmichael, Sister Armitage, and Sister Anderson all laid down their lives in service; also Brother and Sister Sturdevant gave their only son; and Brother and Sister Butterfield, their only daughter.*GCB May 21, 1909, page 104.11*

Shall not we press forward until all the benighted in the dark continent shall have a knowledge of the saving truths of the last message to the world.*GCB May 21, 1909, page 104.12*

The chair then called Elder Conradi to speak of his recent visit to South Africa on his way to Europe from East Africa Elder Conradi spoke enthusiastically of his visit. He could see the providence of God in placing over a million of Europeans in South Africa, in close touch with the vast region to be evangelized. He was glad to find strong English and Dutch believers taking hold of the truth, ready to help with men and means.*GCB May 21, 1909, page 104.13*

Never had he found people more responsive to the truth than the brethren in the recent Cape Town conference meeting. Unity prevailed, and the people face their great work with new courage. They appreciated the sending of such strong help as Elder Porter, as union president. Elder Hyatt, who has borne responsibilities for

years, said he did not wish to leave Africa, but preferred to go right on helping forward the work. Elder Conradi believed that, with assistance for a little time further, we would find the South African colonies joining Europe and Australasia in sending men and means into other parts.*GCB May 21, 1909, page 105.1*

All through the reports from South Africa hearts were stirred with the words of progress and the appeals for a forward movement. So it is as union by union the great fields are reviewed. (Report of Fourteenth Meeting concluded in next issue.)*GCB May 21, 1909, page 105.2*

The Sermon - THE WORK BEFORE US

E. G. WHITE

Wednesday, May 19, 9:15 A. M.

There is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God.*GCB May 21, 1909, page 105.3*

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work.*GCB May 21, 1909, page 105.4*

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God.*GCB May 21, 1909, page 105.5*

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation.*GCB May 21, 1909, page 105.6*

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do and God

would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God.*GCB May 21, 1909, page 105.7*

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me.*GCB May 21, 1909, page 105.8*

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are to-day in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is to-day. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives.*GCB May 21, 1909, page 105.9*

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth. This is what we want at this time. God does not want us to go on in ignorance. He wants us to understand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart.*GCB May 21, 1909, page 105.10*

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us.*GCB May 21, 1909, page 105.11*

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner.*GCB May 21, 1909, page 105.12*

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls before him, and we shall see of his salvation.*GCB May 21, 1909, page 105.13*

PREPARATION FOR RECEPTION OF THE HOLY SPIRIT

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Concluded from page 93)

God comes into your heart, it is because your heart has been prepared to receive it. There must be a cleaning out of the rubbish and a getting right with God.*GCB May 21, 1909, page 105.14*

Will some one please read *Isaiah 28:9-12*?*GCB May 21, 1909, page 105.15*

"Whom shall be teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts: for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people."*GCB May 21, 1909, page 105.16*

Then to whom will he teach knowledge?—Those who are weaned. What is it for a Christian to be weaned? The Lord teaches knowledge to the person who comes to him without one preconceived idea as to what is truth, only what he gets in the Bible. He is perfectly weaned from what he has believed, and then God can tell him something.*GCB May 21, 1909, page 105.17*

I n *2 Timothy 2:7* we read: "Consider what I say; and the Lord give thee understanding in all things." From this we are to understand that we get our understanding from the Word. Then I am to lay aside all my ideas of the matter, and consider what God says; and if I get my mind clearly on what God says, I shall get my understanding from God. If you want to receive the Holy Spirit, you should put away from your minds all your own ideas, both as to the manner of God's working and the nature of his working. He will work in his own way and manner, and he will give his Holy Spirit when you may least expect it.*GCB May 21, 1909, page 106.1*

Referring again to *Isaiah 28*, I would ask, What is the rest spoken of in *verse 12*?—The Word of God. He who lays aside every idea of his own, and comes to God, takes his Word, and considers what he says, secures the rest. The Lord will give such an one understanding. That is the refreshing.*GCB May 21, 1909, page 106.2*

Turn to *Nehemiah 8:8*, and we have an illustration of how we should read the Bible. We should give the sense, and cause those who hear to understand the reading.*GCB May 21, 1909, page 106.3*

In *John 6:63* we read: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." When you lay aside all your own ideas, and consider what God *says*, you will have the Spirit, and also the refreshing.*GCB May 21, 1909, page 106.4*

In *Acts 3:19* we read: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Then your sins are blotted out when the times of refreshing come. We are to-day in the time of the blotting out of our sins. We are now looking for the times of refreshing,

and the outpouring of Spirit. The Lord teaches knowledge to those who are weaned, and those who study the Word have the refreshing. The refreshing is the outpouring of the Spirit of God in the time of the blotting out of sins, and that is where we are now.*GCB May 21, 1909, page 106.5*

The devil can imitate almost everything, but there is one thing he can not imitate, and that is the character of our Lord Jesus Christ, and that character is in the Word. His character is revealed there, and his character in every phase of it is there, but you never can get it unless you study the Word, and appropriate the Word to your own heart. Believe it, consider it; then you will get the Spirit.*GCB May 21, 1909, page 106.6*

We have sometimes thought that the Spirit of God would come upon us suddenly, like a mighty rushing wind, without the Word. I take no stock in that belief. Too many people have gone off on that very theory. We want the Word of God as an infallible revelation of what the Spirit *says*. When your mind is fixed on anything that *God says,* you will get the Spirit.*GCB May 21, 1909, page 106.7*

Let us begin to study the Bible more. Do not study it to prove some doctrine, but study it to believe the doctrine, and appropriate its words to your own heart. Then you will find that the Spirit of God will come into your heart and life. That is what the disciples did on the day of Pentecost. In *Acts 1:15-22*, we find the record of what the disciples were doing at that time [reading this scripture]. The disciples were trying to see if they were right, if there had been any neglect of duty, and, from what is mentioned, we conclude that they found one thing in which they were wrong,—in not selecting another to take the place of Judas. They then selected some one to take his place. After they had done this, and were studying the Bible, and were trying to relate themselves properly to the Lord and his work, the Spirit came like a mighty rushing wind. “They were all in one accord” when the Lord poured out his Spirit. This idea of being one because you feel good, I take very little stock in. The devil can make one feel good. Politicians feel good,—thousands of people *feel* good,—but you want to have your feelings in harmony with the Word of God. I would give more for one text in the Bible to stand on, than all the feelings in earth or heaven. I believe we need an understanding of the Word of God individually and as a people.*GCB May 21, 1909, page 106.8*

God’s work will never wind up in a corner. Elder J. N. Andrews used to come to me when I first began to preach as a young man, and put his hand on my head occasionally, and say, “Remember this, young man; God will never allow the third angel’s message to go out at the back door. There will be a triumph to this truth such as you have never seen.” It is not by might, nor by power, but by God’s Spirit, that this will be accomplished. God is to pour out his Spirit upon all flesh. He will put his Spirit upon the man that gives the truth, and upon the man that receives it.*GCB May 21, 1909, page 106.9*

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

In harmony with notice published in the *Review and Herald,* the meeting of the Washington (D. C.) Sanitarium Association was called by G. A. Irwin, chairman of the board, on May 19, at 11 A. M.*GCB May 21, 1909, page 106.10*

A large quorum was present. It was moved by B. G. Wilkinson, seconded by D. H. Kress, that the meeting be adjourned to Wednesday, May 26, at 10:30 A. M.*GCB May 21, 1909, page 106.11*

The motion was carried.*GCB May 21, 1909, page 106.12*

G. A. IRWIN, *Chairman*,
D. H. KRESS, *Secretary*.

That part of the report of the fourteenth meeting of the Conference to be concluded in our next issue embraces the reports of the Columbia and Southeastern unions, and the District of Columbia Conference.*GCB May 21, 1909, page 106.13*

The report of the Wednesday evening sermon, by Elder Butler, will appear in the next issue. It is a stirring address on "Loyalty to the Third Angel's Message."*GCB May 21, 1909, page 106.14*

May 23, 1909 - NO. 8

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 21, 6 A. M.

The central thought of the morning lesson was the privilege of the Christian to glorify God in the little things of daily life. The leader, Elder F. M. Wilcox, in a few earnest words clearly outlined our great need of learning to live with God in every-day life; of trusting him in the little experiences; of yielding ourselves so fully to him that even our impulses will be under his control; and when we speak without previous thought or planning, or under the stress of circumstances, we shall speak that which his Spirit dictates. With the apostle Paul, we should be able to declare: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." *Galatians 2:20*.*GCB May 23, 1909, page 107.1*

With some, there is a tendency to long for the mysterious and the miraculous; but before we see these unusual manifestations of the mighty workings of God, we shall have to experience the power of the Spirit in our own lives,—in our words and acts when in daily contact with men and women. We shall have to see, first, the power of God enabling us to be Christians in the home-life.*GCB May 23, 1909, page 107.2*

The testimonies that followed these remarks were good. Many expressed a desire to be daily crucified with Christ, and to live in the beauty of holiness.*GCB May 23, 1909, page 107.3*

One brother acknowledged that for years he had not enjoyed a close walk with God. He had neglected opportunity after opportunity to grow in grace, and to bring to others a knowledge of the truth, because, all the while, he had been looking forward to some time when he would be given a miraculous fitting up for service by some remarkable outpouring of the Holy Spirit. Since coming to this Conference, he has been learning of the folly of this course, and now rejoices in the privilege of daily making peace with his God, and of humbly watching for opportunities to do some small service for his Master. He is now determined, by divine grace, to walk with God day by day, and to improve faithfully the little opportunities, however small they may seem, to help others to live for Jesus and to prepare for his appearing.*GCB May 23, 1909, page 107.4*

Benediction by Elder R. F. Andrews.

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Seventh Meeting, May 21, 8 A. M.

After the opening devotional exercises and remarks by the chairman, J. S. Wightman read a paper on "The Importance of the Public Press in Teaching the Principles of Religious Liberty, and How to Use It." He traced the history of printing from the earliest times to the present, and showed what a powerful factor the public press is in reaching the people and molding public opinion. He urged making large use of this means of disseminating the principles of religious liberty, giving examples from experience of the effective use of the press in reaching large numbers.*GCB May 23, 1909, page 107.5*

S. B. Horton followed with a carefully prepared paper, in which he stated that this is a reading age. We have a great work committed to us. We are, so to speak, a corps of publishers. There will doubtless be found in the kingdom of God many who received the first rays of light from the public press. He cited a case in which a person now in the truth had first become interested through reading, in a secular paper, an article which he had written.*GCB May 23, 1909, page 107.6*

Elder C. H. Keslake drew a lesson from God's instruction to the Seer of Patmos, "What thou seest, write." It would seem that God had prepared the public press of to-day especially with a view to publishing this last closing message. Many of our people, he said, might become useful in this work if they would only prepare themselves for it; especially should the students in our schools receive instruction upon this subject.*GCB May 23, 1909, page 107.7*

The chairman emphasized the dangers as well as the advantages of the public press, in consequence of articles carelessly written or improperly prepared.*GCB May 23, 1909, page 107.8*

Elder Allen Moon stated that at the Catholic Congress held in Chicago last fall, a Catholic Press Agency was established. From this we can see that the Catholics expect to make use of the public press.*GCB May 23, 1909, page 107.9*

Elder J. S. Washburn gave some interesting experiences in the use of the public press at Memphis, Tenn.*GCB May 23, 1909, page 107.10*

Mrs. E. H. Bramhall, of Minneapolis, Minn., related how, twenty years ago, articles were sent out by our Religious Liberty Association to be duplicated by our press agents in the field, and published in local papers. This she thought an excellent idea, and a plan well worth reinaugurating.*GCB May 23, 1909, page 107.11*

Elder L. S. Wheeler thought we hadsuffered a very great loss by not making more use of the public press, not only in our religious liberty work, but along other lines.

Our workers out in the field, he said, ought to become acquainted with the editors of the local papers where they labor, and secure the publication of articles in their papers as far as possible.*GCB May 23, 1909, page 107.12*

The departmental tent was again crowded, as on former occasions, not half of the people present being able to find seats.*GCB May 23, 1909, page 108.1*

MEDICAL MISSIONARY DEPARTMENT

WASe

Seventh Meeting, May 21, 8 A. M.

The subject of "Uniformity in Curriculum and Text-books" was presented in a paper by Dr. Lucinda Marsh of the Wabash Valley (Indiana) Sanitarium. In order properly to outline a nurses' training course, it is necessary to consider the objects of that course, which are,—*GCB May 23, 1909, page 108.2*

1. To prepare students for the treatment of medical and surgical cases.*GCB May 23, 1909, page 108.3*

2. To teach health reform scientifically.*GCB May 23, 1909, page 108.4*

3. To win souls to Christ.*GCB May 23, 1909, page 108.5*

It is important that our standard should be kept high; and, for that reason, entrance requirements should be definite and strictly adhered to. Among the requirements of prime importance are thorough conversion, adaptation to the work, and a preparatory education of not less than nine grades of work. If for any reason some are taken in with less than nine grades of work, they should have drills throughout the course to make up such deficiencies.*GCB May 23, 1909, page 108.6*

The paper suggested a full three years' course in those sanitariums having the facilities for giving the advanced studies. Sanitariums not so fully equipped should attempt to give only a two years' course, but to give this thoroughly; and then be so affiliated with some sanitarium giving a three years course that students can go to this latter institution and complete their work without loss of time. Then followed an outline of suggested curriculum for three years of work, with the names of textbooks and comparative merits of each.*GCB May 23, 1909, page 108.7*

Among other suggestions contained in the paper were that there be maintained in connection with each nurses' training course, a library and reading table, having books and magazines on nursing and kindred topics. That there be nurses' societies having monthly meetings, officered by members of the senior classes, at which papers shall be presented by different nurses to discuss cases arising from time to time in the institution, and other matters of interest and profit. Another suggestion was that of visiting nurses' departments to be conducted in connection with those of our sanitariums which are favorably situated for this work. A special course of one year for Bible workers, ministers, and canvassers, in which the principles of health reform and medical missionary work can be grasped by a brief but practical training, was advocated as a means of uniting the evangelical and medical departments of

the work. Another measure suggested was the establishment of wards in our institutions, making it possible to accept more patients who are unable to meet the usual expenses of treatment, and to give more nurses the opportunity of studying the cases coming for treatment.*GCB May 23, 1909, page 108.8*

Dr. Lauretta Kress suggested, as a change desirable in the proposed curriculum, not less than 48 hours on "Daniel and the Revelation" given the first year. She would give more importance to the principles of health reform during the first year, and would devote more time to gymnastics, teaching the students especially to stand and sit correctly. Another topic to be given more attention was cooking.*GCB May 23, 1909, page 108.9*

Dr. W. A. Ruble: I move that a committee be appointed to consider this curriculum, and recommend the same to the committee on plans and resolutions, said committee to consist of one representative from each of our sanitariums at this meeting. This motion was carried, and the following committee appointed: Dr. Lauretta Kress, Dr. A. B. Olsen, A. W. Semmens, Dr. Lucinda Marsh, Dr. W. E. Bliss, Dr. J. H. Neall, L. A. Hansen, Dr. J. R. Leadsworth, Dr. H. F. Rand, Dr. Orville Rockwell, Dr. A. C. Selmon, Dr. R. H. Habenicht.*GCB May 23, 1909, page 108.10*

Dr. J. R. Leadsworth: It is difficult for us in the West, on account of the large call for young people by various institutions, to secure sufficient material for our training classes, and in that field the union conference has recommended that we give one year preliminary work, equipping these young students in methods of study and methods of work.*GCB May 23, 1909, page 108.11*

Elder Nelson: One reason why we have such difficulty in obtaining young people is because after they graduate, we do not employ them. They go to the cities, fall in with the ways of the world, and are lost to the cause. Our fathers and mothers hesitate to send their children to our sanitariums with this prospect before them.*GCB May 23, 1909, page 108.12*

Elder Geo. B. Starr, of Australia, urged close contact between conferences and sanitariums by which our nurses may be saved to the direct work.*GCB May 23, 1909, page 108.13*

Dr. D. H. Kress: By means of field work, such as selling our health publications, we can take a much larger number into our training classes, and this field work will give them an experience which will be most valuable to them in beginning work in a foreign field.*GCB May 23, 1909, page 108.14*

THE PUBLISHING DEPARTMENT

WASe

Seventh Meeting, May 21, 8 A. M.

The meetings of the Publishing Department are being well attended. This morning a large number were unable to find seats. A great interest is being manifested, especially by our visiting brethren from abroad, in the discussions of topics relating to the more rapid circulation of our literature in the future.*GCB May 23, 1909, page*

108.15

The time was largely occupied in a continuation of discussions relating to the holding of bookmen's conventions. The following were some of the points emphasized: —*GCB May 23, 1909, page 108.16*

1. That these conventions have been a fundamental and most important feature in the revival of the publishing work.*GCB May 23, 1909, page 108.17*

2. That since the first of these conventions was held in Mountain View in 1905, a large number have been held, and that success has very largely come as the result of plans and training given our general men at these meetings.*GCB May 23, 1909, page 108.18*

3. That instruction in these conventions should be made as thorough and practical as possible.*GCB May 23, 1909, page 108.19*

4. That the work of the convention should be confined very largely to the actual training for field work so as to make union and State agents more competent in the actual work of training their canvassers in institutes and from house to house.*GCB May 23, 1909, page 108.20*

5. Brother Bryant, general agent of the Atlantic Union Conference, gave valuable suggestions on the importance of drill in the actual experience of letter-writing, teaching classes, handling the prospectus, etc., and advised that such training be not theoretical, but entirely practical, each member of the convention being expected to do teaching and letter-writing, and have his work criticized by the convention.*GCB May 23, 1909, page 108.21*

6. Brother Richardson, general agent of the Columbia Union Conference, urged that special attention be given to the training for house-to-house work. It was his conviction that much more attention should be given to the personal training of agents from house to house, even at the expense of institute work.*GCB May 23, 1909, page 108.22*

Brethren Weaks, Eastman, Blosser, and others also gave many important suggestions.*GCB May 23, 1909, page 108.23*

SABBATH-SCHOOL DEPARTMENT

WASe

Fourth Meeting, May 21, 8 A. M.

Elder C. A. Hansen, Sabbath-school secretary of the West Michigan Conference, read a paper on "The General Review, Length and Method." He said: "I see before me a nice little Sabbath-school called at ten o'clock. It has been opened with song and prayer, and the school has listened to the minutes of the last session, and now a cheery-faced person steps to the front of the audience. He speaks in a clear-toned voice, calling first on one person and then on another to give some point in the last lesson. His questions do not suggest the answers unless to some aged person or

stranger who has not had an opportunity to study the lesson. He asks only such questions as bring out the strong points of the previous lesson. He is careful to avoid arguments or arouse discussions that chill the soul, but carefully leads the minds before him in peaceful paths. He often asks the children a question, thus keeping their attention, knowing that if he keeps the minds of the children, he seldom fails to entertain the older ones."*GCB May 23, 1909, page 108.24*

He also suggested that those who review should avoid sermonizing; that timely illustrations would serve to emphasize important points; that there is danger of making our Sabbath services too long; that if no time were spent in useless apologies, and the person reviewing had made careful preparation, ten minutes would be sufficient time for the review.*GCB May 23, 1909, page 108.25*

Mrs. W. O. Howe, of Maine, led the discussion. She emphasized the following thoughts: that if the review is so important in secular school work, it must be of much more importance in the Sabbath-school, as the study of the Word of God is more important than the study of secular things; that officers give sufficient notice to the reviewer, so that a thorough preparation may be made; that while an excellent review can be conducted in ten minutes by a person of experience, the majority of those on whom we have to depend for our reviews are not persons of great experience; that we do not cut the review period too much, lest the time expire before the average reviewer gets fairly started.*GCB May 23, 1909, page 108.26*

In the general discussion which followed many good thoughts were presented concerning methods of reviewing. There seemed to be a general call for printing in the *Worker* a review outline of each lesson for the aid of inexperienced reviewers.*GCB May 23, 1909, page 109.1*

Miss Katherine B. Hale, normal director in Walla Walla College, occupied the remainder of the time in presenting kindergarten methods of teaching and reviewing. She illustrated her talk by displaying home-made picture cards which effectively bring to the mind of the child the lessons studied. Getting her patterns from magazine advertisements, and from the many sources which are ready to the hand of every teacher, she cut figures of sheep, horses, men, women, children, out of black and white paper, and pasting these on cards of suitable colors to form a background, presented silhouette pictures illustrating easily and effectively the lesson to be taught. Much emphasis was given to the thought that care should be taken that each picture presented should properly illustrate the lesson. This method of reviewing is very practical, the children remembering the entire lessons of the quarter, and perhaps of one year, when they are brought to mind by the exhibition of the card used in the lesson.*GCB May 23, 1909, page 109.2*

Bible Study. REFLECTING THE LIGHT OF CHRIST

H. W. COTTRELL

May 21, 9:15 A. M.

In the period of time just prior to the former rain, we learn from *Luke 22:24* the condition among the professed followers of Christ: “And there was also a strife among them, which of them should be accounted the greatest.”*GCB May 23, 1909, page 109.3*

In order to receive the showers that Jesus designed to bestow upon them, it was necessary that they should experience a change of character. It was necessary that they should respond to a character call, in order to receive the early rain, as in this day we must respond to a similar call in order to be prepared for the latter rain. If it were only a word demand, we would have had it long ago, for we have all prayed for it.*GCB May 23, 1909, page 109.4*

After Christ had risen, he said to the disciples, “Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”*GCB May 23, 1909, page 109.5*

Before the promise of the Father could be received, it was necessary that these disciples should be made to realize that their efficiency was not of themselves but of God. While they were waiting at Jerusalem in that upper room, there was a time of self-surrender, of self-humiliation, very unlike the experience recorded in the first text that we read, when each desired the most honorable position. While assembled together and seeking the Lord, it seemed that suddenly their characters were transformed. Some might think that character can not be reversed in a moment, but I think it can.*GCB May 23, 1909, page 109.6*

They were all in one place; so are we. They were all of one accord. Are we? As the result of being of one accord, and right individually with God, came that shower of rain. I believe that the reason that they received it upon that occasion, and upon no former, was that this was the first time that they realized that they could of themselves do nothing, that Christ was their all in all. Then Christ could trust them.*GCB May 23, 1909, page 109.7*

John was a burning and a shining light. There is in this thought of burning the thought of life. There are thousands of people to-day who have a name to be living, while they are dead. John was living and burning. That term has in it the thought of fire, or purification. John was cleansed and purified from himself. He was not looking for self-exaltation, honor, or notoriety. He was asked at one time who he was, and he replied, “I am a voice.” He did not claim to be anything great at all. He was simply a voice, and spoke for another,—“The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight.”*GCB May 23, 1909, page 109.8*

In *Isaiah 6:6* is this same thought of cleansing. The messenger from God took a coal with tongs from off the altar and placed it upon the lips of the prophet. That signifies purification. A great many people to-day make a decided effort to shine, when the shining quality—the character—is not there.*GCB May 23, 1909, page 109.9*

John was not a flash-light. He was the representative of Christ, the fore-runner of Christ. He was not a flashlight, but a regular, steady, strong light, continually shining. It came from a steady, strong knowledge of God.*GCB May 23, 1909, page 109.10*

As John was in that period of the world a reflector of the light of the first coming of Christ, so we in this day should reflect the light of the great message that foretells the second coming of Christ. He could shine only by the character light of Jesus; we can shine in no other way in this our day.*GCB May 23, 1909, page 109.11*

In *Luke 11:52* we read: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." The key which will unlock, and the only key to unlock the prison-doors and let souls out of darkness into light is the Lord Jesus Christ himself. He came from heaven to earth, and said, "I am the way, the truth, and the life." Let us bring back the key, and show the people that the Christ, the divine Saviour alone, will redeem men from sin.*GCB May 23, 1909, page 109.12*

It will require the character of the divine One to enable us to reflect the light of heaven. It will require the character of the divine One in us to properly represent the great cause of truth that God has given us to give to the people in this day of the soon coming of Jesus.*GCB May 23, 1909, page 109.13*

The disciples thought in that day when they had forsaken their nets, and when they had forsaken their boat and their fish, and started off following him, that they had actually forsaken all, but they had not. The thing above all that is to be forsaken is self. They had self along with them. But Christ said, "If any man will come after me, let him deny himself," forsake himself. At Pentecost they had not only forsaken nets and boats, they had forsaken self as well.*GCB May 23, 1909, page 109.14*

As John was in that day, and those disciples were, so we as a people here to-day ought to be great reflectors of the great light of Christ, doing our utmost to warn people of his coming, notifying them of the reforms that must come, character reform, Sabbath reform, and all these things which must come to pass or else their souls will be lost. We ought to be soul-inspired as never before, to be more faithful, and truer than ever before, and may God help us to this end for Christ's sake.*GCB May 23, 1909, page 109.15*

Conference Proceedings. FOURTEENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 20, 3 P. M. (Concluded from page 105.)

From the far fields to the near, the Conference now turned, as the chair called upon G. B. Thompson, the president, to report for the union in the midst of which the Conference is holding its session. Here follows the report:—*GCB May 23, 1909, page 109.16*

REPORT OF THE COLUMBIA UNION CONFERENCE

WASe

At the General Conference Council held at Gland, Switzerland, May 9-24, 1907, it was advised that the territory of the Atlantic Union Conference be divided into two conferences; and that Ohio, which was then a part of the Lake Union Conference, be invited to join the new conference.*GCB May 23, 1909, page 109.17*

At the next biennial session of the Atlantic Union Conference, held in Philadelphia, Pa., Nov. 14-24, 1907, the delegates, after giving consideration to the suggestion of the Gland Council, acted favorably upon it; and a new conference, known as the Columbia Union Conference, was organized. Elder W. J. Fitzgerald was chosen president. This conference includes the territory of Ohio, Pennsylvania, Maryland, Virginia, West Virginia, New Jersey, and Delaware. The District of Columbia was organized into a conference, Feb. 14, 1909, and has requested admission, but has not yet been formally admitted into the union. Including the District of Columbia, we have in this union nine conferences, with 218 churches, and a membership of 6,591.*GCB May 23, 1909, page 109.18*

On account of the conference having been so recently organized, we are unable to present any comparative statistics showing the growth of the work. Unity and harmony prevail in all the local conferences, and aggressive plans are being pushed for the advancement of the message in all lines. Excellent work was done in the selling of literature during 1908, the sales being much in excess of those of previous years in the same territory. The book sales alone were about $60,000. The reports for the first four months of 1909 show a marked increase over the same period one year ago.*GCB May 23, 1909, page 109.19*

The tithe for 1908 was $87,638.75, or an average of $13.07 per member. The offerings to foreign missions for the year 1908 amounted to $24,666.04. A deep interest is manifested in the work in the regions beyond, and it is confidently expected that the gifts to missions will show a marked increase during the future.*GCB May 23, 1909, page 109.20*

The only institution owned and controlled by the union is the college located at Mt. Vernon, Ohio. This school is widely and favorably known, workers who received their training here being found in many of our mission fields. For many years this school was owned and controlled by the Ohio Conference; but in the winter of 1907, it was voted by the constituency to transfer it to the Columbia Union, and it is now

considered a union school, although some of the legal steps necessary have not, for various reasons, been complied with. The college is in need of extensive repairs, which must be made at once. In addition to the funds needed for repairs and other improvements, there is considerable debt upon the institution, which must be provided for.*GCB May 23, 1909, page 109.21*

During the year just closed, which has been among the most successful in the history of the institution, the attendance was larger than could be well accommodated; and in order to properly carry forward the work of educating the young people of the union, more buildings will have to be erected, better adapted to the work of a college. Some plans for the raising of funds in the union for the benefit of the school were made by the board at their last meeting, and it is hoped that sufficient funds will be received to place the school in condition to carry forward the work of training more laborers for the various mission fields of the world.*GCB May 23, 1909, page 110.1*

We have in the union some conference institutions which are doing excellent work. An academy has been opened during the past year at Newmarket, Va., which has done good work also. An excellent church-school is in operation at Takoma Park, D. C., which employs three teachers, and does a good grade of work. There are also a number of church-schools in the union conference.*GCB May 23, 1909, page 110.2*

The sanitarium at Philadelphia, Pa., owned by the East Pennsylvania Conference, is well equipped, and prepared to render as good service in medical lines as can be found in any of our sanitariums. This sanitarium is struggling under a large indebtedness, and needs financial aid. This sanitarium at the present time stands loyally with the work of the message, and those who labor there endeavor to keep the truth before those who come under their influence. Some of the leading physicians of the city have willingly co-operated with Dr. W. H. Smith in the medical work, and aside from the debts which burden the institution, the outlook is good. It is located in one of the largest cities of the United States, and is just such an institution as is needed in order to reach the people with this message.*GCB May 23, 1909, page 110.3*

A small sanitarium has also been operated in connection with the Mt. Vernon College during the past year; this has done good work, both in making the work of the college more efficient, and in bringing the principles of health before a large number of people.*GCB May 23, 1909, page 110.4*

Some private institutions are also operated in some of the local conferences. As a rule, these are doing good work.*GCB May 23, 1909, page 110.5*

The population of this union, including the District of Columbia, is 17,387,-395,—the largest of any union in the United States. But while the population is large, our membership is comparatively small. Such cities as Philadelphia, Baltimore, Pittsburg, Cleveland, Cincinnati, Jersey City, Newark, and many others are calling for workers, but at present we are unable to supply them.*GCB May 23, 1909, page 110.6*

In many of our Western conferences, through the blessing of God, a large membership has been raised up in a population much less dense than in this field. As the message began in the East, and was carried West, so now we believe the

West should turn and look upon the needy condition of the East, with its great and varied population, and send workers into these cities and support them. Some of the conferences are already doing this, and it is helping to greatly strengthen and develop the work. We feel grateful for the help thus given, nor are we unmindful of the help which the General Conference has so freely given in this time of need. We are blessed by having the headquarters of the General Conference, also the Review and Herald Publishing Association, the Foreign Mission Seminary, the Sanitarium at Takoma Park, and the Branch institution in the city of Washington, located in our union. While these are not owned or controlled by this union, their influence is felt, and is of great value in advancing the work.*GCB May 23, 1909, page 110.7*

We are persuaded that further help should be given to the large cities of the East. Such aid will result in a blessing, not only to the conferences receiving, but to those which so freely give it. Like bread upon the waters, it will return to us again greatly increased. This will help to fulfill the statement made that the message is to return. East with power. There is a large foreign population in many of the cities. We have in a certain sense, a foreign field right at home. Such efforts as have been made to reach these various nationalities have been attended with good results, and a number of foreign-speaking churches have been gathered out. But we must do more. The large foreign population already here is being increased almost daily by thousands, and some plans must be devised to bring the message more fully before these people. We hope this conference will suggest a plan by which this can be done.*GCB May 23, 1909, page 110.8*

We are full of courage and hope for the future. The message never seemed clearer, nor its speedy triumph more certain. We have followed no cunningly devised fables in this message. It is the truth of the living God. We have seen its rise from a small beginning to world-wide proportions. The closing event—the coming of Jesus to reap the harvest of the earth—is impending. Now is the time for earnest, consecrated labor; then the victory and rest in the kingdom.*GCB May 23, 1909, page 110.9*

District of Columbia Conference*GCB May 23, 1909, page 110.10*

The report for this new conference, not yet admitted to the Columbia Union, of which it will become a part at the next union session, was next called for, and was submitted by the president, B. G. Wilkinson, as follows:—*GCB May 23, 1909, page 110.11*

The District of Columbia and Takoma Park, Md., was organized as a special field for evangelical work at the first constituency meeting, held Nov. 1, 1904. There were at that time only 2 churches in the District, having together a membership of 300. By the time of the next constituency meeting, Jan. 10, 1905, a third church had been organized. The combined membership was 422. During the quadrennial period the membership has risen to 558. The net increase in membership, therefore, has been 136. At the present time we have 5 churches and 1 company. During the same quadrennial period the tithe has increased from $6,067.28 to $11,168.30, or the net increase of $5,101.02.*GCB May 23, 1909, page 110.12*

One of the strongest arguments which opponents bring against Catholicism is that the papacy is losing its grip upon the citizens of Rome itself. But no such reproach can be used against the standing of the third angel's message at its headquarters.

The substantial increase in tithes and membership reported above can not be attributed entirely to the fact that this is the headquarters of the denomination. The truth makes progress here among the citizens. In one of the city churches, the first quarter of 1909, about 26 of Washington's inhabitants were admitted to its membership.*GCB May 23, 1909, page 110.13*

Owing to this promising outlook, and to the necessity of placing the burden of developing the work in the District upon other shoulders than those of the General Conference Committee, it was decided, Feb. 14, 1909, to organize the District of Columbia and Takoma Park, Md., into a separate conference, which has been called the District of Columbia Conference. This conference takes pleasure in believing that it is the first conference in North America to state definitely in its constitution that a fixed proportion of its tithes—in this case one-third—shall be passed on annually for help to those needy fields which have as yet no definite and fixed source of income.*GCB May 23, 1909, page 110.14*

During the same quadrennial period the total offerings to foreign missions other than Sabbath-school offerings, have risen from $1,374.94 to $2,297.71, or a net increase of $922.77. Sabbath-school offerings have increased from $151.12 to $660.02, an increase of $508.90, due in part to the fact that the District of Columbia Conference now gives all its Sabbath-school donations to foreign missions. The tithe per capita last year was $20.01, one of the largest per capita tithes in the denomination. The conference has also a large church-school, enrolling, last year, 75 pupils, and employing 4 teachers. During the last year the District raised for all funds a total of $18,378.24, or a per capita rate of $32.94. We have 3 Missionary Volunteer societies with a membership of 111.*GCB May 23, 1909, page 110.15*

Some will be interested to ask: "Does your work have any influence upon the leading men who are gathered in this world's metropolis?" To this we can say, "Yes." From time to time, by means of our city services or by means of our religious liberty campaigns in the city, the message is brought to the attention of prominent statesmen.*GCB May 23, 1909, page 110.16*

Those who, something over four years ago, transferred the headquarters of our work from Battle Creek to Washington believed that they did so led by the providence of God. Let those who are here assembled from all parts of the world say if the past four years have demonstrated the wisdom of this move. We believe God is watching over the work which his providence has established at this place.*GCB May 23, 1909, page 110.17*

The chair next called upon W. A. Westworth to present the report of the union of which he is president. The report follows:—*GCB May 23, 1909, page 110.18*

THE SOUTHEASTERN UNION CONFERENCE

WASe

This report of the Southeastern Union Conference, which is the youngest member in the family of union conferences, covers but a portion of 1908 and the first quarter of 1909; therefore the statistics presented represent only about one fourth of the

quadrennial term. But what, through the goodness and favor of our Heavenly Father, we are able at this time to show, proves conclusively the wisdom of dividing the large territory formerly comprising the Southern Union Conference, and is an evidence of the guiding hand of the Captain of our salvation.*GCB May 23, 1909, page 111.1*

The Southeastern Union Conference was organized in January, 1908, from the eastern portion of the Southern Union, and comprises the conferences of North Carolina, South Carolina, Georgia, Florida, and Cumberland. Since its organization with a total membership of 1,578, there has been an increase of over eighteen per cent in our constituency, the present membership being 1,923, divided among 60 churches, and including 291 scattered believers.*GCB May 23, 1909, page 111.2*

Ministry*GCB May 23, 1909, page 111.3*

Thirty-four ordained ministers, of which number 5 are colored, 15 licentiates, and 29 licensed missionaries, comprise the working force in the evangelical department. That the hand of the Lord has been with these workers through the past year is shown by the substantial increase in church-membership resulting from their labors, seventeen churches having been added to this territory since the report for 1907.*GCB May 23, 1909, page 111.4*

Tithe*GCB May 23, 1909, page 111.5*

The tithe for the year 1908 amounted to $17,834.90, and shows a gain in four out of the five conferences constituting the union. Donations to missions for the year 1908 amounted to $5,561, an increase over the former year of $1,621.*GCB May 23, 1909, page 111.6*

The work in the Missionary Department of the union shows a decided advance; and while but a few months old, the fifty to sixty societies at work are beginning to realize that results can be everywhere obtained by concerted action with our periodicals and books.*GCB May 23, 1909, page 111.7*

A good beginning has been made in the Young People's Missionary Volunteer Department. While we have not Volunteer Department. While we have not yet been able to cover the ground as thoroughly as it is our intention, we see good results from the work already done, and feel to thank God for this factor in the promulgation of the message. Cooperating with our school work, we are using our Young People's Department to bring to our help many of the students in the schools in our territory.*GCB May 23, 1909, page 111.8*

The Educational Interests*GCB May 23, 1909, page 111.9*

The educational work during the past year has shown gratifying results. Besides the positive advancement made in the Southern Training School at Graysville, there has been a decided rising throughout the Union to meet the demands of smaller schools. We would particularly mention the efforts made along self-supporting lines, which have met with gratifying results, and for which branch of our educational work we bespeak a careful consideration by this Conference.*GCB May 23, 1909, page 111.10*

The Medical Work*GCB May 23, 1909, page 111.11*

The Medical Department has been blessed of God. Our leading institution at Graysville has steadily increased in efficiency and power, not only holding its own, but including many new features in its operating equipment, and at the same time showing a constant gain financially. The Atlanta Sanitarium enterprise has been revived, and the building refitted, and at present this institution is beginning to attain to the position and influence which its importance demands. Supplementing this work in Atlanta, there has recently been established a medical mission for the colored people. We expect a large advance movement to result from this beginning for the millions of colored people in our territory.*GCB May 23, 1909, page 111.12*

At Orlando, Fla., in the heart of the best winter-tourist section, there has been recently established a well-equipped sanitarium. The approval of the spirit of prophecy to this effort, as well as the liberal patronage which has attended the institution from the very beginning, emphasizes the wisdom of this step.*GCB May 23, 1909, page 111.13*

The Canvassing Work*GCB May 23, 1909, page 111.14*

In the book work in our union the hand of the Lord has been with us,—the sales for 1908 amounting to $25,000. The best idea of the present condition can be obtained in the comparison given for the first three months of 1909, compared with the like period in 1908. In the preceding year the sales for the first quarter amounted to $4,167, while the present year brought the amount to $7,782, almost doubling the previous record. The number of canvassers has increased from twenty-seven to forty. We are pleased to note that among this number are several colored canvassers, whose success warrants the making of greater efforts to increase this class of workers.*GCB May 23, 1909, page 111.15*

The conferences report church property to the amount of $33,800, and personal property to the amount of $2,977. The union institutions all show a marked improvement in their financial standing. Outside of the equities held in the Southern Publishing Association, amounting to one third of its holdings, and in the Oakwood Industrial School, of which one half belongs to the Southeastern Union, in the realties of the union, we find assets amounting to $95,644.04, against which there are liabilities aggregating $29,615.36, or a present worth of $66,028.36. The gain for the past year is $20,087.13, much of this being the result of a munificent gift to the cause in Asheville, N. C. Added to this is $425 personal property.*GCB May 23, 1909, page 111.16*

Our Needs*GCB May 23, 1909, page 111.17*

While the hand of God has thus been with us, we trust that none will get the idea that the Southeastern Union has conquered all its difficulties, and is in a position to gain a victory without battle. The many mercies of God toward us have but opened our eyes the more to appreciate what can be done in this neglected portion of the great home land of this third angel's message. It is now evident that activity and consecration will produce results even in this field, called of God among the very hardest of all earth's dark corners. We are shown by the small advancement thus made that we shall not stand without excuse if we do not arise to the call of God to do, "without delay," the work commissioned to us. As late as October, 1908, the sad condemnation is brought to us from the spirit of prophecy that as a church we have failed to do our

duty toward the waiting millions in the Southland.*GCB May 23, 1909, page 111.18*

"The cities of the South are to be worked, and that without delay, and for this work the best talent must be secured," is the word which comes to us, even at this late date. We feel almost abashed before the mute appeals of the millions of the far East for light, and would not press our needs to the exclusion of a single effort for those who sit in darkness; but with the call of God to action right here at home, with the condemnation of heaven resting upon us, can we afford to pass by on the other side, and leave, for any cause whatsoever, this commission to help the downtrodden brother whose only crime is that he was born with a darker skin than ours?*GCB May 23, 1909, page 111.19*

The prejudices of the South are increasing under the misguided efforts of many from outside the field, who, not understanding the actual conditions, are endeavoring to right the wrongs of centuries; and soon, says the word which comes to us from the Lord, it will be everlastingly too late to do this work. Even now the way is closed in certain places. Hence we can not refrain from inviting, at this conference, a more detailed study of actual conditions in the South, and the taking of such steps as shall place our effort for the negro upon a permanent and reliable working basis, as a regular department of our organized work, and not leave it to the care of any individual or society not an integral part of the church militant.*GCB May 23, 1909, page 111.20*

It would be impossible to detail all our needs at this time, but we would simply ask that the matter be considered in the light of the most recent revelations from the spirit of prophecy, and such steps taken as to obviate the need of a continual plea coming with a regularity unsurpassed by any other portion of the great world-wide field. We confidently believe that if the South can be placed upon the basis which God has for years been asking us to reach, we will very soon be beyond the necessity of receiving any help other than that which can be obtained within our own borders. But till such a time as this is reached, we can see little hope of getting where we can be the help to the great outside African world which we should be.*GCB May 23, 1909, page 111.21*

In closing, we would express our appreciation of the hearty welcome given to us, and the ready response that comes to our calls for help, as we tell the story of our actual conditions and the call of God to our people. We feel confident that with the same attitude assumed, and the same spirit of helpfulness manifested on the part of this delegation, we shall erelong see the cloud rise, and hear the shouts of praise from many souls who now are waiting for the light of eternal life.*GCB May 23, 1909, page 111.22*

At the conclusion of this report the Conference adjourned.*GCB May 23, 1909, page 111.23*

G. A. IRWIN, *Chairman*,
W. A. SPICER, *Secretary*.

FIFTEENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 21, 10:30 A. M.

O. A. Olsen in the chair. Prayer by E. W. Farnsworth. Three new delegates from the North Pacific Union—O. A. Johnson, Lewis Johnson, and H. J. Schnepper—were seated.*GCB May 23, 1909, page 111.24*

The Chairman: The order of business this morning is the consideration of reports from the Australasian Union Conference; and as it falls to my lot to lead out, I will ask Elder Conradi to take the chair.*GCB May 23, 1909, page 112.1*

REPORTS OF THE AUSTRALASIAN UNION CONFERENCE

WASe

Elder Olsen, as president of the union, presented the following report, Fulton pointing out on the large map many of the places referred to:—*GCB May 23, 1909, page 112.2*

Review of the Union Field and Work*GCB May 23, 1909, page 112.3*

It is with hearts full of sincere gratitude to God, from whom is every good gift and every blessing, that we here recount some of the mercies that have been so graciously bestowed on the work in the Australasian field. The country as a whole has enjoyed general prosperity, and this in turn has made our situation the more favorable for the work of the message.*GCB May 23, 1909, page 112.4*

Our field is an extensive one, taking in, as it does, the Commonwealth of Australia, New Zealand, all the South Sea Islands, the Philippines, the East Indies, the Straits Settlement, and Malay Peninsula; an immense area stretching from 20 north latitude to 46 south latitude; and from 95 east longitude to 130 west longitude; with a great variety in the way of population, numbering, at a conservative estimate, from sixty to sixty-five million.*GCB May 23, 1909, page 112.5*

Within our territory we have 7 organized conferences,—New South Wales, Victoria, New Zealand, Queensland, South Australia, West Australia, and Tasmania. Our mission field is divided into four divisions, as follows: Eastern Polynesian, with headquarters at Papeete, Tahiti; Central Polynesian, with headquarters at Buresala, Fiji; Malay and East Indian Mission, with headquarters at Singapore; and the Philippine Mission Field.*GCB May 23, 1909, page 112.6*

During the past four years the blessing of the Lord has been over our field, and a good degree of prosperity has attended all the different departments of the work. We would have been glad to see more accomplished in every line, and this might have been, had we all been more devoted and faithful to our high calling. The number of churches has increased from 82 to 117, an increase of 35; and the church-membership from 2,851 to 3,750, an increase of 889; and the total number of Sabbath-keepers from 3,363 to 4,492, showing a growth of 1,129. The growth in

tithes and offerings has been rather more in proportion than the growth in membership. From 1901-04 the tithe was $138,838.46, and from 1904-08 it was $223,702.14, showing an increase of $84,863.68. The Sabbath-schools have increased by 98, and the membership from 3,151 to 5,033, an increase of 1,882; and the Sabbath-school contributions to missions from $12,507.29 to $23,140.45, an increase of $10,633.16. Offerings to missions aside from those made by the Sabbath-school and Young People's societies have amounted in the last four years to $25,590.32, an increase of $18,316.62 over the previous four years. The total contributions to home missions have amounted to $8,796.76, an increase over the previous four years of $8,613.23. We are glad also to show some increase in our book sales, which in the last four years have amounted to $314,334.69, this being an increase over the previous four years of $31,554.88.*GCB May 23, 1909, page 112.7*

Our increase in the matter of laborers, I am sorry to say, has not kept pace with the general growth. Some have left Australia to return to the States. At the end of 1904 we had 28 ordained ministers, and we had only the same number, Dec. 31, 1909; 3 more have since been ordained. At present we have 23 licensed ministers, an increase of 8 over the number of four years ago; and 72 Bible workers, an increase of 27; but the number of canvassers is smaller by 10 than at the beginning of 1905. We have 23 office workers. Thus the total number of workers is 224, as against 185 four years ago, an increase of 39. There is prospect of a larger increase in the near future.*GCB May 23, 1909, page 112.8*

ADVANCE WORK

WASe

During the last four years considerable attention has been given to the missionary campaign work. Conventions have been held in all the states but one. Not only is a deep interest taken in this work, but its results are most gratifying; first, that the way is thus opened for every man, woman, and child to take an active part in the Lord's work, especially in the matter of the circulation of our literature; second, this activity brings a special blessing to the church, as well as to individuals; and third, by this means a more systematic and extensive work can be done in the circulation of our literature, spreading the knowledge of the message far and near. While this work is as yet only fairly begun, most encouraging results have already been realized. The plan is to make this missionary campaign a continuous and permanent idea in every part of our conference.*GCB May 23, 1909, page 112.9*

THE YOUNG PEOPLE'S WORK

WASe

During the past four years, the young people of Australia have been formed into an organization known as the Young People's Division of the Missionary Society; and we now have 66 societies, with a membership of 839; and in the State Home Department, 173, making a total of 1,012. Thus our young people form an important factor in our missionary campaign work, and we are glad to state that a great and effectual work is being done by them.*GCB May 23, 1909, page 112.10*

In addition to the work they are doing in the regular missionary lines, the young people of the several home conferences have undertaken the support of one or more missionaries in the mission field; that is, the young people of one conference have one or more, and the young people of another conference have another. They themselves raise, by their own efforts, money for the support of their missionaries. While the union conference duly appreciates the money thus raised, we much more appreciate the saving and salutary influence this effort has upon the minds of our youth, and its effects in binding up their interest with the salvation of souls and the proclamation of the last message to the world.*GCB May 23, 1909, page 112.11*

At our late union conference it was felt that the time had come to issue a young people's paper, the work of our young people demanding such an organ. The paper has accordingly appeared, under the name of the *Young People's Magazine*, and has met with a very cordial reception.*GCB May 23, 1909, page 112.12*

OUR INSTITUTIONS

WASe

The blessing of the Lord is over our institutions. At the time of the last General Conference, arrangements were in operation for reorganizing and removing the Echo publishing plant from the city to the country. This has now been accomplished. The name has been changed to the Signs Publishing Company; and the plant is nicely established at Warburton, Victoria. We are pleased to add that all connected with the publishing work are greatly pleased with the change. The water-power not only runs the presses and dynamo for lighting, but also furnishes water for the residents in their houses. In connection with this change all commercial work has been abandoned, and all our energies are now devoted to the production and circulation of our own denominational literature. While this removal has been successfully accomplished, it was not completed without much anxiety on the part of those who had the matter in hand. Under these changed conditions we feel the need of greater capital in order to carry without embarrassment the large stock of books called for. This is a subject for consideration.*GCB May 23, 1909, page 113.1*

THE EDUCATIONAL WORK

WASe

The good hand of the Lord has been over the Avondale School, and we can say, with the servant of the Lord of old, that not one thing hath failed of all the good things which the Lord spoke concerning this school and its location. It continues to be a wonder to all who visit the place. Much credit is due those who have so faithfully followed the instruction, and carried out the principles, which the Lord gave at the beginning concerning the plans and methods by which the school, and all the enterprises connected with it, were to be carried forward.*GCB May 23, 1909, page 113.2*

The industries connected with the Avondale School have grown to large proportions, as seen by the amount of credit earned by the students. Here follows a statement of the value of such credits for the past seven years: 1902, Pounds 364 4s. 11d.; 1903,

Pounds 800 18s. 8d.; 1904, Pounds 1,419 16s. 5d.; 1905, Pounds 2,020 17s. 10d.; 1906, Pounds 2,228 9d.; 1907, Pounds 2,938 18s. 1d.; 1908, Pounds 4,035 4s. 1d.*GCB May 23, 1909, page 113.3*

It will readily be seen by this what an advantage and help these industries are to our young people in opening the way for a considerable number of them largely to earn their way through school. Thus many can have the privileges of the school who otherwise could not attend. The most prominent among the school enterprises are the Health Food Factory; the Avondale Press; the School Farm; and then come a large number of other industries, such as carpentry, blacksmithing, tent-making, etc.*GCB May 23, 1909, page 113.4*

In the way of improvements the school has added a building 40 x 60 for the Avondale Press; this has become a very busy place. It is here that printing is being done for the islands and mission fields. We are now printing the truth in 9 languages. We issue 12 different publications in the English, 3 in Maori, 4 in Rarotongan, 6 in Tahitian, 5 in Fijian, 6 in Tongan, 5 in Samoan, 6 in Singapore-Malay, and 4 in Java-Malay; making 51 in all. Some of these are such books as “Christ Our Saviour,” an abbreviated “Thoughts on Daniel,” selections from “Great Controversy,” and a book in Fijian on physiology. The larger number are tracts and papers.*GCB May 23, 1909, page 113.5*

We also found it needful to provide more room for the lady students, and a commodious building has been erected, which furnishes a pleasant parlor for the ladies, a room for the preceptress, additions to the dining-room; and on the second floor, rooms for the lady students. This building was much needed.*GCB May 23, 1909, page 113.6*

Our latest addition is an electric-light plant, so that now the buildings and grounds are lighted by electricity, doing away with the many lamps which were a source of danger.*GCB May 23, 1909, page 113.7*

During the past four years 81 young people have gone out from the school at Avondale, and entered the different lines of work in the message. Most of these have finished one or more of the courses of study offered by the school. Five have entered the ministry, 4 the Bible work, 25 have become teachers, 19 have entered the canvassing work, and the rest are in other lines of work. Some are in the home field, while others have gone to mission fields, so that the school has representatives in China, Java, Singapore, Fiji, Tonga, Pitcairn Island, Sumatra, the Philippines, and New Guinea.*GCB May 23, 1909, page 113.8*

NEW SCHOOLS

WASe

Two new schools were opened at the beginning of 1908. The Pukekura Training-school, near Cambridge West, Waikato, New Zealand, is very favorably located on a farm of 170 acres. It has a comfortable building, and the present year opened with 42 students in the home, just double the number last year, with a number more as day students. The outlook for this school is encouraging; and if those in charge will follow

the counsel of God, the school will prove a great blessing to the work in New Zealand. Our people in New Zealand have rallied to this effort in a commendable manner.*GCB May 23, 1909, page 113.9*

The Darling Range School, in West Australia, is not so large as the one in New Zealand, but is equally favorably located, being in the country some thirty miles out from Perth. The climate and location are all that could be desired. Last year the school had an enrollment of 22, and will have nearly double that number the present year. This school has 100 acres of land, which was largely a donation. Our people in West Australia are rallying to their school enterprise in a noble manner. There are a large number of young people both in New Zealand and in West Australia. A goodly number from these States have from time to time attended the school at Avondale, Cooranbong; but the distance was long, and the journey expensive. Hereafter only those who will take advanced studies will come to Avondale, while a large number will avail themselves of their own conference school.*GCB May 23, 1909, page 113.10*

MISSION SCHOOLS

WASe

Mission schools have also been started in Singapore, in the East; in Raiatea, in the Eastern Polynesian district; at Haapai, in the Central Polynesian district; and a girls' school at Buresala, Fiji, has just opened. Our mission training-schools are of the greatest importance to the cause, as a means of preparing native laborers for the field. We must depend on native labor to carry the message to the millions of natives. Many are the calls and openings for schools, but we have not been able to furnish the teachers. At present we have 23 church-schools, an increase of 7 during the last four years. We would have more church-schools, but so far the teachers are lacking.*GCB May 23, 1909, page 113.11*

NEW FIELDS ENTERED

WASe

In our last report to the General Conference we were working among a population of 7,863,589. At present we have work among a population of 48,851,122. During this time, work has been begun at Singapore, the Philippines, Java, New Guinea, and among the Maoris in New Zealand. Thus we have enlarged our borders, and annexed territory containing a population of 40,650,000. At the same time the work has been strengthened in other mission fields. In all, the home conferences of New Zealand and Australia have furnished 56 workers for the mission fields during the last four years. This could not have been done without the hearty and cheerful co-operation of the conferences in furnishing both workers and funds for the extension of the message in mission fields. What has been done, however, is only a trifle as compared with what must be done in the very near future, for the message must go to all these people.*GCB May 23, 1909, page 114.1*

PAPERS AND OTHER LITERATURE

WASe

The importance of getting out literature in the many languages and dialects has not been lost sight of. Indeed, we have improved every opportunity to get translations into a new language. We print monthly papers in the Fijian, Rarotongan, Maori, Tahitian, and Tongan languages, and a small quarterly in the Malay. We have also issued books and tracts in Fijian, Tahitian, Rarotongan, Tongan, Samoan, Tagalog, Singapore-Malay, Java-Malay, and Maori.*GCB May 23, 1909, page 114.2*

We fully sense the importance of getting out literature, and will spare no effort to push this work forward to the fullest extent possible.*GCB May 23, 1909, page 114.3*

Our Sabbath-schools have become a very important factor in our missionary operations. During the period they have contributed $28,297.21. Of this amount $23,140.45 was given to mission enterprises, as follows:—*GCB May 23, 1909, page 114.4*

Fiji girls' school	$430.75
Fiji church building	240.90
Fiji printing press	470.28
Fiji school land	1,267.88
Singapore medical appliances	166.45
Singapore church building1,	334.08
Chinese literature	368.60
Java rest home	288.65
Java Mission	1,260.94
Maori Mission	1,158.11
Maori literature	1,014.28
North Queensland Mission	1,040.60
Malaysian Mission	1,074.56
Sumatra Mission	1,108.03
Sumatra Mission property	1,316.08
New Guinea Mission	1,182.31
Manila Mission	1,271.66
Periodicals for mission fields	1,417.23
Norfolk Island Mission	1,680.49
Pacific Island missions	5,048.57
Total	$23,140.45

THE HEALTH, SANITARIUM, AND CAFE WORK

WASe

Some progress has been made also in these lines. The Sydney Sanitarium at Wahroonga has passed through some trying experiences in connection with the changing of physicians and managers that became necessary by the leaving of the Drs. Kress; but I am pleased to report that at the present time the institution has quite

recovered itself, and is enjoying a good patronage, with an excellent feeling in the home. Here, too, some improvements have taken place, and an electric plant is being installed for lighting and treatment purposes.*GCB May 23, 1909, page 114.5*

In South Australia we have recently added a small sanitarium, pleasantly located in a suburb of Adelaide under the medical charge of Dr. James.*GCB May 23, 1909, page 114.6*

We have also six cafes and health food depots. One of these, at Sydney, has been in operation for some time, and is doing well, and five have been added during the last four years. There is one in Melbourne, Victoria; one in Adelaide, South Australia; and three in New Zealand,—Auckland, Wellington, and Christchurch. The cafe in Melbourne is enjoying a good patronage, while the others are in their beginning.*GCB May 23, 1909, page 114.7*

The Christchurch Sanitarium, at Papanui, New Zealand, and the Hydropathic Institute at Adelaide, have felt the effect of changes in the staff of workers, found necessary to help out in other places. But we are glad to note that the present outlook is favorable, and the patronage on the increase. All these institutions need vigilant care and supervision, that the work may be carried forward on right lines.*GCB May 23, 1909, page 114.8*

THE FIELD IN GENERAL

WASe

As for the field in general, I am pleased to report that our laborers and people in every conference are in harmony and union, and in heartiest sympathy with all the principles of the message and in every forward movement. Our latest series of camp-meetings and conferences has been decidedly the best since my coming to Australia. Every conference, and indeed every department of our work, is hindered because of a shortage of laborers. Urgent calls from the mission fields have been so pressing that the home field has felt called upon to sacrifice to the utmost in order to meet them. While the home field has felt the drain heavily, it has responded most willingly, and we all rejoice in what is being accomplished. Still there is a lack of earnest and efficient workers. The needs of our great mission field are most urgent, and it is the purpose of the conference to continue to push forward to the fullest extent of our powers.*GCB May 23, 1909, page 114.9*

We are very grateful to the General Conference for the good and efficient help rendered us in our late union conference by the sending of Elders J. N. Loughborough and R. C. Porter. Their help and labors were very timely, and were greatly appreciated.*GCB May 23, 1909, page 114.10*

Following the union conference, Brother Loughborough visited the camp-meetings and conferences in all the different states and in New Zealand. He enjoyed excellent health, and spoke with remarkable vigor and power. His presentation of the early experiences in the rise of the message, its growth and development to the present time, and the place and position the spirit of prophecy occupies in this work, both past and present, will prove of lasting blessing to the cause of truth in the

Australasian field. Indeed, it seemed to be just what was most needed by all our people at this time.*GCB May 23, 1909, page 114.11*

In behalf of our workers, I would say that they are all of good courage, and ready for any labor and sacrifice that the message and the work may call for. Our aim is to give "the third angel's message to all the world in this generation," and we quite sense the responsibility of the statement, "Upon the Australasian Union Conference rests the burden of carrying the message to the islands of the Pacific."*GCB May 23, 1909, page 114.12*

OUR NEEDS

WASe

And what shall I say of our needs? We fully appreciate the many calls and great demands made upon the General Conference, and feel very grateful for having been so liberally remembered in various ways in the past. But we shall still continue to need assistance; for the demands made upon us by our great mission field are beyond our ability to do them justice. We can assure the General Conference that we shall do all in our power, both in the matter of furnishing workers, and in the supplying of funds. But with this we must ask for the continuance of appropriations that you have so willingly granted during the past, and in addition to this we need help in the way of laborers. But this we shall present to the committee that will consider the distribution of laborers.*GCB May 23, 1909, page 114.13*

In conclusion I will present the greetings of all our people to the General Conference in the language of the school and church at Avondale. They said: "Tell them we love the third angel's message; that our whole being is devoted to this work; that we are in most hearty accord and sympathy with the General Conference; and that we have young men and women who are willing to go wherever God wants them, till the work shall be finished, and the Lord come in glory."*GCB May 23, 1909, page 114.14*

Much more could be added; but other reports will deal more particularly and fully with our work in the East Indies and the Philippines and other islands. Feeling thankful to God for all past blessings, we feel glad to assure the General Conference that the Australasian Union Conference is heart and soul with you in the great work before us. I will now close my brief sketch of our field by appending the closing resolution passed by our late union conference:—*GCB May 23, 1909, page 114.15*

"*Resolved*, That as a conference, and as individuals, we unite in ascribing praise to our Heavenly Father for his matchless mercies; and that by his grace we show our appreciation of past blessings, by reaffirming our confidence in God's dealing with this people through the spirit of prophecy, in the ultimate triumphs of the truths for this time, and by pressing forward into every opening of his providence."*GCB May 23, 1909, page 114.16*

East Indian Field*GCB May 23, 1909, page 114.17*

Elder Olsen resumed the chair, and called upon J. E. Fulton to report for the populous East Indian field, under the Australasian Union care. He said:—*GCB May 23, 1909, page 114.18*

I wish to bear greeting from our Sabbath-keepers and workers in this great island field.*GCB May 23, 1909, page 114.19*

THE PHILIPPINE ISLANDS

WASe

These islands are a very old settlement, being discovered only 29 years after Columbus discovered America, by the great navigator Magellan, who landed on the island of Cebu in 1521. Of the inhabitants, some are pagans, some are Mohammedans, and the greater number are professed Christians. Since America has taken over these islands, Protestant missions are operated by different denominations. There seems to be quite a movement on the part of the natives to read the Bible, which has been withheld from them so long. The population of these islands is stated to be about 8,000,000. What a field for missionary effort! It would seem that now is our time to work there. Brother and Sister Finster and Brother and Sister Caldwell are our only missionaries in that group, but what are they among so many?*GCB May 23, 1909, page 114.20*

In the Philippines one finds himself in a country of strange contrasts. He sees the old forts and city walls, and ancient cathedrals, some of which were built not long after the time of Martin Luther. Alongside these he now sees modern buildings of every kind; and emerging from, or entering through, the gray and moss-covered walls, in old Manila, the electric cars are seen raging along in American style.*GCB May 23, 1909, page 114.21*

We have done something here in the way of circulating literature. Hundreds of the *Signs of the Times* have been pouring into the Philippines every week, addressed to school-teachers and others who read English. Brother Caldwell has done excellent and successful service in selling Spanish “Patriarchs and Prophets.” In a letter just received Brother Caldwell tells us that his deliveries have been good, and he is now re-canvassing the territory for “Coming King,” also in Spanish. The Lord has opened the way to secure a good translator, to put some of our literature into the Tagalog language, one of the most important dialects in the group. At our late council meeting in Manila we decided to get a few leaflets translated and printed in this dialect. Three hours after a meeting where we decided on two small tracts to be translated, we were in the house of the translator, a man who has been employed by the American Bible Society. He immediately took the work, and in three days had completed the task, and the manuscript was placed in the hands of the printer, copies of the tracts to be in the hands of the people, and, we trust, the truths taught soon to be in their hearts. In a recent letter from Brother Finster, we are told that the translator has been working on a Sabbath tract, and that he became so much exercised over the question himself that he has decided to obey.*GCB May 23, 1909, page 115.1*

Many of you have been interested in hearing about the great split in the Catholic Church in the Philippines. You have been interested because you have heard that the new movement, called the Independent Catholic Church of the Philippines, has been circulating God’s written Word. While in Manila I called upon Archbishop Aglipay, who claims to stand at the head of at least 3,000,000 people. He received me cordially, and asked me many questions about our faith. He expressed himself as

happy to learn of a people who really have the interest of the native people at heart, which he thought was an unusual thing. When he heard of our General Conference, and knew that I was a delegate, he asked me to bear a request for him to this Conference. “Tell your delegates assembled at General Conference,” he said, “to pray for my people.” Let us pray.*GCB May 23, 1909, page 115.2*

PHILIPPINE NEEDS

WASe

The needs are great. We ought immediately to have 2 more ministerial workers, one in the north and one in the south, and 2 canvassers for the same districts. Many more laborers could be used; but considering the general needs of God’s cause in many lands we make only this moderate request.*GCB May 23, 1909, page 115.3*

A mission station, where a school can be carried on, will soon be needed. This will need to be carefully selected, and should, we think, be located where the workers could have the most favorable surroundings for health, which must be carefully guarded in this climate.*GCB May 23, 1909, page 115.4*

SUMATRA

WASe

There are about 3,000,000 people in this great island. Padang is the chief city, and the place where our mission is located, under Brother Wantzlick. There are about 30,000 people there, 18,000 being Malays, 10,000 Chinese, and the remainder Europeans. Mohammedanism has a strong hold upon the Malays. Padang is a good center for our Malay work, and we have unrestricted privileges to work for any class. The Battaks live in the interior, about seven days’ travel from Padang. We have a few there who are keeping the Sabbath. There is an interest among the Battaks, but on account of the promise of the government to the German mission, occupying this territory, no other people are allowed to enter there. Still no one man, or company of men, can set bounds which will not be broken over by the message. Four of these Battaks have attended our school in Singapore. Two of them have since returned, and one of them is teaching the truth to his people, and writes of an interest on the part of many, and also of opposition on the part of the German missionaries. But, being a native son, he is left to carry on the work. Brother G. F. Jones, of the Singapore Mission and school, writes that there are a number of these Battaks who wish to attend school. It seems that a school should be started at some point in Sumatra, near enough to receive these eager people. Where are the workers for this great island with its millions? There are precious souls there ready to receive the light. Who will go?*GCB May 23, 1909, page 115.5*

SINGAPORE

WASe

The city and island of Singapore, at the extreme end of the Malay Peninsula, furnish a field of study for those who desire to learn something of the customs and religions

of the various people of the East.*GCB May 23, 1909, page 115.6*

Thousands of Chinese are here also, and their numbers and activity give one the impression that this is quite like a Chinese city. Of its 300,000 population, over 200,000 are Chinese. Then there are also Klings from Western India, a numerous body of Mohammedans, and these, with many Arabs, make up the many petty merchants of the city. There are also a few thousand Europeans in important positions, both in business and in government. There are churches, Hindu temples, Chinese joss-houses, and Mohammedan mosques, representing the different religions of the people. From a commercial standpoint, Singapore is a great center, and from the missionary's standpoint it is also a great center. I am told that fifty lines of steamships call at Singapore. Brother and Sister Jones have been here for some time, and the Lord has blessed their labors with fruit.*GCB May 23, 1909, page 115.7*

JAVA

WASe

This is one of the most populous spots on the globe, in fact it is said that one part of Java is the most densely populated district in the world. The island is 635 miles in length, and about 100 miles in width, and yet it supports a population of 32,000,000 people. The inhabitants are said to be chiefly Mohammedans, but they are not very strict about their religion, except here and there in the large cities. Many of the people seem to know nothing of God, and so are really heathen.*GCB May 23, 1909, page 115.8*

The island is very productive, rice being the staple article. Many kinds of food are raised, and some of the most delicious tropical fruits are here found in abundance. The people are kind and full of good nature. We believe there are many people among them who would respond to the truth. They are a very needy race. We have a great work to be done there, but where are the reapers? Is the Lord laying the burden on some of the young people for this great field? May God arouse his people to the needs of these millions of perishing souls. [Amens.]*GCB May 23, 1909, page 115.9*

The centers of our work are located in Soerabaya, and Soember Wekas, and Pangoensen. At Soember Wekas, 35 miles inland from the hot, fever-stricken district of Soerabaya, and at an elevation of 2,400 feet, we have secured a property of three and one-half acres of good land, planted to tropical fruits, shrubs, and flowers, with a substantial house and bamboo bungalow, the main house being well furnished at the time of purchase. Through the property flows a lovely little stream, passing through a large cement swimming bath, 20 x 20 feet, as it runs on to the garden below. The altitude secures us a cool and delightful climate. The mountains at the back rise to an elevation of 10,000 feet. We secured this property at the very moderate price of about $900.*GCB May 23, 1909, page 115.10*

Let me here refer to what I feel sure we shall all recognize as a special providence of God. Over two years ago at our Australasian Conference, the writer remembers a prayer offered by Brother Munson, in which one expression was, "Lord, open up Java to the message." It was plain that the government in Java had been

unfavorable to missionary effort, and hence the earnest prayer referred to. But while deliberating in that very conference a letter was received from Brother Jones, of Singapore, telling us that he thought the time had come to start in Java, and telling us of an interest that he had found while visiting that place. We decided to act at once, and Brother and Sister G. Teasdale, and Sister P. Tunheim, were sent to Java at the close of the conference.*GCB May 23, 1909, page 116.1*

We supposed they were our first missionaries to that country, but not so. Nearly half a century ago a godly man by the name of Jantz went to Java as a missionary from Holland. He translated the Bible into the Javanese, no easy task. His son and daughter afterward joined him in missionary work. The father died; the son labors on as a missionary, and so does the daughter, of whom we wish especially to speak. About sixteen years ago this sister received the light on the Sabbath question, together with the kindred truth, the second advent doctrine.*GCB May 23, 1909, page 116.2*

She received no encouragement from her father, who was then living, or her brother; but, firmly convinced of the truth she had found, she resolutely held to her convictions, and, securing a small grant of land from the government, she decided to carry on missionary work independent of her people. For years she has labored alone, and gathering in the poor, helpless heathen people, has taught them of Jesus and his matchless love, teaching them to obey all things as far as she herself had received the blessed light. When our people learned of her work, she was visited; and Elder E. H. Gates brought a request from Sister Jantz to our conference, asking us to take over her work, and carry it on under our direction. At our last union conference, the brethren asked me to visit Sister Jantz, talk over the proposition with her, and see what ought to be done.*GCB May 23, 1909, page 116.3*

We shall never forget our visit to that place; of the journey up the valley with its fields of waving rice, some green, some golden, and the patches of corn, as well as the beautiful trees and the lovely flowing stream. But most interesting of all was the sight of the little homes of the people that we had come to visit. We shall never forget the welcome we received. From every member of every family, as we rode along on the little Arab ponies, we heard one and the same welcome, "*Salamat, dateng, duro*," which means, "Blessing on your coming."*GCB May 23, 1909, page 116.4*

We saw the place and the people, attended the prayer-meeting that night and the services on the Sabbath, and we felt sure that a number had learned of Jesus. They all (about 200), rest on the Sabbath, and a considerable number do this intelligently and from choice. Some of the young have so far progressed in experience and knowledge that they are able to go the surrounding heathen villages, and preach the gospel. Some gave their experience on the Sabbath, and their testimonies were truly refreshing. God has done a great work there through our sister, and we feel sure that something should be done to further train these young people, so that they may be used to give the message in a definite manner.*GCB May 23, 1909, page 116.5*

When Israel was mourning in bondage under cruel rulers, God heard their cries; and while many sighed and cried by reason of their bondage, Moses was being prepared to lead them forth from oppression. So, long before Brother Munson offered that prayer to God to open up Java to the message, God had gone before us, and had

secured to us a servant, who has given us a mighty lift in getting a footing in this important field. How wonderful are his providences!*GCB May 23, 1909, page 116.6*

This wonderful island, with its 30,000,000 people, presses upon us responsibilities and opportunities for service. God leads. The moving pillar of cloud signals us to break up our camps of ease and leisure, and move on at once to active service for the Master.*GCB May 23, 1909, page 116.7*

BORNEO

WASe

Borneo is the second largest island in the world, larger than any country in Europe, excepting Russia. It is a land of great mountains, mighty plains, and numerous rivers, abounding in animals, wild and fierce, including elephants, rhinoceroses, lions, monkeys, etc. Many of the people, also, are as unapproachable as the wild animals. There are, however, many Malays in the coast towns, also a large number of Chinese artisans, and some European settlers. The population is about 2,000,000. Borneo is divided between the British and the Dutch. Missions have been opened in Borneo, and good success has attended the work. Many of the people show a desire for the gospel. Who will prepare to go to this great island? Some must go there soon, and learn the language. May God raise up laborers for this needy field.*GCB May 23, 1909, page 116.8*

THE CELEBES

WASe

This is another Dutch possession. It is an odd-shaped island consisting of four arms, or peninsulas. It lies east of Borneo, and is larger than any one of the Philippine group. The population is about 800,000. The greater number of the people are Mohammedans, but in the northern part there are about 200,000 Christian natives. This will certainly be an interesting field for missionary labor. Pray for laborers for this great island.*GCB May 23, 1909, page 116.9*

THE MOLUCCAS

WASe

Then there are the Moluccas, or Spice Islands, which lie between Celebes and New Guinea, and include Ceram with its 300,000 people; Banda, with 111,000; Amboina, with 30,000; Ternate, with 92,000; also other smaller islands. Some of these islands are very rich in their products, but the people are of greater value, and the question is, Who shall be found to carry the truth to these souls? We trust that some one will soon have a burden for this part of the East Indian field.*GCB May 23, 1909, page 116.10*

OTHER ISLANDS

WASe

Starting at the eastern end of Java, and traveling eastward, there are a number of interesting islands; Bali, or little Java, with over a million people; Lombok, Sumbawa, Flores, Sumba, Timor, and many others. Most of these are thickly populated, and to all of them must go the third angel's message. The Bible tells us that the isles are "waiting for his law." The message is to go to every kindred, tribe, and people. The Gentiles will come to the light. The time has now come to push the preaching of the message to every island of the heathen world. It has long been given in the home fields; and while there is much still to do, we know that the Lord has said, "Now, just now, is the time to work in foreign countries." "The light is to shine to all lands and to all people." "The daystar has risen upon us, and we are to flash its light upon the pathway of those in darkness." "God's people are not to cease their labors until they encircle the world." "The work in foreign fields has not been advanced as it should be advanced." "Our General, who never makes a mistake, says to us, 'Advance.' Enter new territory. Lift up the standard in every land." "Our burden to the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord." "Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. God calls upon his workers to annex new territory for him. There are rich fields of toil waiting for the faithful workers." "The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord."*GCB May 23, 1909, page 116.11*

Elder Olsen, the chairman, next asked Brother J. M. Johanson to speak regarding the publishing work.*GCB May 23, 1909, page 117.1*

The Publishing Work*GCB May 23, 1909, page 117.2*

J. M. Johanson: I did not expect to give any report at this time, so I shall confine myself to stating a few facts relating to our publishing work in Australia.*GCB May 23, 1909, page 117.3*

The Lord has blessed us greatly. Our publishing work made a very humble beginning in Australia in 1885. During that year the first paper was printed, and the type was set in the bedroom of Brother Scott, who was one of the early workers sent out there. But the work developed until it was necessary to build a factory, and they removed to quarters in North Fitzroy. Sometime later, the building occupied by the Echo Publishing Company was erected there, and a large business was built up, partly of commercial work, but at the same time our book work so developed in the field that they began to lay plans for printing our subscription books as well as our tracts and periodicals in Australia.*GCB May 23, 1909, page 117.4*

The work was carried on at North Fitzroy until 1905. Some time before that, the directors of the Echo Publishing Company submitted to the union conference in Australia a proposition for reorganizing our publishing work, and the directors also drew out a plan for the reorganization on a basis that would place our publishing interests entirely in the hands of our people. At the same time, it was thought advisable to sell out our business and plant in Melbourne, and remove to the country. At the present time our publishing work is located 48 miles from Melbourne, in a mountain district where we have water-power for driving our machinery. We have a very complete plant there, which enables us to do all our book publishing in

Australia. And we can turn out work that compares favorably with the work done at our older institutions.*GCB May 23, 1909, page 117.5*

We had a very interesting experience when the plans for reorganization were laid. The union conference gave us the privilege of going to the people to raise the sum of $16,000 for establishing our plant in Warburton. Our effort to raise the money is one of the best experiences we have had. There was an excellent response on the part of the people throughout the whole field. We now have an investment there of about $87,000. Our plant is very complete, so that we can do all our publishing there.*GCB May 23, 1909, page 117.6*

Our field work has been making steady progress. As we look back over the years since the book canvassing was taken up, we see a steady growth in the work. If we look over our biennial reports, each report shows an advance. We can at this time show a slight advance in our canvassing work. I will not attempt to give you any figures this morning, as I expect we shall have an opportunity of showing you some pictures of our office, when we will also give you some statistics regarding the progress of our work. Our field work is thoroughly organized. We have in each conference an organized tract society department, which carries forward the work in the field. It is largely because of the hearty co-operation, on the part of our tract societies, with the publishing house and the union conference workers, that we can report such good progress in our book work.*GCB May 23, 1909, page 117.7*

We have now, as has been pointed out to you, a very large territory outside of Australia, which also demands our attention. To give you some idea of the work of our canvassers during the past two years, I may say that the average book sales per agent have amounted to $10 a day for a day of seven hours. This is a fairly good average for Australia.*GCB May 23, 1909, page 117.8*

In the East Indian field we have a large promising territory. A good deal will be said here with reference to work in the eastern countries, and I want to give you a few figures as to what has been done in the East Indies in our book work.*GCB May 23, 1909, page 117.9*

In 1905 we sent the first canvasser to the Malay Peninsula. He worked a little over five months, and during that time his book sales amounted to $1,140. The next year that same canvasser worked the whole year with “Desire of Ages,” and his sales for the year amounted to $4,065. The third year his work amounted to $3,495. I want you to remember that he was handling the “Desire of Ages,” the largest and most expensive book that we handle in our denominational literature. When he first started there, folks told him it would be utterly impossible for him to sell such a high-priced book (we sell that book in Australia at $5 in the cloth binding, and for about $7.50 in the leather binding); but you can see by the result of his work that books can be sold in the great Eastern field.*GCB May 23, 1909, page 117.10*

I am satisfied that if this Conference will only lay plans broad enough, and work earnestly enough to carry them out, as large a book business can, be built up in the East Indies, India, and China, as ever we have had in any of the home countries.*GCB May 23, 1909, page 117.11*

In 1907 to 1908 we had two agents in the East Indies part of the time. For three

months there were two agents; for nine months Brother Caldwell worked alone; and during that year the book sales amounted to $4,810.*GCB May 23, 1909, page 117.12*

With reference to the prospect of securing native workers, I would say that we have had one young Chinese sister canvassing in Singapore. When I was there last year, she had just started out; and for the time I was there, she turned in 35 orders each week. Her largest returns for one week's work was 95 orders. More than 75 per cent of these books were English books, and were sold among the natives,—Malays, Indians, and the Mohammedans. So you can see there is quite a good opening for the sale of our literature in the East Indies.*GCB May 23, 1909, page 117.13*

We expect to push the work in the home field, and also in our great mission field, and to do all we can to make our general publishing work an efficient agency in the rapid spread of the message.*GCB May 23, 1909, page 117.14*

The chair next called upon Brother B. J. Cady, of the Society Islands, to report for the district of which he has charge:—*GCB May 23, 1909, page 117.15*

Eastern Polynesia*GCB May 23, 1909, page 117.16*

Our field is composed of about two hundred islands in the following named groups: Society, Cook, Austral, Gambier, Marquesas, and Tuamotu. Pitcairn is also in our mission field, but is a lone island by itself. Our mission field extends over about as large an area as the United States west of the Mississippi River, and has a population of nearly fifty thousand.*GCB May 23, 1909, page 117.17*

The Tahitian, Rarotongan, and Marquesas are the principal languages spoken. The natives are generally a sociable, easy-going people, not taking much thought for the morrow. Nearly all, both men and women, use tobacco, and many are addicted to drink. On account of the mild climate, or continual summer, they are not compelled to labor hard for their food, so have plenty of time for visiting.*GCB May 23, 1909, page 117.18*

It is usually quite difficult to get from one island to another, on account of being dependent upon small sailing-boats, so we never know when we are to leave port or when we shall arrive at our destination. Boats do not call at some islands more than twice a year. When a boat does arrive, all are anxious to hear the news. They enjoy nothing better than to hear or tell some new thing. Great pains is taken in telling every little detail. We are taking advantage of this characteristic of the people, and supplying them with our literature as far as possible.*GCB May 23, 1909, page 117.19*

We have done some work in a number of the Society Islands,—Tahiti, Raiatea, Huahine, and Tahaa,—but other islands of the group have not yet been entered except by our literature. Our Tahitian literature has also been introduced into other groups where the Tahitian language is used; that is, the Tuamotus and the Austral and Gambier islands. Workers have spent a few months in the Gambier Islands, and self-supporting laborers also spent some time in Rurutu, one of the Austral Islands; but the larger portion of these islands have never yet been visited by our workers.*GCB May 23, 1909, page 117.20*

In the Cook Islands, considerable has been done for Rarotonga, but there are other small islands in which hardly a beginning has been made. A paper is published in the Rarotongan language for this group, and our laborers are having good success in circulating it among the people.*GCB May 23, 1909, page 117.21*

I suppose that all know something about the history of Pitcairn, and that the Seventh-day Sabbath is generally observed by its inhabitants. They are an English-speaking people, and are at present provided with a missionary teacher and leader.*GCB May 23, 1909, page 117.22*

We are hoping to send a worker soon to the Marquesas Islands. This is a group about nine hundred miles north of Tahiti. It has never been even visited by our missionary ship or by any of our missionaries. We also hope to enter Moorea and Borabora soon. We feel, too, that we ought to do something in the Austral Islands as soon as possible.*GCB May 23, 1909, page 117.23*

Our little Tahitian paper has found subscribers in each group and in nearly all of the islands where the Tahitian language is used, though its circulation has been greatly hindered by a lack of laborers to introduce it. You can readily see that where the field is divided into many small colonies, separated one from another by a broad expanse of water, it takes much longer to work them than it would the same area of land lying all in one body. Then, too, we do not have railroads and other modern facilities to assist us.*GCB May 23, 1909, page 117.24*

The Saviour taught us that this gospel must be published among all nations before the end comes. We believe that one of the best and most effectual ways of publishing it is through the printed page. The Tahitians have very little reading-matter in their language, so they are usually glad to get our literature. I heard of one man sitting up all night to read “Christ Our Saviour.” These people put their books and papers carefully away in a box, taking them out only when they wish to read them. Some of their pastors are quite bitter, and threaten to excommunicate them if they attend our meetings or read our paper. There are cases where the parents have had us change the address of their paper, and send it in the name of one of their children, in order to avoid church difficulties.*GCB May 23, 1909, page 118.1*

We have some interesting experiences in canvassing for our Tahitian literature. Many of the natives have very little money, so we take shells or whatever we may be able to get in payment. On one island where I went to canvass, I was invited to stop with a Frenchman who made no profession of religion. He wished to go around the island with me. A number of those we visited wanted the paper, but had no money on hand with which to pay for it. Our white friend would say, “You ought to have that paper, for it tells you about the prophecies of Daniel and Revelation. You put your name down as a subscriber, and I will pay Mr. Cady, then you can pay me afterward.” He went with me for two days, and helped in getting a number of orders; and when I left, he paid me in advance for them all. This was a new experience for me in canvassing, and I felt to thank the Lord for it.*GCB May 23, 1909, page 118.2*

We now have a small schooner to assist in our work in this field. With it we can get to different islands which would otherwise be very hard to reach. Besides carrying our missionaries and doing other general mission work, this boat has been able to earn enough by carrying freight and passengers to pay the wages of her captain and

crew, and other running expenses. Brother J. R. McCoy goes with the boat as our ship missionary.*GCB May 23, 1909, page 118.3*

Almost a year ago we received reinforcements from the United States in the way of teachers, who settled at Avera, Raiatea, and began labor in the interest of our young people who were at the training home. We have some promising young people, who will, we hope, soon be prepared to enter the work.*GCB May 23, 1909, page 118.4*

We now have six organized churches in this mission field. Three of these are on the island of Tahiti, and the other three are on the islands of Raiatea, Rarotonga, and Pitcairn. Since the last General Conference, we have labored on the island of Huahine, where we have a company of native Sabbath-keepers, who, we hope, will soon be ready to be organized into a church.*GCB May 23, 1909, page 118.5*

At times we have been very short-handed, as a number of our workers have left us on account of poor health. At present, we have missionaries stationed only in the islands of Tahiti, Raiatea, Huahine, Rarotonga, and Pitcairn. We are planning to hold a conference in Tahiti in July, at which time we hope to arrange to enter some new fields, and to do more aggressive work.*GCB May 23, 1909, page 118.6*

Elder B. J. Cady gave a short address in the island language—an oration it really was in style of delivery—and Brother Cady said that the native people are real orators. Translated, it is as follows: "Our people there are very anxious to see the cause of God advanced in all the different countries of the earth. They want it to spread to the east and to the west and to the north and to the south; and when it has gone to all the different kingdoms of the earth, and Christ shall come in all his glory, then we will have the privilege of having a blessed meeting in the kingdom of God, where there shall be no parting."*GCB May 23, 1909, page 118.7*

The congregation called for a song, and were greatly pleased with the rendering of "Toiling for Jesus," in the native tongue, sung by Elder and Sister Cady.*GCB May 23, 1909, page 118.8*

O. A. Olsen: Brethren, it is a wonderful thing to see how the message is going to all parts of the earth. We have heard from China and other places, but how different it is from only a few years back. How the message is penetrating to the islands of the sea, as well as to the great continents! This is one of the greatest and most important signs that we are right at the door of the Lord's coming. God help us to sense it, and to rise to the privileges and opportunities of the occasion before us.*GCB May 23, 1909, page 118.9*

Meeting adjourned.*GCB May 23, 1909, page 118.10*

O. A. OLSEN, *Chairman*,
W. A. SPICER, *Secretary*.

SIXTEENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 21, 3 P. M.

Elder O. A. Olsen in the chair. Prayer was offered by Elder H. Schultz*GCB May 23, 1909, page 118.11*

REPORTS OF THE SCANDINAVIAN UNION

WASe

The chairman announced that the order of the meeting would be the reports from the Scandinavian Union Conference. He called first upon J. C. Raft, the union president, who introduced the reports by the following outline of the field:—*GCB May 23, 1909, page 118.12*

The Scandinavian Field*GCB May 23, 1909, page 118.13*

The Scandinavian Union Conference comprises Sweden, Norway, Denmark, Finland, Iceland, and Greenland, covering an area of 1,288,114 square kilometers (or 467,960 square miles), with 13,245,845 inhabitants. We have 81 churches, with a membership of 2,691; 5 companies, with 33 members; and 115 isolated members, making the total number of Sabbath-keepers in the union 2,854. We have 2 sanitariums, with 3 physicians, 1 printing house, and 4 depositories. We have 1 union school for Norway and Denmark, 1 local conference school in Sweden, and 4 church-schools. We have 19 ordained ministers, 8 licentiates, 9 Bible workers, and about 100 canvassers. Our tithes and offerings during the last four years amount to $98,053.99, while during the same space of time 1,077 souls have been added to our membership.*GCB May 23, 1909, page 118.14*

As to the aspects of the country, the vegetation, etc., these are often peculiar, and vary greatly. Norway and Sweden, with their high mountain ranges and their large forests, present, in many places, a most magnificent view. But there are also fertile valleys and fields. Finland also has large areas covered with forests, but is especially known for its numerous beautiful lakes. Denmark, on the contrary, is a lowland. Iceland is a mountainous country, with a stern and barren appearance, being almost wholly devoid of trees.*GCB May 23, 1909, page 118.15*

The population of Scandinavia belongs mostly to the Gothic-Germanic branch of the Iranic race. The religion is mainly Protestant, largely Lutheran, for which reason we are not troubled with some of those difficulties which our fellow workers in Catholic countries have to meet. We are enjoying religious liberty both in the desk and in the press. But you must not conclude from this that we have no difficulties to encounter. We have enough of those, after all. The opposition on the part of the state church is often quite strong and persistent. The people are prejudiced, sticking to their old creeds with a tenacity peculiar to the population of Scandinavia. But we thank God that he has stood by us and helped us, and we believe he will do great things for us. The great movement which swept over Europe in the sixteenth century also reached Scandinavia, where the entire population joined the movement; and there is no doubt

that the third angel's message will also sound with a loud voice throughout this part of the field. I am glad to be able to tell you, my dear brethren and sisters, that the prospects in Scandinavia never were brighter than just now, and we are looking hopefully into the future, trusting in the Lord and in his promises.*GCB May 23, 1909, page 118.16*

We will now hear a little from the Scandinavian delegates, Elders S. F. Svensson, N. P. Nelsen, L. Muderspach, and Fred Anderson, and Brother Erik Arnesen.*GCB May 23, 1909, page 118.17*

Sweden*GCB May 23, 1909, page 118.18*

The president of the Swedish Conference, S. F. Svensson, next presented the following report:—*GCB May 23, 1909, page 118.19*

The Swedish Conference consists of Sweden except Norrbottem, Vesterbottem, and Vesternorrland, lan, which belong to the Northland Mission. It has a population of 4,751,046.*GCB May 23, 1909, page 118.20*

The Lord has, in his tender mercy and loving-kindness, remembered Sweden—the land of the midnight sun. He has graciously permitted his blessings to abound even there, and we rejoice in the light and truth that he has given us.*GCB May 23, 1909, page 118.21*

At present we have 32 churches, with a membership of 850, mostly scattered over the central and southern parts of the country. Since the last General Conference, these churches have paid $15,000 tithe. Five ordained ministers, 2 licentiates, and 2 Bible workers are at work giving the message to the people. The Lord has blessed in the efforts put forth, and many precious souls have been convinced of the truth, and have united with us. This summer we have planned for three tent efforts in different parts of the country, and it is our earnest hope and sincere prayer that many souls shall come to a knowledge of the truth through these efforts, and that this year shall prove one of the most successful in the history of the Swedish Conference.*GCB May 23, 1909, page 118.22*

Elder Conradi mentioned the other day that one of the strongest empires of Europe had given its military authorities secret orders to suppress our faith. In Sweden it has, at least so far, been the contrary. It is there, as in nearly all European countries, that at a certain age every young man is obliged to do military service for a certain length of time. The military authorities have shown our young men all the kindness that could be expected. We need only to write a letter, certifying that they are members of our denomination, and they are released from work on the Sabbath, and permitted to attend church. Frequently the officers inquire into their faith. Not long ago, one brother, who had served his time, went to the colonel to thank him for the kind way in which he had been treated. He received him very cordially, and said, "Young man, I admire your principles." Thus, these authorities who perhaps in no other way would have had the opportunity to learn of our faith, are by this means brought into contact with it.*GCB May 23, 1909, page 119.1*

The school work is encouraging. On a farm covering between five and six hundred acres, and about twenty minutes' ride from the railroad station, the school is located.

This farm is worth about $18,000. The situation is healthful as well as beautiful. A diversity of scenery is presented by the surrounding hills and the valley, through which a beautiful stream courses its way. The hills are quite thickly forested with pine and birch. The buildings are situated on a prominence some 600 feet above the level of the sea, and overlooking the valley.*GCB May 23, 1909, page 119.2*

There is nothing of city attraction here to claim the attention of the students. Here, away from the bustle and noise of the larger cities, nature seems to speak to us in her sweetest tones. She calls us aside to listen to her benediction of peace, and draws us into a closer touch with the Creator of all.*GCB May 23, 1909, page 119.3*

This last year the school had 42 students and 3 teachers. Four of these students were from Finland, one from Russia, and the rest from Sweden. All except 3 were converted, and 2 of these gave their hearts to the Lord and were baptized before the close of the school. I am glad to say that with very few exceptions all these young men and women have entered the work, mostly as canvassers.*GCB May 23, 1909, page 119.4*

During the months of June, July, and August, the school buildings and dormitories are used for sanitarium purposes. Last summer we had as many as 40 patients at one time. In all, about 75 patients were treated at the institution. Among these were many prominent men and women.*GCB May 23, 1909, page 119.5*

Besides Nyhyttan, treatment-rooms are established by persons of our faith at Orebro, Malmo, Ostersund, and Gothenburg. At Gothenburg we have also two health reform restaurants.*GCB May 23, 1909, page 119.6*

Last year we established a health food factory costing about $6,000 in the city of Vesteras. It is already doing good business. Thus the light of health reform and healthful living is shining in the darkness, and many are recognizing the light and learning to love it.*GCB May 23, 1909, page 119.7*

The canvassing work is progressing. Since last General Conference, we have sold books to the value of nearly $80,000. Where preachers and Bible workers can not go, the books go. The aristocracy of Sweden is generally considered to be among the proudest of Europe. People belonging to that class consider it beneath their dignity to be seen in halls or ordinary churches; but they will buy our books and read them. A governor of one of the provinces told a young lady of whom he had bought the “Ministry of Healing” that it was a good book and ought to be placed in every home. Except in the northernmost outskirts of Sweden there are comparatively few homes that do not have copies of our books.*GCB May 23, 1909, page 119.8*

We are of good courage, and rejoice with you in the blessed hope that this message shall soon go to all the nations and tongues and peoples, and the Saviour come in the clouds of heaven to take us all home to glory.*GCB May 23, 1909, page 119.9*

The Norway Conference*GCB May 23, 1909, page 119.10*

Elder Raft now called upon N. P. Nelsen, delegate from Norway, to report.*GCB May 23, 1909, page 119.11*

Norway, with its mighty mountains and grand scenery, has an area of 321,477 square kilometers, with 2,331,434 inhabitants. Of the three Scandinavian countries that were affected by the severe financial crisis through which they passed a few years ago, Norway certainly suffered most. This was naturally so because our printing-house was located in Christiana; and while the two other countries—Denmark and Sweden—could withdraw from responsibility toward the house, and thus soon recover from the shock, Norway was left almost alone to meet the situation. However, we have put our trust in the Lord, and he is a mighty God to help. Everything begins to brighten up now, and prosperity is seen in the work in many respects. The conference has 21 churches, with a total membership of over 800. We have 3 ordained ministers, 3 licentiates, 2 Bible workers, and about 20 canvassers. During the last four years, 329 souls have been baptized. Tithes and offerings in that time have amounted to $27,577.25, and we have sold books and papers to the amount of $29.585.55.*GCB May 23, 1909, page 119.12*

The printing-house is still in need of financial help in order to liquidate the large debt which weighs so heavily on this institution. The brethren who have had charge of the financial management have sought to be as economical as possible, but the remaining debt has been a load quite heavy to carry. Germany has loaned us money at low interest, for which we have felt very thankful. We have tried to sell some of the property, to help us out of the difficulty, but in this we have not yet succeeded. *GCB May 23, 1909, page 119.13*

Norway is a good field for missionary labor, but we need workers. While there are indications showing that the great enemy is trying to get ahead of us by leading the people of Norway into fanaticism and darkness, there are other indications which show that the Spirit of God is at work as never before to direct the minds of the people into the light of the third angel's message. The last four years Satan has been working through the speaking-with-tongues movement in nearly every city of Norway, and in the country as well, and he has succeeded in deceiving many. The "Higher Criticism" is also spreading fast, and the Mormons are said to have 500 converts there this year. On the other hand the Spirit of God is at work, and we firmly believe that the time has come when souls will be gathered in from this northern country as never before. We feel to humble ourselves before God, and step into line, so that the Lord can bestow upon us his Spirit and clothe us in his power.*GCB May 23, 1909, page 119.14*

As an example of how the Lord is willing to work, I will mention that in a series of meetings which Elder Raft conducted in Christiania during three months of last winter, the Spirit of God was present in such a measure that the brethren there said that the interest had never been deeper since the work began in that city, thirty years ago. Another indication of how the Lord is putting his hand to the work in Norway has been seen in the western part of the country. In a city with some 35,000 inhabitants we started in with a series of meetings in the middle of January. A hall that accommodates about 500 proved to be too small; and another that gave room for 800 could but partly receive those who came. We then hired a hall that could accommodate over 2,000; but about an hour before the meeting began that large hall was filled to the last place, and many could not get in. The most prominent ministers of the state church now wrote articles against us in four of the leading papers of the city. We did not answer these, but wrote to our different churches asking them to

pray for us. The Lord heard our prayers, and the ministers missed the mark. Instead of turning the people away from our meetings, the people continued to come, some even from a considerable distance. The interest was so great that after the meetings closed, the audience would sit down again, and sometimes we had to begin speaking again. The ministers now got so confused that one of them wrote an article in the papers, and said that that kind of meetings was just what they needed. After three months' labor about 40 have accepted the truth, and 30 have been baptized. A large number are convinced, and we expect a good harvest of souls.*GCB May 23, 1909, page 119.15*

We believe with all our heart that the Lord is ready to work for us far beyond all our expectations, and we wish to get ready for it. Some of our young people attended our missionary high school at Skodsborg last winter, and we hope soon to be able to send some more workers into the field.*GCB May 23, 1909, page 120.1*

The Denmark Conference*GCB May 23, 1909, page 120.2*

The vice-president of the Denmark Conference, L. Muderspach, followed with the report for Denmark:—*GCB May 23, 1909, page 120.3*

By looking at the map, we see that Denmark is but a small country, the smallest in the Scandinavian Union. It covers an area of only 38,985 square kilometers, but it is a good and fertile country, with a population of 2,605,268. The people are critical and pleasure-seeking, and for this reason Denmark is not the easiest field in which to work. We are truly thankful to God for the prosperity we have enjoyed, especially of late years. During the four years since the last General Conference, 329 new members have been added to our numbers. At present we have 19 churches, with 896 members. Within our borders we have 2 sanitariums,—Frydenstrand and Skodsborg,—the latter of which belongs to the union; and 4 private clinics in as many different cities. In Copenhagen we have our publishing house, or depository, from which we send out books and tracts and three periodicals (our missionary paper, health journal, and church paper). At Skodsborg we have our Danish-Norwegian Union School. There are 2 church-schools and 5 church buildings in the conference.*GCB May 23, 1909, page 120.4*

Our corps of workers consists of 3 ordained ministers, besides the conference president, 1 licentiate, 1 Bible worker, and about 25 canvassers. The conference is developing well, both financially and spiritually. During the last four years the gifts and offerings have amounted to $38,090; Sabbath-school donations to $1,824; first-day offerings, $1,366; annual offerings, $2,252. For some years we have paid two tithes to the Scandinavian Union, the amount paid by us to the union being as follows: In 1905, $1,754; in 1906, $2,292; in 1907, $3,138; and in 1908, $4,222. To these sums must, of course, be added the Sabbath-school, first-day, annual, and other offerings.*GCB May 23, 1909, page 120.5*

Our canvassing work should be especially mentioned, as the Lord's blessing has so signally attended it, the annual sales having increased from $3,500 a few years ago, to $19,460 in 1908. During the last four years we have sold books to the value of $52,545.*GCB May 23, 1909, page 120.6*

We are looking hopefully to the future. Our brethren and sisters are of good courage;

but we, too, are praying to the Lord of the harvest for more workers. There yet remains much work to be done in our little country, from which we desire to see many souls saved in the great gathering day which is now so near.*GCB May 23, 1909, page 120.7*

The Finland Mission*GCB May 23, 1909, page 120.8*

The superintendent of our work in Finland, Fred Anderson, submitted this report: —*GCB May 23, 1909, page 120.9*

I represent the “Land of a Thousand Lakes.” It is now one hundred years since the grand duchy of Finland was identified with the Russian empire. It had previously been under Sweden. Finland extends over an area of 373,604 square kilometers, and has a population of 2,892,088. Of these about 500,000 speak the Swedish tongue, while the remainder are Finns, and have their own language.*GCB May 23, 1909, page 120.10*

Finland has heretofore been a mission field, under the supervision of the Scandinavian Union Conference; but plans are being laid to organize it into a conference at our next annual meeting.*GCB May 23, 1909, page 120.11*

We have in our field 2 ministers, 1 licentiate, 2 Bible workers, and 20 canvassers. Our membership is 140. During the past four years the total tithe paid was $5,881; the Sabbath-school and first-day offerings amounted to $1,825, making a total income of $7,706, or a little more than $55 for each member. Taking into consideration the fact that Finland is a poor country, we think this record a good one.*GCB May 23, 1909, page 120.12*

During the last four years our book sales show a gradual increase, as follows: In 1905, $7,475.41; 1906, $8,518.90; 1907, $9,000.50; and in 1908, $10,497.53. In all the value of the book sales was $35,492.34.*GCB May 23, 1909, page 120.13*

We have not forgotten the school and health work. For these branches of the work we have funds, though they are yet very small.*GCB May 23, 1909, page 120.14*

We have some promising young people who will, we expect, by the grace of God, help to swell our thin ranks of laborers. Two of these are now in our missionary school at Friedensau, four have attended our school in Sweden the past winter, and one young man from the University of Finland, recently baptized, is intending to prepare for the medical work. This is encouraging to us, and all the more so because most of these young people command the Finnish language. Hitherto we have been able to work almost exclusively among the Swedish-speaking people.*GCB May 23, 1909, page 120.15*

Our workers are of good courage, and we hope to triumph with the message, and meet all the people of God in the great day soon to come.*GCB May 23, 1909, page 120.16*

(Concluded to-morrow)

The Sermon - LOYALTY TO THE THIRD ANGEL'S MESSAGE

GEO. I. BUTLER

Wednesday Evening, May 19, 7:45

It falls to my lot to address this large congregation to-night. Ever since I have been on this camp-ground, I have been impressed with the sight of such a large number of people gathered from the various nations of the earth to attend this General Conference, and the thought has come to me several times (and it comes to me to-night as I look into your faces), O, what a contrast to what I saw when I first began to hear about this message! At that time I was a skeptic. Dear old Father Bates, as we familiarly called him, came to Waterbury, Vt., where we lived. My father and mother had been very earnest and devoted in the 1844 movement, and were much confused and perplexed when the time that had been set for the end passed without the occurrence of that expected event. Then came Father Bates, hunting up those who had fallen into discouragement. He was not received very kindly by my father, because he was a no-law Baptist; but mother was a devout Christian, and so he came into the kitchen and hung up his chart and gave her a discourse, and she began to keep the Sabbath. After that, when the Sabbath came, she would go to her room, letting the girls and others do the work, and would read her Bible and what she had of the papers, and she was happy in the third angel's message.*GCB May 23, 1909, page 120.17*

How wonderful it seems when I stop and think that this body of believers is a hundred thousand strong to-day! I do not suppose there are living to-day one hundred of those living then. So you see I have had quite a little pilgrimage along these lines, dear brethren and sisters, and I am thankful to God that we see what we do see here tonight.*GCB May 23, 1909, page 120.18*

"Why," says one, "you Seventh-day Adventists are all the time talking about the progress of the work, and boasting of it. That seems to be your meat and drink." Now, I do not think that is the right kind of statement of the matter; for I understand fully, and I suppose all of you understand fully, that to have only a hundred thousand believers after forty or fifty years' work is no great credit to us; we ought to have ten times as many. So I do not see that we have anything to boast of; but we do have something to humiliate us,—the fact that we do not have more. But, dear friends, we have enough to show us *that there is power in the third angel's message*. [Amen, amen.] And we rejoice that we have what we have, and thank God, and take courage to go on and get a great many more. [Amen, amen.]*GCB May 23, 1909, page 120.19*

I am going to take a familiar text. It reads: "Here are they that keep the commandments of God, and the faith of Jesus." That is always good, and it is present truth.*GCB May 23, 1909, page 121.1*

I will read briefly from *Revelation 14*. [Read *verses 6-16*, inclusive.] I would say right here that I do not intend to go over what Brother Daniells preached five or six days ago. [Referring to "The Definite Message," page 39 of BULLETIN.] He gave us ar excellent discourse, and I enjoyed it very much, though I have been over the ground a great many times. He brought out some important truth that ought to be impressed upon the hearts of our people because it is present truth.*GCB May 23, 1909, page*

121.2

Dear friends, this third angel's message is the biggest thing in the world. It covers a vast amount of ground, and we never can exhaust it; but I hope we can get enough good out of it to keep our hearts imbued with the Spirit of Christ.*GCB May 23, 1909, page 121.3*

This is a threefold message, composed of three important parts. The first one proclaims the necessity of worshiping the Lord, and serving him more acceptably than most believers do. Why—Because "the hour of his judgment is come." That grandest court that ever convened is set—that court which decides the destiny of all, both living and dead. Is not that a fact of the most momentous importance, my friends? Could there be anything more important than that? Just think! The books are being examined, and your name and mine, if they have not already come up for decision, will come soon and we be saved or lost. O, to be saved or lost is the biggest thing in the universe! It will be a solemn day, my friends, when judgment is passed upon the wicked, and we want to avoid that if possible. Is not that subject important enough to demand the most careful thought of all men? It seems to me it is.*GCB May 23, 1909, page 121.4*

What next? "Babylon is fallen, is fallen." Why is that repeated? "Because she made all nations drink of the wine of the wrath of her fornication." Because she taught doctrines that came from the old mother, Babylon the great, spoken of in *Revelation 17*. The church is here spoken of as falling. And why did it fall?—Because of the rejection of light. That fall commenced in a marked way in 1844, when the principal churches turned against the prophecies, and began to cease to preach them. They left them and gave them to us. One fourth of the blessed Bible is prophecy, naked and simple. Are we going to cast away the prophecies?—O, no; we will cling to them! They are to be as a light shining in a dark place, "until the day dawn, and the day-star arise" in our hearts. If it were not for the prophecies, we should be stumbling about in the dark. Think of a man getting into a hard place where there are dangers to meet, stumbling along without any light, not knowing but any moment he may plunge over a precipice! At such a time, even a very small glimmer of light would be of tremendous importance. As we approach the great and terrible catastrophe that is just before the whole world, O, how we shall prize the light!*GCB May 23, 1909, page 121.5*

The consequence of rejecting the light is revealed in the second message, "Babylon is fallen." A moral fall began when the great churches rejected the message of the first angel. This is also spoken of in *Revelation 18:1-4* [reading the texts].*GCB May 23, 1909, page 121.6*

That is the fall of Babylon, but a little farther in the same connection, we have an account of that destruction, thus differentiating between the moral fall and the final ruin. When the churches rejected the light of the advent doctrine, they shut off the greatest light in the world.*GCB May 23, 1909, page 121.7*

What is the consequence of rejecting light? *John 8:12*: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Again he says (*John 12:35*), "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon

you: for he that walketh in darkness knoweth not whither he goeth."*GCB May 23, 1909, page 121.8*

One may be ever so talented, but if he has not the light of God, he is in darkness. Thus the popular churches have been groping around until this day. In their great universities of learning, they are rejecting the Word of God, which was given to enlighten us. They deny its high authority. They do not say there is no good in it, they continue to preach from it, but they say it is not reliable, that we can not believe all of its statements. They carve out a little here and there, and leave out those portions that they do not like. A vast number of clergymen at the present time are thus walking in darkness, changing their ideas of God and salvation, rejecting large portions of the book of God, and drifting into uncertainty. Many of the historical parts of the Bible are rejected as unreliable. The story of creation and the fall as told is not believed. They deny the existence of Abraham, Isaac, and Jacob, and the great facts of the Exodus. They are even going over to the old heathen systems of error and idolatry for light. The Catholic Church is regarded as "just as good as any other church."*GCB May 23, 1909, page 121.9*

We ought to be the most thankful people on the earth because God has given us light to know where we are in the stream of time. There is danger of losing the light; for it is advancing all the time. When a person stops and begins to doubt, begins to talk a little on the questionable side, saying that he does not know, after all, whether this is the real thing or not,—when he gets there, he stops, and the light goes ahead of him. It is a terrible thing for us to neglect the light.*GCB May 23, 1909, page 121.10*

In the fourteenth chapter of Luke we have an account of the three messages, *verses 16-24* [reading this parable].*GCB May 23, 1909, page 121.11*

Is it not of importance, then, whether we accept or reject the light? Our Saviour states positively that those who rejected the first call shall never taste of his supper. They have rejected the blessed and gracious invitation which the Lord has extended to them, that of partaking of the marriage supper of the Lamb.*GCB May 23, 1909, page 121.12*

Can any one neglect the first, the second, and the third angels' messages as agencies of salvation, and be just as safe as if he accepted them? [Voice, It is unsafe.] Yes, it is decidedly unsafe. God has given us this light, and if people choose to reject it, they show that they have no interest in the work of God, and in his great plan of salvation.*GCB May 23, 1909, page 121.13*

The second message must be respected; the consequences of not heeding it will be awful. In that message of the fall of Babylon, about fifty thousand Adventists came out of the churches, because the popular churches would not hear the advent doctrine taught. So the people had to come out in order to have freedom. Many of the best people in the churches came out. Had Babylon become the "hold of every foul spirit, and the cage of every unclean bird" then?—No; they had rejected important light from God, and they were left in darkness in regard to the great advent movement. Then began the work of deterioration. The churches fell a little lower, and still a little lower in spirituality, year after year, until by and by the great truth goes forth, "Babylon the great is fallen, is fallen.... Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."*GCB May 23, 1909, page*

121.14

Now we come down to the third message, which brings to view the commandments of God and the faith of Jesus. This message contains a warning that is couched in the most threatening language which God ever put into his Word. It is against those who still worship the beast, still continue to serve that power that has brought such a terrible condition of things into our world. This message is joined to the other two, so that all are being proclaimed at the same time, and this great threefold message is now sounding in various parts of the world.*GCB May 23, 1909, page 121.15*

I believe this message is the greatest thing in the world. Why is it so important?—Because this message is the only and leading warning that God has given to tell the world of his second coming, and of the final salvation of those who are faithful. It is because of the importance of the *event*, the coming of Christ, that makes the message itself so important.*GCB May 23, 1909, page 121.16*

It is the great event of the coming of Jesus for which we are looking. This ought to enthrall our minds, and be the greatest thing on earth to us. Every one of us ought to regard this threefold message as the greatest and most important thing in this world. I do want to see the blessing of God come into our meeting, to see a great deal of power manifested, so that it shall be a memorable event in our history in the great work that is before us.*GCB May 23, 1909, page 121.17*

Now a few remarks in closing, upon the progress of our pilgrimage in connection with this message. Mr. Bunyan recognized the idea of progress when he wrote the "Pilgrim's Progress," the Christian going from the City of Destruction to the City of God.*GCB May 23, 1909, page 121.18*

When Father Bates came and preached the coming of Christ, there were only a few poverty-stricken, disappointed people, the most unpopular that could be found in the world, to receive his message. Has there not been some progress since that time? I think we have seen some evidences of progress.*GCB May 23, 1909, page 121.19*

To illustrate: I have stood by the New York Central Railroad, with its four tracks side by side, and trains coming and going on each track. If a man wants to go to Chicago, he gets on an express-train. If he keeps on the main line, there is progress. But here and there is a switch; and if a person gets onto the switch, he does not make progress. In order to get to Chicago, he must keep on the main line. The way to the city of God also has some switches. I have seen many so unwise as to switch off, and after they get off, they lose all their interest in the progress of the work. If I could say anything to any one who is here to-night who has been discouraged and cast down, how glad I should be. The work is going on. Did you ever see a movement that God started that came to nothing? I never did.*GCB May 23, 1909, page 122.1*

We have indeed a great work to do. Yesterday, when I listened to our dear Brother Selmon and his associates talk about the work that has been done in China, my heart was deeply touched. I know, brethren and sisters, that this message will go to every nation, kindred, tongue, and people. We must do faithful work in these vast countries all over the world, in order to bring to all these peoples the light of the 'third angel's message. To some of us, this work may seem so great as to bring to us a feeling of discouragement. When we think of all that remains undone in China, with

its 400,000,000 inhabitants; and then when we think of the entire world, with four times this number of people, the great majority of whom must yet be warned, we are well-nigh appalled. Surely, if it were not for the assurance that we shall have special power for the completion of this work within a very short time, we could not hope to do it. We might just as well look this matter squarely in the face. Unless we have with us more of the power of God, we are not equal to the task before us. My friends, we stand in need of another Pentecost. We need one with ten times the power that came upon the early church.*GCB May 23, 1909, page 122.2*

The concentrated light of all past ages is shining upon us. Jesus is soon coming in the clouds of heaven, with power and great glory. O, how I long to see that event! The world has but few charms for me; but the longer I live, the brighter is my hope of a glorious immortality, and of a life that measures with the life of God. I must see the consummation of this work, dear friends; even if I die, I must see Jesus when he comes and awakens his saints who are sleeping in the grave.*GCB May 23, 1909, page 122.3*

And O, how I long to see those who have faltered by the way, and who are drifting they know not whither, receive help at this meeting, and renew their courage, and determine to cast their lot with the people of God, and go onward and onward, growing in grace and spiritual power! If they do not do this, I fear they will fall into deeper darkness. O, my friends, let us be wise! As dear Sister White has repeatedly said to us, we can not afford to be lost. My heart goes out in deepest solicitude toward those who are hesitating and doubting as to their future course. That the Lord may help us, give us of his grace, and save us in his kingdom, is my prayer.*GCB May 23, 1909, page 122.4*

At the close of Elder Butler's sermon, Brethren H. E. Armstrong, W. H. Meredith, E. Harris, and J. S. Washburn sang an original advent hymn (words by Elder Washburn), entitled,—*GCB May 23, 1909, page 122.5*

The Glory Dawn*GCB May 23, 1909, page 122.6*

I am waiting for the morning bright When the Lord from heaven shall come;*GCB May 23, 1909, page 122.7*

I am watching for the blessed light Of that glorious day to dawn.*GCB May 23, 1909, page 122.8*

Deepest darkness covers all the earth, Tempests wild now rage on sea and land:*GCB May 23, 1909, page 122.9*

Lord, the floods of evil overflow; Save me by thy powerful hand.*GCB May 23, 1909, page 122.10*

In the secret of thy presence, Lord, From all evil thou dost shelter me; I am resting on thy faithful Word Till thy glory dawns o'er me.*GCB May 23, 1909, page 122.11*

Hark! the trump of God now calls the dead From their graves who sleep in earth and sea;*GCB May 23, 1909, page 122.12*

They shall wake, and with us meet the Lord; With him they shall ever be.*GCB May 23, 1909, page 122.13*

CHORUS:*GCB May 23, 1909, page 122.14*

See the glory dawn! see the glory dawn! Glorious morning! O, the glorious morn! When the Lord shall come! when the Lord shall come! When the Lord shall come!*GCB May 23, 1909, page 122.15*

By some oversight the report for the Silesian Conference, rendered by G. Perk, the president, was omitted from the German Union reports. We present it here:—*GCB May 23, 1909, page 122.16*

THE SILESIAN CONFERENCE

The Silesian Conference was cut off from the East German Conference in 1907, and had a membership of 376 at that time. This conference is composed of the two provinces of Silesia and Posen, with an area of about 23,000 square miles, and a population of 6,929,246. Two thirds of those in Posen and one third in Silesia are Poles. Aside from these, there are Jews and Bohemians in this field. In the conference we have twenty-eight churches and companies, with a membership of 592. Our number of laborers is ten, three ordained ministers, one licentiate, and six Bible workers. Among the two and one half millions of Poles we have done little, although last year we secured about to Polish members. But as we now have a young man in training at Friedensau, we hope to be able to do good work among this people very soon. We are in great need of more Polish literature. The Bohemians of our field have descended from immigrants who had to forsake their land because of persecution. As they are more Germanized, and do not manifest such national hatred as we see among the Poles, it is easier for us to secure a hearing among them than among the Poles. To some extent the blessing of their ancestors still rests with them.*GCB May 23, 1909, page 122.17*

The membership and the means steadily increase in our conference: in 1907 our tithe was 21,121 marks, and in 1908 it was 27,253 marks; last quarter we had a tithe of 9,217 marks. Our weekly offerings increased from 1,081 marks in 1907 to 1,503 in 1908; our Sabbath-school gifts from 1,776 marks to 2,240 marks, and the annual offerings from 1,543 to 1,711 marks. The missionary societies had an income of 2,654 marks in 1907, and 3,170 in 1908. To God be all the honor for what he has done in our field. It is our prayer that the spirit of the third angel's message may permeate the whole conference more and more, and that the love of Christ may take full possession of our hearts.*GCB May 23, 1909, page 122.18*

We have in hand a health talk by Dr. A. B. Olsen on "Food and Flies," and a sermon by W. W. Prescott on "The Message for the Hour." These will appear when space permits. With so many fields reporting in the regular Conference proceedings we must necessarily abbreviate and defer reports of other meetings.*GCB May 23, 1909, page 122.19*

Friday and Sabbath were rainy days in the camp. The pavilion is rain-proof, however, and floored throughout. On Friday evening Elder E. W. Farnsworth spoke. The Sabbath-school yesterday registered an attendance of 1,239. Sister White occupied the desk at the morning preaching service, and in the afternoon Elder O. A. Olsen led a social meeting. Last evening Professor Wallace Newton gave a stereopticon lecture on the Holy Land.*GCB May 23, 1909, page 122.20*

May 24, 1909 - NO. 9

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Elder J. E. Fulton occupied the early morning hour, telling of experiences in Fiji, in which field he spent about ten years. The story of the power of the truth transforming hearts and lives in Fiji touched all hearts. The incidents rehearsed do not lend themselves to abbreviation, and we shall therefore hold the report over for a later issue. These talks form a deeply spiritual basis for a devotional service, drawing out hearts in a spirit of prayer.*GCB May 24, 1909, page 123.1*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

NORTH AMERICAN FOREIGN DEPARTMENT

WASe

Fourth Meeting, May 20, 8 A. M.

Elder F. C. Gilbert, our worker among the Jews, gave an interesting report of the past work and future possibilities of the Jewish work. The immense labors of Joseph Wolff, in the years preceding 1844, in the countries of the Eastern Mediterranean, show what a converted Jew can do. In this country alone there are more than 3,000,000 Jews, of which number we find 1,000,000 in the State of New York. It is the custom of the Jews to segregate in the different cities in colonies, called ghettos; nevertheless, we have seen already a large number of Jews accept present truth. Twenty or thirty Jews in the United States have accepted the truths of the message, and are remaining faithful.*GCB May 24, 1909, page 123.2*

Brother Gilbert offered the following suggestions: 1 That the work for the Jews be placed under the North American Foreign Department; 2 that a special fund be raised for the distribution of our literature and of New Testaments among the Jews; 3 the extension of the evangelical work; 4 the extension of the religious liberty work; 5 that a place be provided in which the newly converted Jew can be instructed and helped; 6 that provision be made for open-air work.*GCB May 24, 1909, page 123.3*

Elder L. Zecchetto then reported the Italian work. It was four years ago when he began his work among the Italians in the Greater New York Conference. On November 17 of that same year he organized the first Italian church. Since then the work has spread among the Italians, a number of churches and some able laborers having accepted the truth. Brother Zecchetto also started an Italian paper, which is having a good circulation both in this country and abroad. He gave some interesting cases of conversions through this paper. He desired that broad plans might be laid at this General Conference for the extension of the work among the Italians.*GCB May 24, 1909, page 123.4*

Brother Sevach, a Hungarian worker in the Greater New York Conference, gave some interesting statements concerning the Hungarian work in New York City.*GCB May 24, 1909, page 123.5*

Elder J. W. Hofstra next spoke of the work among the Hollanders in Michigan. A start was made about twenty years ago in this work, but since then little or nothing has been done until last year, when work was once more begun. He says that the Hollanders colonize in this country, retaining their own habits and customs. He gave illustrations of several cities, ranging from five thousand to fifteen thousand population, the vast majority of which were Hollanders. Many of these have never heard a sermon on present truth in their own language. Many of our good books have been translated into the language of the Hollanders by the German Publishing House. These ought to be largely distributed. He hoped that this Conference would

do something to organize the work among the Hollanders, and place it under a responsible chief.*GCB May 24, 1909, page 123.6*

THE PUBLISHING DEPARTMENT

WASe

Eighth Meeting, May 23, 8 A. M.

The headquarters room was crowded this morning, many being unable to secure seats. The topics for discussion were as follows:—*GCB May 24, 1909, page 123.7*

1. Permanent Canvassers:—*GCB May 24, 1909, page 123.8*

(*a*) How may the canvassing work be made prosperous twelve months in the year?*GCB May 24, 1909, page 123.9*

(*b*) Can winter canvassing become a success in cold, snowy climates?*GCB May 24, 1909, page 123.10*

(*c*) What class of workers are most likely to continue permanently twelve months in the year?*GCB May 24, 1909, page 123.11*

(*d*) Permanently located resident canvassers.*GCB May 24, 1909, page 123.12*

(*e*) What kind of field missionary agents may we expect to build up a permanent work?*GCB May 24, 1909, page 123.13*

2. Comparative Merits of the Several Methods Employed in Training Agents:—*GCB May 24, 1909, page 123.14*

(*a*) Individual training,—privately, and from house to house.*GCB May 24, 1909, page 123.15*

(*b*) Small institutes in private houses or local churches, wherever and whenever opportunity offers.*GCB May 24, 1909, page 123.16*

(*c*) Large, well-organized institutes at seasonable times, such as: 1 During Christmas holidays, or early in new year; 2 in colleges, academies, and intermediate schools; and 3 immediately after camp-meetings.*GCB May 24, 1909, page 123.17*

The discussion, which was enthusiastic, developed the following points:—*GCB May 24, 1909, page 123.18*

1. That thorough training makes permanent agents.*GCB May 24, 1909, page 123.19*

2. That pressure should be brought to bear upon the strong, able men in our churches by those who are leaders, urging upon them the times in which we live, and the need for strong, active work by every believer in the third angel's message.*GCB May 24, 1909, page 123.20*

3. That the most vital question before our canvassing work is how to select and train

agents so as to make them permanent.*GCB May 24, 1909, page 124.1*

4. That men and women of mature age and experience usually become the most permanent workers.*GCB May 24, 1909, page 124.2*

5. That the institute method of training, without house-to-house training, develops transient workers.*GCB May 24, 1909, page 124.3*

6. That the house-to-house method of training agents should be the standard permanent method, and that the institute method should be the supplementary method for handling an overflow of agents.*GCB May 24, 1909, page 124.4*

7. That agents trained in institutes should be considered as only partially trained, it being necessary to follow up such training with house-to-house work.*GCB May 24, 1909, page 124.5*

8. That house-to-house training should be conducted personally by the field agent with his canvasser in each house except as the alternating method of work from house to house is resorted to as a test of the agent's ability.*GCB May 24, 1909, page 124.6*

9. That the canvasser can be successful at all seasons of the year.*GCB May 24, 1909, page 124.7*

10. That we should encourage more and more the establishing of resident canvassers in permanent territory.*GCB May 24, 1909, page 124.8*

11. That the general missionary agents should spend from three days to a week at least once a year, and oftener if possible, with each of his field missionary agents in house-to-house canvassing.*GCB May 24, 1909, page 124.9*

12. That small institutes with four to six canvassers may be conducted frequently and profitably in private houses and churches.*GCB May 24, 1909, page 124.10*

13. That well-organized institutes may be conducted profitably near the close of our large schools, immediately following a large camp-meeting, or in mid-winter.*GCB May 24, 1909, page 124.11*

14. That the best method of convincing people that work can be done at all seasons of the year is by actual demonstration.*GCB May 24, 1909, page 124.12*

15. That we should urge the fact that we are engaged in a high calling, second only to that of the ministry, if, indeed, it is secondary to that.*GCB May 24, 1909, page 124.13*

16. That it is sometimes necessary to help agents in a financial crisis, for which purpose it may be wise to create a special fund.*GCB May 24, 1909, page 124.14*

17. That success in this work means a close, living connection with the Lord.*GCB May 24, 1909, page 124.15*

MEDICAL MISSIONARY DEPARTMENT

WASe

Eighth Meeting, May 23, 8 A. M.

The sanitarium gymnasium was crowded for the eighth meeting of this department. The topic for consideration was “Diet from the Bible and Testimony Viewpoint.” Dr. Lydia Kynett Parmelee read a paper prepared by Dr. L. J. Otis. After this, a paper was read by A. W. Semmens. These papers referred to the original diet of man, given by God in Eden, and traced the successive occasions on which man fell away from this diet, and the reforms instituted by God to bring man back to a simple fare.*GCB May 24, 1909, page 124.16*

In his paper on “Diet in the Light of the Testimonies,” Brother C. C. Crisler said, “In a brief presentation of the question of dietetics, as related to the teachings of Mrs. E. G. White, it is possible to attempt merely an outline of underlying principles.... There has been an unfolding of these principles, not only in later instruction through the spirit of prophecy, but by means of study and research on the part of many scientists and conscientious men and women among the laity.”*GCB May 24, 1909, page 124.17*

Among other generally understood facts, he enumerated that obedience to natural law must not be lost sight of by those who would be obedient to the law of God; that God has mercifully given his people the light of health reform as a means of escape from many physical dangers, as well as a means of spiritual help; that dietetic reform tends toward purity of mind and body, quickness of perception, clearness of thought, freedom from disease, spiritual insight, and growth in grace; that the principles of healthful living should be imparted freely to those who have not yet learned how to live aright; that dietetic reform is essentially progressive, and can seldom be brought about in a day, hence much patience must be exercised in teaching the people to provide a dietary that is wholesome and nourishing, as well as appetizing; that the Testimonies have urged a sensible rather than an extreme view on questions relating to the use and the non-use of certain articles of diet; and finally, that the instruction given in the Testimonies has a sound scientific basis. The soundness of the principles outlined in the Testimonies in the early days of the health reform movement among Seventh-day Adventists has in more recent years been abundantly confirmed by scientists and investigators of unquestioned authority.*GCB May 24, 1909, page 124.18*

Our people are eager to learn. Would it not be pleasing to God to inaugurate plans for a far-reaching campaign on reforms in diet from a scientific point of view? And when these principles are understood, will not our people be the better able to appreciate the value of that which they may read on dietetics in the Testimonies? Our physicians have the privilege of calling the attention of our people to the wise Providence that has in mercy shielded them from many ills to which flesh is commonly heir. When our people read in the Testimonies paragraphs bearing on various questions of diet, they will take great pleasure in discovering that their own common sense, aided by their knowledge of a few easily understood scientific principles, bears constant witness to the breadth of scope and the far-reaching importance of the very passages in the Testimonies that so many now look upon as sayings hard to be understood. Such study is sure to result in good.*GCB May 24,*

1909, page 124.19

Elder W. C. White: The Scripture says, “In the mouth of two or three witnesses every word shall be established.” Some persons teach diet from a Bible standpoint, some from the viewpoint of the Testimonies, still others from a scientific basis. Our teaching will be most forceful if we use all three, beginning with the Bible, following this with the teachings of science, and ending with instruction from the Testimonies. As presented in “Ministry of Healing,” these truths have been embodied in a form best adapted to the needs of the people.*GCB May 24, 1909, page 124.20*

Dr. A. B. Olsen expressed deep interest in all three papers, and commended especially the paper by C. C. Crisler, because it deals in underlying principles without attempting to lay down hard and fast rules of diet.*GCB May 24, 1909, page 124.21*

The 5:15 P. M. hour had been set apart for health talks in the large tent; but owing to the presence of so many missionaries from various fields, it was voted to grant this hour alternately to missionary talks by delegates from abroad.*GCB May 24, 1909, page 124.22*

MISSIONARY VOLUNTEER DEPARTMENT

WASe

Fourth Meeting, May 23, 8 A. M.

A double male quartet presented a message in the song “We Must Be Born Again.” Prof. H. R. Salisbury read a paper on “The Educational Features of the Missionary Volunteer Work,” in which the great importance of this phase of the work of the young people was forcibly emphasized. The paper will be published later.*GCB May 24, 1909, page 124.23*

The discussion by the secretaries and others brought out many illustrations of the value of this work, especially the Missionary Volunteer Reading Course.*GCB May 24, 1909, page 124.24*

Frederick Griggs: If we can get our young people down to good hard study, their work is going to be substantial. I see in this a great advantage for our educational work, since the reading courses will help the youth to form ideals, and give them a desire for a part in this work.*GCB May 24, 1909, page 124.25*

Lillie George: The Reading Course is perhaps the most interesting of all the lines of work in our field. The young people thoroughly enjoy it. Since coming to the Conference, I have received several papers on the second set of “Great Controversy” questions. One boy writes that he is so much interested in the study of the book that he will go over the work again.*GCB May 24, 1909, page 124.26*

S. Lela Hoover: I have received many letters telling of the blessing which the reading of “Great Controversy” has brought to our young people, and of the determination that it has given them to be something more, and to do a definite work for the Lord.*GCB May 24, 1909, page 124.27*

Helen McKinnon: Nothing has interested our young people in Alabama more than this question of the Reading Course. One young girl became so much interested in Bible study in connection with the course that she committed the book of John to memory.*GCB May 24, 1909, page 124.28*

Mrs. Bessie J. Rice: One mother told the principal of a high school that her daughter must drop some of her work because she had something more important to study at home. If the parents could only appreciate the help that the course is to the young people, it would be a great blessing to our work.*GCB May 24, 1909, page 124.29*

Lesley Shoup: A young lady in our conference said that when she started the Reading Course, she was an Adventist only because her parents were. After reading "Great Controversy," she is an Adventist because of her own experience. She has recently organized a society of ten members, and has really been the means of stirring up a missionary spirit in the church.*GCB May 24, 1909, page 124.30*

Mrs. Lee S. Wheeler: One of the workers in our conference says that the Reading Course has been the making of some of the young people.*GCB May 24, 1909, page 124.31*

Mrs. R. W. McMahan: I believe that the Reading Course is one of the strongest factors in maintaining the interest in our Missionary Volunteer societies.*GCB May 24, 1909, page 124.32*

RELIGIOUS LIBERTY DEPARTMENT

WASe

Eighth Meeting, May 23, 8 A. M.

The chairman, K. C. Russell, gave the opening talk upon the subject, "Religious Liberty Campaigns, and How to Conduct Them." He cited the repeated defeats of efforts to secure Sunday legislation in the Congress of the United States. These defeats had just been credited to the work and influence of Seventh-day Adventists by Rev. Dr. Wallace Radcliffe, in an address made by him in this city the other evening. Dr. Radcliffe spoke of the many efforts made by the Interdenominational Committee, of which he is chairman, "to interest the Senate and the House in their cause," but added that "their failure had almost always been due to the violent opposition of the Adventists." Continuing, he said, "in their opposition to Sunday laws for the District of Columbia, the Adventists are arraigned with the saloon-keepers, the law-breakers, and all who desecrate the sabbath," and added that "it is preposterous that an organization, numbering not more than five hundred in the District of Columbia, can counteract the efforts of thousands and tens of thousands of Christian workers." Elder Russell stated that this last utterance reminded him of the story of Gideon and his three hundred, but said that in reality these results were not due simply to the five hundred Sabbath-keepers residing in the District of Columbia, but to the earnest efforts of the sixty thousand loyal Seventh-day Adventists throughout the United States.*GCB May 24, 1909, page 125.1*

The chief and ultimate object of our religious liberty campaigns is not simply the opposing of Sunday legislation, but the salvation of souls, the bringing of the truth to

the knowledge and attention of the people.*GCB May 24, 1909, page 125.2*

In these campaigns we should get all our people, as far as possible, engaged in the work. That worker or that secretary is the most successful, he declared, not who does the most work himself, but who gets the most people to work.*GCB May 24, 1909, page 125.3*

He spoke of the influence of letters written to legislators and men in public positions, of the importance of making use of the public press, and of the circulating of *Liberty* and other literature. When the agitation in any place is largely centered in the question of closing the theaters and places of amusement on Sunday, he thought it unwise to make use of theater buildings in which to hold our meetings. We should never by any means compromise ourselves, but study the law of expediency, and ever stand true to principle.*GCB May 24, 1909, page 125.4*

J. O. Corliss stated that a good general, in planning for battle, never let the enemy get the advantage in position. So in a campaign the sooner we are in the field, the better. Plans are already laid for future campaigns in California.*GCB May 24, 1909, page 125.5*

In the campaign just closed there, they had six or eight secretaries who traveled all over the State visiting our churches and schools, and interesting our people in the circulation of petitions and literature. Seventy-five thousand copies of the *Signs* special, to meet the situation, were distributed during the campaign. These were sent to the members of the legislature, to prominent men, and to all the school-teachers and many others all over the State. He told of the getting of representatives of the Pacific Press admitted as reporters to the floor of both houses, and said that this was utilized to good advantage in securing a wide use of the public press throughout the State.*GCB May 24, 1909, page 125.6*

A. J. Clark spoke of the effect the sending of letters written by our people to legislators had had in the New York Legislature the past winter. C. H. Edwards likewise spoke of the use of telegrams in campaign work, and said that, by this means, he had in one day seen two Sunday bills which had been introduced into the New York Legislature a year ago last winter, withdrawn by the men who had introduced them.*GCB May 24, 1909, page 125.7*

Bible Study - WALKING BY FAITH

M. C. WILCOX

May 23, 9:15 A. M.

Let us take for the beginning of our study, one of the mighty parentheses of God's Word—*2 Corinthians 5:7*: "For we walk by faith, not by sight."*GCB May 24, 1909, page 125.8*

You hear it many times among our people, especially in these days of fulfilling prophecy, that we walk by sight, not by faith. I presume that I with others have repeated the expression in that way many times, and yet I am saying it no longer. I think we ought still to hold to the way that the Word puts it, "We walk by faith, not by sight."*GCB May 24, 1909, page 125.9*

Of course we see some things that we once held by faith now fulfilled; but God does not teach us to exercise faith yesterday, and not ask us to exercise faith to-day. We pity a child that can walk well to-day, but does not learn to walk better on the morrow. God wants us to have faith all the time. If we have had strong faith in the past, he wants us to have more faith to-day. There is always a reason, necessity, and opportunity for the exercise of as strong, clear faith to-day as there was yesterday; and if we are not learning the lesson, we are not advancing in the divine life.*GCB May 24, 1909, page 125.10*

The very text itself implies progress. "We walk;" we are going somewhere. We are taking a journey, one of the mightiest that was ever undertaken in all the history of the universe, a journey from darkness to light, from sin to everlasting righteousness, from death to life, from earth to heaven, from infamy to everlasting glory through grace. And every man, every human being, may take the journey. Praise God for it. And every human being must take it or be everlastingly lost.*GCB May 24, 1909, page 125.11*

But the text implies progress. We walk by faith. The man who has faith is yielded to God's Word, to do what the Word asks him to do, to wait where the Word asks him to wait, to enter where faith throws open the doors for him to enter, to do, to suffer, and to be all that God's Word implies. That is faith. Faith means absolute submission to God's will, and taking God at his word.*GCB May 24, 1909, page 125.12*

"Without faith it is impossible to please God." Faith always has the upward and outward aspect, not the inward view; faith always looks outward to God. The man of faith does not look to himself, but always to the infinite God; to the infinite, outward opening which God is constantly placing before his children; so that there is always development of character, always enlargement of heart and mind, always progress in divine knowledge, throughout all eternity. The finite can never compass the infinite; and consequently God has progress for us throughout all eternity; but it is always by faith, always by looking unto God.*GCB May 24, 1909, page 125.13*

Faith always has reference to the now, never to the past. I do not know a single instance in God's Word where faith pertains to the past; it always has reference to a present God, who is a present help in the now, with direct aspect of course to the

future. You may take every example that is given us in that wonderful chapter of faith, the eleventh chapter of Hebrews, and it pertains to the duty of the now, with a constant looking forward to the glorious reward.*GCB May 24, 1909, page 125.14*

Take the time of the deluge. To human sight Noah entered upon a work that was utterly incomprehensible to human reason; and yet out of that God saved Noah. It was special, present faith that Noah had at that time.*GCB May 24, 1909, page 125.15*

It was so when God through Moses called the children of Israel out of Egypt. It was so pre-eminently when Christ Jesus died upon the cross, when his followers had all forsaken him, and there were only two to do him homage,—the thief dying by his side, and the centurion, who said, "This is the Son of God." When our Lord died upon the cross, and was buried in Joseph's tomb, and locked there by the Roman seal, it would seem as if the very hopes of the world were locked in that sepulcher; yet out of all that God brought the very salvation of the race, the very stability of the universe itself. Those who had faith in God at that time were among those who triumphed. In the last great, closing conflict of this world, we ourselves will come up to places where it would seem as if utter, absolute defeat was before us. Those who walk by sight at such a time will meet defeat; but those who have abiding faith in the Word of God will go through to glorious success.*GCB May 24, 1909, page 125.16*

Let us bring faith closer home. We need faith in our personal experience. We need faith to believe when God says a thing is sin, to see sin in it. I wish that I could appeal to our young people on this point. Sometimes the pleasures of the world are spread out before us. If God says such a pleasure is sin, let our hearts say, Lord, it is sin. If God says it is inadvisable, let our hearts respond, Yea, Lord, thy servant heareth. We ought to choose what God asks of us, for it is always the best for us. When God tells us that a certain course is wrong, and a certain thing is sin, let us answer God by turning away from that thing with all our heart, and putting in the place of that sin God's everlasting righteousness. Having faith in God for the one, we shall have faith in God for the other. We shall see all his glorious promises; we shall believe, when he tells us that the sin is overcome, and his righteousness is in the place of that sin, that this is so. We shall believe that he takes it because Christ died to take away the sin and to give the righteousness.*GCB May 24, 1909, page 125.17*

We ought to be the gladdest people on the face of this great earth; for God has given us that which points out sin as he has to no other people. We ought to have the most glorious views of God's righteousness, and that righteousness ought to be an ever-present experience to us, so that we could be among those who would give that everlasting glad tidings to the world. Let it come home to our hearts as good tidings. Believing God that way, we can believe further. Believing in the gift of the good spirit which he gives to all his children in the forgiveness of sin, in the gift of righteousness, surely we can believe in the promise of his Spirit for service.*GCB May 24, 1909, page 125.18*

It is too bad to have a faith stop with forgiveness of sin, yet how true it is of a great many of the revivals of the world at the present time.*GCB May 24, 1909, page 126.1*

We get just so far, but no farther. God forgives our sins, he brings peace to our heart, and we are content to fold our hands and stop there, when God wants to endow us

with his Spirit for service. The faith that claims the promise of forgiveness of sin ought to claim just as strongly and clearly the promise of the gift of God's Spirit. Why not believe that he who promises the one has promised the other, that he who has fulfilled the one will fulfill the other? God is more willing to give the Holy Spirit to those who ask him than earthly parents are to give good gifts to their children. We ought to believe that God by his Spirit will come into our hearts; we ought to believe that God will take that Word, and transmute it, in our own lives, into living character, until it shall be incarnate in us.*GCB May 24, 1909, page 126.2*

We need living faith day by day. It is not faith for to-morrow that we need now. It is not yesterday's faith that we need now. The faith that we want is the faith that will meet our needs to-day, just this moment. We need it in the perplexing trials and cares of to-day. We need it in every walk of life. Aged men need it, aged women need it, the fathers and the mothers need it, our children need it. We need it in our homes. We need it when we go abroad. We need it not only when standing in the pulpit, but when living out the life of Jesus Christ at the fireside and in the home. We need it when feeling bad physically, when it would seem as if every physical feeling was against exercising faith; we need a faith that will rise above all feeling. We need faith, when the angry word is prompted, to have grace from the Lord Jesus Christ to speak the pleasant word. We need it when we would give a sharp retort to this brother or that brother who has wronged us. We need to have grace enough from God to speak pleasantly, just such words as we are willing to meet in the day of judgment. We need personal, living faith right at this moment and for all time to come.*GCB May 24, 1909, page 126.3*

Sometimes we fix up wonderful things for God to do. We look ahead a little way, when we think that we shall see wonderful miracles wrought, and men speaking with tongues, and wonderful healing manifested, and all that. Now I believe there will come a time when all these things will be manifested; but God wants you and me to learn a greater miracle than these, and that is the transmuting of his power into human nature. When our faith will take hold upon that mighty miracle moment by moment, God can trust us with far greater blessings; but just as long as we allow our unsanctified hearts and natures to overcome us, to dominate our lives day by day, just so long we are not in that place where God can trust us with greater blessings.*GCB May 24, 1909, page 126.4*

We need simple faith in the constantly unfolding and developing light that God is giving us in this message. God wants our sermons to-day to have the living, vitalizing power to meet the needs of the moment. He wants you and me, my dear brethren in the ministry, to see more and more of the wonderful light of God's truth which he has for our time, that will meet our needs to-day. He wants us to have faith in the gift to carry this message to the world. [The speaker then read *1 Corinthians 1:4-8*, commenting briefly on the same.]*GCB May 24, 1909, page 126.5*

We need more faith, brethren, to see the gifts which God has placed in our church. We read of Saul, that whenever he found a mighty and valiant man, he took him unto himself. I believe we ought to be looking out for every kind of talent in God's church that might be enlisted in this message now. First, apostles; secondarily, prophets; thirdly, teachers; and after these all the other gifts. Have not our brethren whom God has sent out into the regions of this world the gift of apostleship? I met some Mormon

teachers not long ago, and they asked, “Have you apostles?” “Yes, sir,” I answered, “we have apostles. God has given us those who are going out to spread the gospel into all these nations of the world, and they have a right to claim God’s power in proportion to the gift that he has bestowed upon them in the carrying forward of that message to the world.” The we have gift after gift, until we come down to that last gift of ministry, the gift of service. This gift is universal in all his church. There is not one single soul among them but can serve God in some act of service, for ministry means serving. Every one of us may be ministers of God.*GCB May 24, 1909, page 126.6*

We need new faith, that we may take broader views of the work than we ever have before. When we see some of our large, strong conferences doing no more to-day, with double the tithe, than they did fifteen or twenty years ago, we wonder if these conferences ought not to say, “Here is half of our tithe for the great mission fields beyond; and here are half of our laborers: take the very best that we have for the needy mission fields.” Of course wisdom must be used in these things, and God gives faith for the wisdom. Our schools must not be hindered from lack of teachers and funds; our institutions must not be injured. But it seems to me that our faith ought to take hold of larger things than ever before: it ought to take hold of new and simpler plans. I was glad for the thought that Sister White brought out yesterday, of simple means for accomplishing God’s work. I believe that God has simpler means for us. Our great danger is in looking to great, elaborate means for doing great, elaborate work. The Lord can use the very smallest means for doing the mightiest work; he gets glory to himself in that way. If we use elaborate means or machinery, and accomplish a great work, our neighbor may follow our example, and fail. God wants every one to work in his own harness. He wants machinery, he wants organization, surely; but it ought to be so elastic, so controlled by God’s Spirit, that there is room for the exercise of every gift among his people. O, if all of God’s children were aroused and guided by that Spirit, how much we could do in the home land, and still let a large number of our strong, developing young men go out into the great regions beyond!*GCB May 24, 1909, page 126.7*

Brethren, this Conference marks a new era in our lives. We can not look to the past; God does not want us to do that. Let us now get rid of everything that stands between us and the giving of this message. We must discard old, worn-out plans, and adopt plans fitted to the needs of the times. We have a present, living Christ, and the message to you and to me to-day is: “He is not here; he is risen; behold, he goeth before you into Galilee,”—away out beyond Judea, away out beyond Jerusalem. Christ is going out before us into China, into Japan, into India, and into the great fields that need help now. Let us follow him; let our faith take hold of present duty, present responsibility, present opportunity, and present glorious success for God.*GCB May 24, 1909, page 126.8*

Conference Proceedings. SIXTEENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 21, 3 P. M.

SCANDINAVIAN UNION REPORTS (Concluded from page 120.)

WASe

Elder Raft next called for the report of the institutional work in the union, and Erik Arnesen, the union secretary, submitted the following:—*GCB May 24, 1909, page 126.9*

Our School and Sanitarium Work*GCB May 24, 1909, page 126.10*

During the past quadrennial period our school work was carried on first at Frederikshavn, Denmark, and then at Nyhyttan, Sweden. The necessity of giving our school work a more permanent character became more and more evident; and at the general meeting of the Scandinavian Union Conference held at Orebro, Sweden, in the summer of 1908, the Norway and Denmark conferences agreed to open a union school at Skodsborg, Denmark, where we have our large medical institution. The first year of this school has now passed. We had no building of our own in which to have our school, but had to rent a large villa. At the opening exercises, held on October 14, 20 students were in attendance, but the number rapidly increased until we had an enrollment of 34 young people from Norway, Denmark, and Iceland. A new school building is now being erected on the sanitarium grounds, and this will place us in a much better position for next year's work. We are fully aware that a good school constitutes a most important branch of our work, and we certainly appreciate very highly the effective interest our brethren in America have taken, and still are taking, in assisting us in getting our school work started upon a more permanent basis.*GCB May 24, 1909, page 126.11*

The health work in our union has made excellent progress, having awakened much interest all throughout Scandinavia. Our largest health institution, the Skodsborg Sanitarium, is well filled the year round, and people of all classes are there getting acquainted with our principles and methods. Under the leadership of Dr. Ottosen, who has had charge of this work from its very infancy, the institution has extended its operation and its boundaries until last year we could accommodate 180 patients during the busy season. The Skodsborg Sanitarium is now owned and run by the Scandinavian Union.*GCB May 24, 1909, page 126.12*

We also have a sanitarium at Frederikshavn, Denmark, owned by the Danish Conference. For about a year and a half this institution has been working under the management of the Skodsborg Sanitarium. In this connection also we should say that health work is being carried on in thirteen or fourteen different places throughout the union. Most of these small institutions are conducted as private enterprises. In Copenhagen we also have a food factory, and the Swedish brethren have recently started a food factory at Vesteras, Sweden.*GCB May 24, 1909, page 127.1*

It can be truly said that much good has been accomplished through the health work,

and especially through the sanitarium work, in our field. It has been the means of giving the people in general a more intelligent knowledge and understanding of our people, our principles, and our work. And for what has been accomplished in this respect we ascribe all the praise and glory to Him who is the Author of the precious truths which we hold.*GCB May 24, 1909, page 127.2*

The Northland Mission*GCB May 24, 1909, page 127.3*

Elder Raft himself reported as follows for the mission field that stretches toward the polar regions:—*GCB May 24, 1909, page 127.4*

Four years ago it was decided to form the northern part of Sweden and Norway into a mission field. The idea was good; and if the results have not been just what we would have desired, it is largely due to the fact that we have not cared for this field as we should have done. Part of the time it has been left alone. We have III members in this field, 90 on the Norwegian side, and 21 on the Swedish. Northland has grand natural beauties, and a trip on a steamer among the islands of the high north, surrounded by majestic mountains, on a summer night, with the midnight sun so gentle and beautiful, presents a sight worth seeing. I made a trip up there last summer, holding several meetings (on the Norwegian side); and my impression was that here we have a splendid field for work if we only had the laborers. But we have only one on the Norwegian side, and three on the Swedish. Something must be done to supply this needy and neglected field with workers; and I beg leave to ask America to give us a good worker for the Northland Mission.*GCB May 24, 1909, page 127.5*

Last fall we sent a young man and his wife to the Faroe Islands. He started in as a canvasser, and God has abundantly blessed him, giving him a success far exceeding our highest expectations. He intends to continue his canvassing work till next fall, and will then begin a series of meetings.*GCB May 24, 1909, page 127.6*

Iceland*GCB May 24, 1909, page 127.7*

In closing, said Elder Raft, I will speak of Iceland. I visited this lonely island last summer. It covers an area of 104,785 square kilometers (or 39,756 square miles), and has some 80,000 inhabitants. The country is very thinly populated, and one may often ride for many miles without seeing a house. It is now about thirteen years since Brother Ostlund first left for Iceland to begin work there. He first had to learn the language. The Lord helped him so that in a comparatively short time he was able to speak and write the Icelandic. Brother Ostlund has been working as minister, editor, translator, and printer. He has had many difficulties to encounter in his work, but God has blessed and prospered him in his efforts, so that we now have 40 members, besides 15 who keep the Sabbath but have not yet been baptized, making the total number of Sabbath-keepers 55. During the last four years, 38 have been baptized and received into the denomination, 14 of them in 1908. And now that the foundation has been laid, we may be justified in expecting still greater advancement.*GCB May 24, 1909, page 127.8*

In speaking of Iceland, I must not forget to say just a few words about Brother Nils Andersson, who is Elder Ostlund's right hand. Brother Anderson is busy at work summer and winter, selling books and tracts, and soliciting subscriptions for the *Fraekorn* ("Seed Corn") our Icelandic paper. In the summer he rides horseback all

the day long, roaming about in the country; and in the winter he visits the cities along the coast. That the *Fraekorn* has four thousand subscribers is partly due to Brother Anderson's persistent labors. Generally speaking, there are no roads in Iceland, and for this reason traveling is often quite difficult. But Brother Andersson does not permit difficulties and hardships to stop him in his work. If, for instance, he comes to a river or a creek, he dismounts, undresses, binds his clothes in a bundle, mounts the horse, and so crosses the water. As to lodging at night, he has to be satisfied with what he can get, and the same is true in regard to food. The houses are so far apart that he can visit but seven families a day, as a rule, if he works ten hours. But he never complains about his difficulties or troubles. Strong in faith, and with a heart full of the love of Christ, he surmounts all obstacles, and searches for his fellow men in order to carry to them the glad tidings that Jesus is soon coming. Brother Andersson studied for several years before he went to Iceland, and last summer I spoke to him about entering the ministry. But his answer was, "Brother Raft, who is then to take up my work? and how will it be with our good paper? No, please let me continue my work for three years more; and if you by that time have another man to put in my place, I will not object to making an attempt in ministerial lines." He was right: it will be no easy task to find his successor.*GCB May 24, 1909, page 127.9*

I wish to say here that as there are some 20,000 Icelanders in North America, mostly in Canada, it would be a good thing to have some arrangement made for a united effort on the part of America and Iceland in the matter of the preparation of literature in the Icelandic language.*GCB May 24, 1909, page 127.10*

Iceland is a poor country; and for this reason the prospects for our work over there are not as promising as might be, looked at from a financial point of view. The union must, therefore, be prepared to render some assistance to that field. Indeed, we hardly dare to hope that Iceland shall ever become self-supporting. It is encouraging, however, that also in this respect some improvement may be seen.*GCB May 24, 1909, page 128.1*

Closing Words*GCB May 24, 1909, page 128.2*

J. C. Raft: Now we have given you a little insight into our work in the Scandinavian Union. I am sorry that we have not been able to present before you a better report. Scandinavia is desirous of being wholly on the Lord's side, and is in full sympathy with our plan of organization, which we believe to be arranged after God's wisdom and counsel. The Scandinavian Union has decided not to ask for any appropriation from the General Conference for the year 1909. And we also send all our offerings, which during 1908 amounted to $4,402.88, to the General Conference. Although we are poor, and really need this money ourselves, we give it gladly, acknowledging our great indebtedness to the General Conference, which during so many years has sent considerable sums of money to Scandinavia. We only wish that we could give much more.*GCB May 24, 1909, page 128.3*

But pray for Scandinavia dear brethren, and do not forget us. As I look upon this field, and hear so many Macedonian calls for help, my heart bleeds. We have done almost nothing yet. I might mention a large number of cities where meetings on present truth have never yet been held; large towns and country districts are also untouched. Everywhere the fields are white for the harvest. But we lack workers,

especially young, consecrated workers, who will not shun difficulties. And they must have education; for the people of Scandinavia require much from one who appears before a public assembly.*GCB May 24, 1909, page 128.4*

I love Scandinavia and my people, and thank God for having been permitted to work in that field. I consecrate anew my time and my powers to the dear Saviour and to his cause. It is a glorious privilege to work for God, and nothing can cheer the heart more than to see his cause prosper, to see souls converted to the Lord. The coming of Christ is near at hand. The battle will soon be past; the controversy will soon be over. In a little while the last tear will have been shed, and the last prayer for sinners offered. O that we might have this Conference session filled with the Holy Spirit and with power from above, living our lives to the Saviour's glory, and winning many souls for the kingdom of God! And finally, when the glorious day dawns, may we all meet on the sea of glass, where we shall all speak one language, and where, throughout the endless ages of eternity, we shall be in the presence of our dear Saviour!*GCB May 24, 1909, page 128.5*

Pray for Scandinavia.*GCB May 24, 1909, page 128.6*

The work and field of the Scandinavian Union having been spread before the Conference by its delegates, the chairman, Elder Olsen, called upon E. T. Russell, president of the Central Union, whose report follows:—*GCB May 24, 1909, page 128.7*

THE CENTRAL UNION CONFERENCE

WASe

At the time of the last General Conference, the Central Union Conference comprised the conferences of Iowa, Nebraska, Missouri, Kansas, Colorado,—with New Mexico as its mission field,—Wyoming, and the nine western counties of Nebraska, with the Black Hills District of South Dakota as a mission field of the Central Union. During the quadrennial period the Wyoming mission field has been organized into a prosperous conference, the Iowa Conference has joined the Northern Union, and the mission field of New Mexico has become a part of the Southwestern Union Conference. The Missouri Conference has been divided into a northern and southern conference, and the Colorado Conference divided into an eastern and western conference.*GCB May 24, 1909, page 128.8*

We now have 256 organized churches in our present territory, but our records show an increase of only 15. This is due to the fact that several churches have been dropped from the records, because the conference secretary was unable to secure reports from them, the members having moved away until none were left to keep up the organization.*GCB May 24, 1909, page 128.9*

At present we have 58 ordained ministers, 38 licensed ministers, 76 licensed missionaries, and 100 canvassers, not including those just entering the fields from our schools. Our conference reports show that 37 have left our service for other fields.*GCB May 24, 1909, page 128.10*

The total tithe receipts of the several conferences for the quadrennial period

aggregate $514,618.05. Of this amount, $93,821.54 has been appropriated to fields outside of the Central Union Conference. Our churches have raised in offerings for the work outside of our territory $193,304.75, and by the special Thanksgiving campaign with the *Review*, $6,894.73. Our book and periodical sales amounted to $208,061.54.*GCB May 24, 1909, page 128.11*

Religious Liberty Department*GCB May 24, 1909, page 128.12*

A brief summary of the activities of the religious liberty department of the Central Union Conference may be interesting. In twelve months the number of lectures exclusively upon the subject of religious liberty may be properly given as 265, listened to by as many as 35,000 persons; while the departmental secretary and his wife made 2,500 personal visits upon members of the judiciary, executive, and legislative departments of the various State governments, including members of Congress of the district, and editors of newspapers and magazines. During the year 1908, 143,000 pages of literature upon the subject have been distributed, and fully 3,500 letters manifolded and sent out; still others have been addressed to legislators, magistrates, and members of city councils.*GCB May 24, 1909, page 128.13*

Special mention should be made of the work of the newspaper correspondence bureau of the union. Acknowledging a divine Providence that has been at work, we are glad to be able to report that 160 letters to the press have been published gratuitously in 92 different newspapers in various cities and towns of the union, having a combined circulation of 2,582,353 copies, and an influence upon the public mind not possible to estimate.*GCB May 24, 1909, page 128.14*

And this, too, at no great expenditure of money, except the insignificant sum paid for stenographic work and manifolding. Resulting from this publication work, the department is in receipt of scores of letters of inquiry for information and literature upon the subject and nature of our work; while it is evident that many editorial writers have been led to take up the subject, and carry it still further along into public consideration, as a result of our efforts.*GCB May 24, 1909, page 128.15*

Incidents of the lecture and newspaper tour of the union department secretary, accompanied by his wife, undertaken in Missouri during the national and State campaign of last year, are more or less known to you all. Suffice it to say that words would fail to give any proper conception of the impressions made upon the public mind during that trip to every part of the State of Missouri. The people of the State rejected at the polls the principles of religious intolerance, and also those who were advocating them; and just how far the religious liberty campaign carried on at this time contributed to and was responsible for that result, may never be known.*GCB May 24, 1909, page 128.16*

Brief mention must be made of the remarkable religious liberty meetings at the heart of the Union Conference, Lincoln, Neb., February 23 and 28. They were attended, the first by fifteen hundred persons, and the last by twenty-five hundred. Among these were Mr. William Jennings Bryan, Ex-Governor Sheldon, and many members of the Nebraska Senate and House of Representatives, the latter being occupied, in the law-making body, with questions concerning the law and its enforcement. A deep impression was made by these meetings.*GCB May 24, 1909, page 128.17*

The efforts put forth at Jefferson City and in the Missouri Legislature deserve more than a passing notice. This includes an invitation of the legislature, by a resolution adopted, to Mrs. Lulu Wightman, a public lecturer of this department, to address the legislature upon the questions of religious liberty and the object of civil government. Two addresses were made. Nearly every legislator was in his seat, and gave marked attention to the subject; many senators were also present, and the galleries were filled. In a letter received by the executive of the conference shortly afterward, a member of the legislature expressed in the highest terms his appreciation of the addresses given, stating that favorable impressions had been made, and that it would be a wise policy to continue such a work, reaching other law-making bodies of the nation with a message that was both timely and important. Eight Sunday bills, for more drastic legislation, were defeated, while one was actually introduced and passed the senate, repealing a section of the present Sunday law forbidding Sunday barbering. *GCB May 24, 1909, page 128.18*

Though every effort, apparently, has recently been made in the Central West to inculcate in the public mind, and establish in the civil power, the erroneous principle of religious legislation, yet, in the providence of God, not one forward—or, rather, backward—step has been taken by the State governments in the territory of the Central Union Conference. No additional Sunday legislation has been obtained. Rather, in several of the States, there has been a tolerably strong movement to modify Sunday laws, and make less severe penalties for their infringement. In view of these circumstances, and many others which time forbids the mention of, we are encouraged to look forward to the accomplishment of a still more important and far-reaching work of this nature. *GCB May 24, 1909, page 129.1*

The Educational Work *GCB May 24, 1909, page 129.2*

Union College has been enjoying marked prosperity during the past four years, as shown by the steady increase in attendance and the number of graduates leaving the school. The enrollment for the four years respectively is as follows: For 1906, 375; 1907, 448; 1908, 560; 1909, 594. *GCB May 24, 1909, page 129.3*

Seventy-two graduates have gone out from the school during the past four years to engage in different lines of work. All but two of these are actively engaged in work connected with the spread of the message, or pursuing their education further. *GCB May 24, 1909, page 129.4*

Much has been done to strengthen the school. As the attendance has increased, it has been necessary to add to the teaching force, there being employed at present about 36 persons; including the faculty and helpers. The monthly pay-roll is about $1,600 during the school year. Numerous improvements have been made about the school, including a new dormitory, which will accommodate 36 students, and rooms in the college attic for as many more. These improvements have cost about $13,000. For the last two years the college has been taxed to its utmost to find accommodations for the students attending. Before the new dormitory was built, there were more than one hundred students rooming in the village. *GCB May 24, 1909, page 129.5*

In October, 1907, fire destroyed the college heating and lighting plant, the laundry, the college press, the carpenter shop, and the machinery belonging to the bakery.

The loss is estimated at from $20,000 to $25,000, which was covered with about $6,000 insurance. Arrangements were immediately made to connect the school with the heating, lighting, and water system of the sanitarium, so that no serious inconvenience was experienced on account of the fire until the new plant could be erected. The college now has a much more convenient and commodious plant, erected at a great deal less expense than the one destroyed by fire.*GCB May 24, 1909, page 129.6*

Steps are now being taken to add to the facilities of the school. It was recently voted by the board to raise $6,000 for the benefit of the interests of the industrial work, the scientific department, and the library.*GCB May 24, 1909, page 129.7*

Careful attention is given to the spiritual interests of the students. The Christian young men have organized themselves into personal work and prayer bands, and similar bands are formed among the young women. The students who are not Christians are divided among the members of the bands, becoming the subjects of personal interest. Each year a goodly number of students are baptized and unite with the church. In addition to these personal-work bands, companies are organized among the students for the study of special lines of work in which they are interested. During the spring the interest of the canvassers' band greatly increases; and at the close of the school, an institute is conducted by the general canvassing agents. About one hundred fifty students went out from the school this year to spend their vacation in the sale of our subscription books.*GCB May 24, 1909, page 129.8*

Church-Schools*GCB May 24, 1909, page 129.9*

The growth in the church-schools has not been so much along the line of multiplying schools as in the efficiency of the work done. We have 85 teachers employed in church and intermediate schools. Three new academies have been opened in our territory since the last General Conference. These are doing good work, and enjoying a full attendance. The average length of term in our church-schools is almost seven months, and the teachers are receiving a fair compensation. The total enrollment during the past four years in the schools of the Central Union is approximately fourteen hundred.*GCB May 24, 1909, page 129.10*

Much has been done to strengthen the schools by perfecting a better organization, and bringing system and order into the conduct of the work. Regular examinations are given the teachers, and certificates issued, and pupils finishing subjects in the church and intermediate schools are required to pass uniform examinations. Through teachers' institutes, summer schools, and the normal department of Union College, the efficiency of our teachers has been greatly improved. As a whole the outlook in the educational work is encouraging.*GCB May 24, 1909, page 129.11*

Publication and Book Work*GCB May 24, 1909, page 129.12*

We had no union agent during 1905 and 1906. The following year showed an increase of about $7,500. In 1908 the gain was nearly $2,000 after losing both Iowa and New Mexico from this union. Iowa has been one of our strongest conferences, having sold $10,000 worth of books during her last year with us. New Mexico also did a very good business.*GCB May 24, 1909, page 129.13*

The year 1908 has been very trying in many ways. First came the panic, with its results; then the disastrous floods of early spring, followed by a severe drought that greatly damaged what crops were left. Yet our canvassers invariably made one-hundred-percent deliveries. Again, the conferences have changed field agents frequently, some having none at all for months at a time. Yet taking all these things into consideration, the work has been prospered. More winter work has been done than ever before. December, 1908, the sales were more than twice as much as for the corresponding month of the year before.*GCB May 24, 1909, page 129.14*

The outlook at Union College is very encouraging. The following shows the growth of the canvassing class each year: In 1905, 20 canvassers; 1906, 35; 1907, 75; 1908, 115; 1909, 150.*GCB May 24, 1909, page 129.15*

The subscription book sales for the four years are as follows: In 1905, $40,882.75; 1906, $43,060.34; 1907, $54,469.21; 1908, $60,103.89. Total, $202,515.47.*GCB May 24, 1909, page 129.16*

International Publishing Association*GCB May 24, 1909, page 129.17*

The report of the International Publishing Association, located at College View, Neb., for the year ending June 30, 1908, shows their resources to be $40,692.90, with liabilities of $21,586.18, giving a present worth of $19,106.72.*GCB May 24, 1909, page 129.18*

The most important improvements and changes were made in the fall of 1907, when the building was enlarged so that the capacity of the first floor was increased from 2,400 feet to 6,300 square feet. This furnished room to install a new Miehle press in the press-room, added fifty per cent to the size of the composing-room, and added a large room for the bindery, which has been operated in rented rooms. At this time a steam-heating plant was provided to take the place of the hot-air furnace, which was inadequate to heat the larger building. A fire-proof plate-house has also been built for storing plates. At present the office employs 30 regular workers, who put in full time, besides giving work from two to four hours a day to 25 students. As each of these factory rooms is under the charge of a thoroughly qualified foreman, the instruction given is of the best. Many students are thus enabled to earn a large portion of their expenses while in college, and to prepare for greater usefulness in their future fields of labor.*GCB May 24, 1909, page 129.19*

The spiritual condition of the office is good, but we hope it will improve. Before beginning work in the morning, the workers in each room engage with the foreman in a Scripture reading and a season of prayer.*GCB May 24, 1909, page 129.20*

The work consists of the printing of six regular periodicals in the German, Swedish, and Danish-Norwegian languages, the *Educational Messenger* for Union College, and a great variety of tracts, pamphlets, and books in all these languages. The business is carried on almost entirely by mail and express. The customers are scattered all over the country, and the business is increasing steadily.*GCB May 24, 1909, page 129.21*

The institution is now in a better working condition than at the time of the last General Conference. It has been found impossible to handle the foreign subscription-

book business successfully that was taken over from the Review and Herald Publishing Association, and this has been transferred to the Pacific Press. Many contended that the work of the various nationalities should be separated and operated as several enterprises; but at the annual meeting in September, 1905, Testimonies were received indicating clearly that barriers should not be erected between the nationalities, but that all should blend together. The Lord has guided in marking out the proper work to be done by this office, and it has a steadily increasing business, which is rendering it self-supporting.*GCB May 24, 1909, page 129.22*

The Young People's Work*GCB May 24, 1909, page 130.1*

Owing to the fact that there have been so many changes in the secretaryship of the Missionary Volunteer Department, we are unable to give an accurate report of this work. This, however, does not mean that no attention has been given to the Young People's work in our conference. Each State has its Missionary Volunteer secretary, and the plans which have been sent out by the General Conference department since its organization have been carried out or adapted to the conditions. A number of Missionary Volunteer conventions and councils have been held at various places in the union. These are productive of much good.*GCB May 24, 1909, page 130.2*

A strong work for our young people has been done at all our camp-meetings. Each summer, students from the college who have made this work a special study during the school year, have been employed by different conferences in the interest of the young people's work. When the Morning Watch Calendar was first put out, it was issued by the Central Union Conference.*GCB May 24, 1909, page 130.3*

The Sanitarium Work*GCB May 24, 1909, page 130.4*

We have four sanitariums located in our territory, as follows: Boulder, Colo., Wichita, Kan., College View, Neb., Hastings, Neb. Each of these institutions enjoys a good patronage. The one at Hastings has been open only since the last of December, and it is full to overflowing. In harmony with the plan on which all our sanitarium work is conducted, a large class of nurses is graduated each year.*GCB May 24, 1909, page 130.5*

The Boulder-Colorado Sanitarium is a general institution, its constituency comprising the General Conference, the Central Union Conference, and the Colorado Conference committees. For this reason, we give a more detailed report of their work. Their annual statement shows an investment of $138,807.55, liabilities amounting to $92,838.70. The number of workers regularly employed averages about 100 the year round. Of these 40 are in training, 10 are employed in the bakery and store, 10 as physicians and managers, and 40 in domestic work in and about the institution. The spiritual condition in the sanitarium is excellent, and there seems to be a spirit of co-operation and earnestness on the part of all the employees. Sixty-two young people have gone out from this institution as graduates, while 7 have responded to calls from foreign fields. The annual business aggregates about $75,000, in addition to the amount charged to charities, which is about $12,500 yearly.*GCB May 24, 1909, page 130.6*

Closing Words*GCB May 24, 1909, page 130.7*

During the past four years, advancement has marked every department of the work in the Central Union Conference, yet we are far from satisfied with what has been accomplished. This is because we see greater possibilities of development in every line of work. As workers, we should pray and labor more earnestly. When greater energy and deeper fervor characterize us as laborers, the same spirit will be transmitted to our people, and the work will be carried forward in a strong way, largely directed by an invisible power. It will be a work similar to that accomplished through Pentecostal power, which was the result of the disciples of Christ being of one accord. We need fervent love for the truth, that will lead us to sacrifice for it, and faithfully labor for its advancement.*GCB May 24, 1909, page 130.8*

Our greatest need is unity, as unity of sentiment in a collective body produces unity of action. Of the Lord's army we read, "They shall march every one on his ways, and they shall not break their ranks." A spirit of unity should so permeate our work that we may move as one man in meeting the opposing forces of evil. While we should stand loyally in defense of the truth and in opposition to wrong principles, Christian liberty should characterize our dealings with our brethren.*GCB May 24, 1909, page 130.9*

During the war of the '60's, the name most highly honored by the Southern Confederacy, with the exception of that of Robert E. Lee, was Stonewall Jackson. It was a sad office that his men performed when they picked up the limp body of their loved commander from the battle-field of Chancellorsville; what made it doubly sad was the fact that they realized that he had fallen because he had been mistaken by his own men for an enemy, and had been shot in the back. Many times leaders and others connected with the work of God have been viewed by their brethren as enemies, and too often they have trained their guns on those of their own company. Let us press together in unity in the cause in which we are enlisted. Thus laboring unitedly in the work for the Master, success will crown our efforts, and victory will be ours.*GCB May 24, 1909, page 130.10*

The time for adjournment having arrived, the meeting was adjourned.*GCB May 24, 1909, page 130.11*

O. A. OLSEN, *Chairman*,
W. A. SPICER, *Secretary*.

SEVENTEENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 23, 10:30 A.M.

Elder H. W. Cottrell in the chair. Prayer was offered by Elder A. J. Breed*GCB May 24, 1909, page 130.12*

The following delegates were seated: C. D. AcMoody, of Turkey, with the Levant delegation, Elder Meade McGuire, of the Central Union Conference; and Dr. H. F. Rand, of the Pacific Union Conference.*GCB May 24, 1909, page 130.13*

Report from Committee on Plans and Finance*GCB May 24, 1909, page 130.14*

The chair called for a report from the Committee on Plans and Finance. The following partial report was submitted:—*GCB May 24, 1909, page 130.15*

The Committee on Plans and Finance respectfully submit the following partial report: —*GCB May 24, 1909, page 130.16*

OF THANKS

WASe

1. For the manifold mercies of God which have been over us as a people; for his special blessing, which has preserved this great, threefold message in its integrity, and maintained unity among its faithful believers; for the success which has crowned the work of this advent movement during the past four years, as seen in its rapid growth and in its extension into new fields, in the prosperity which has attended our educational interests, in the conversion and consecration of our young people through the Sabbath-school and Missionary Volunteer departments, in the marked increase in the circulation of our literature in many languages, and in the preservation and progress of our medical missionary work; for the God-given liberties of conscience still vouchsafed to us; for these and all other divine blessings and favors which have been bestowed upon us by a compassionate and merciful Heavenly Father, we render our sincere praise and heartfelt thanksgiving.*GCB May 24, 1909, page 130.17*

CORPORATE ORGANIZATIONS

WASe

Whereas, In the growth and progress of our denominational work many institutions involving large investments have been, and must be, established for carrying forward the various branches of our work; and,—*GCB May 24, 1909, page 130.18*

Whereas, It seems self-evident that such institutions as are built up and maintained by the donations, services, and patronage of our people, should belong to the people, as a whole, and not to a few, as is the case in many stock companies; therefore,—*GCB May 24, 1909, page 130.19*

2. *We recommend*, That great care be exercised in the organization of corporations to hold property; that the constituency be such as shall preserve all investments to the Seventh-day Adventist denomination, and as far as possible, place the elective franchise and controlling power with the denomination, and not with individuals.*GCB May 24, 1909, page 130.20*

THE LIQUOR TRAFFIC

WASe

Whereas, The liquor traffic is a gigantic evil, condemned by the Word of God, by medical and scientific investigation, and by the experience of all time; and,—*GCB May 24, 1909, page 130.21*

Whereas, It is destructive of law, order, and the civil rights of humanity; therefore, —*GCB May 24, 1909, page 130.22*

3. *We recommend*, That our ministers, teachers, physicians, nurses, and people generally, engage in a vigorous campaign in behalf of total abstinence, by means of lectures, demonstrations, and the distribution of health and temperance literature, and that whenever consistent our people by voice, pen, and vote, place themselves on record as favorable to its restriction and entire prohibition.*GCB May 24, 1909, page 130.23*

PRESS BUREAU

WASe

4. *We recommend*, That a press bureau be established in connection with the Religious Liberty Department, having a central organization at Takoma Park, and local bureaus wherever practicable.*GCB May 24, 1909, page 130.24*

RELIGIOUS LIBERTY LITERATURE

WASe

5. *We recommend*, That in the preparation of religious liberty literature, regard be had to the provision of an attractive and popular treatment of the subject, suited for general distribution.*GCB May 24, 1909, page 130.25*

RELIGIOUS LIBERTY INSTITUTES

WASe

Whereas, All our people should be well informed in the principles of religious liberty, that they may be enabled to meet the rapidly approaching crisis; therefore,—*GCB May 24, 1909, page 130.26*

6. *We recommend*, That our religious liberty secretaries everywhere, in con junction with their respective conference officers, arrange to hold religious liberty institutes at

such times and places as the cause of truth may demand, and that at these institutes regular time be set apart for all in attendance to do practical work in introducing the journal *Liberty*, and other similar literature, to the reading public.*GCB May 24, 1909, page 130.27*

READING COURSE FOR SABBATH-SCHOOL TEACHERS

WASe

Whereas, One of the greatest factors in the promotion of a successful Sabbath-school is the teacher, and since many who are called to teach have had very meager advantages for training in their work; therefore,—*GCB May 24, 1909, page 131.1*

7. *We recommend*, That the Sabbath-school Department of the General Conference prepare in permanent form a reading course for the benefit of our Sabbath-school teachers.*GCB May 24, 1909, page 131.2*

Moved by E. T. Russell, seconded by E. W. Farnsworth, that the report be adopted.*GCB May 24, 1909, page 131.3*

Discussion of the Report*GCB May 24, 1909, page 131.4*

Resolution I (expressing gratitude to God), being voted on separately, was passed unanimously, the entire congregation being asked to give expression of thanks to God.*GCB May 24, 1909, page 131.5*

Resolution 2 (on corporate organizations) was read, and carried by vote.*GCB May 24, 1909, page 131.6*

Resolution 3 (on the liquor traffic) was read.*GCB May 24, 1909, page 131.7*

K. C. Russell: Representing a people that stand uncompromisingly against the liquor traffic, and in the interests of temperance reform, it seems to me that we ought to speak very strongly upon a resolution of this character. You will observe two prominent features in the resolution. One is the educational feature, the disseminating of the principles of true temperance. We all ought to do more than we have with *Life and Health*, and other publications.*GCB May 24, 1909, page 131.8*

Again, the resolution teaches legislative action, that we should oppose the liquor traffic by pen, by voice, and by vote. Those of you who have read the papers here, may have seen that within the last few days it has been stated that we are against prohibition. This is a libel upon us as a people, because we stand unalterably opposed to the liquor traffic. By the principles we hold, and the instruction of the spirit of prophecy, we should place our influence on the side of temperance by vote when opportunity offers, when the issue is not mixed with Sunday legislation.*GCB May 24, 1909, page 131.9*

Here in Washington, about a year ago, when the question of prohibition was up in the District, we presented an address before a committee, and this address was published in a congressional document. I am sure this resolution will be accepted unanimously.*GCB May 24, 1909, page 131.10*

G. B. Starr, Australia: I believe that this denomination owes a debt to the world and to the temperance movement, to throw all the strength that we can into the cause of temperance. I was very much impressed with this at the time of the late campaign in New South Wales. A few weeks before the question was to come to vote, we decided to get out a special number of the (Australasian) *Signs of the Times*, to agitate the matter among the people. When that *Signs* was published, and placed in the hands of the temperance people who were working with all their might to carry the temperance question at the polls, they welcomed this assistance by very hearty expressions of thanks. They said, "This is the best contribution we have had on the subject." We know that in some of the best homes of the city of Sydney, when the paper was placed in the home, it decided the people, men and women (for the women were allowed to vote on this question), with one single reading, to vote for prohibition instead of a reduction of the number of saloons. One very wealthy family in particular I know of. At the breakfast table they were discussing the matter, and asking each other how they should vote. There came a ring at the door, and the servant entered bringing the "Blue Ribbon" number of the *Signs*. The lady said to her husband, "Perhaps this is an answer to our question how we shall vote." They read it, and both went to the polls, and voted straight for prohibition. We circulated the largest number of this paper that we have ever circulated of any number of the *Signs*.*GCB May 24, 1909, page 131.11*

In one large temperance meeting held in the city hall, we obtained permission from the president of the Temperance Alliance to place copies of this paper on the seats. Much other literature was also placed in the seats, but when we came to gather up the papers that were left, out of about 1,400 copies, we found only 100 copies, while a large amount of other matter was left. We should heartily pass this resolution, and then work right along the lines outlined in it.*GCB May 24, 1909, page 131.12*

Geo. I. Butler: I had not thought of speaking upon this subject; but the marks of one of the brethren in regard to what they are saying about us as a people, that we are with the saloons, etc., I consider one of the most terrible libels of which I ever heard. There is no church or body of people that has stood so unanimously and uncompromisingly against the liquor traffic as has this. Now that we are classed by some with the saloon element, I think we should speak in thunder tones, that the people may know that it is not so. We have not been noted for our political activity. I well remember when this question of prohibition began to be agitated among the people, starting in Maine, and spreading to other States. In Iowa about thirty years ago there was an election, and this question was agitated, and our people not being given to voting, there was hardly any agitation among us on the subject. But some of us thought we ought to take our stand, and the question was brought up at the time of the State conference meeting. Sister White spoke upon the subject, and we brought all the pressure we could bear upon the people, to be sure that they voted on the prohibition side of the question. Now we are seeing a great movement for temperance in all the States; and when the General Conference in session here speaks on the subject, I think there will be no question as to where we as a people belong and stand.*GCB May 24, 1909, page 131.13*

S. B. Horton: I am glad the General Conference is giving this resolution some thought at this time. Our position is not well understood by the local press, and for that reason I trust we will have sufficient to say here to make it apparent to all who

read the papers that this denomination stands for prohibition.*GCB May 24, 1909, page 131.14*

In the South we have had what is called a temperance wave. I think nearly every Southern State has had before its legislature some measure looking toward State-wide prohibition, and I believe that success has attended this agitation. Our people have contributed, to some extent at least, in the development of this agitation, and its final success. The *Watchman* issued a special temperance number, and distributed nearly 200,000 copies; other literature was also printed. We are glad to say that our people in the South stand for temperance. We ought to be very careful, however, how we deal with this question, so that we shall not be arrayed with it from a political standpoint, but rather from the standpoint of principle alone. I trust this resolution will be not only adopted, but earnestly carried out.*GCB May 24, 1909, page 131.15*

R. A. Underwood: We ought to be very thankful that this temperance wave, which is moving all over the land, is not allied directly with politics. I came through Ohio, my old home State, to this meeting. I was glad to know that recently, out of from eighty to ninety counties that have had the privilege of voting on this question, only five or six have not voted the liquor traffic out. When such opportunities come to us, we ought not in anywise to be timid in declaring, positively, that we are against this gigantic evil. We ought to vote, and, further, as ministers we ought to speak and write, as well as use our influence against this evil that brings a trail of woe with it, greater than any other that touches our everyday life. I am heartily in favor of this recommendation.*GCB May 24, 1909, page 131.16*

J. O. Corliss: I sincerely hope that this resolution will have a unanimous vote by this body. My reason for this is very quickly told. In our religious liberty campaigns in California those who stand on the other side of the question from us insist that we are working with the saloon element. No matter what we say to them in public, no matter what position we take and emphasize, they will turn about and insist that we are allied with the saloon element. If I can have in the future an official expression, if I can have a unanimous vote, of the General Conference to read before such audiences when we are thus maligned, it will turn the tide against those who report such stories against us. I sincerely hope that this resolution will carry by a unanimous vote.*GCB May 24, 1909, page 131.17*

L. R. Conradi: Naturally, you speak of the issue in the United States; over in Europe, we are grateful to say, the cause of temperance is making great progress. There is another side of this resolution, and that is the educational part. We are grateful to God that this message has produced at least 18,000 total abstainers throughout Europe to-day.*GCB May 24, 1909, page 131.18*

When I met the Governor of German East Africa, I talked to him about our principles of total abstinence. He said, “You are the people fitted as missionaries to go to the tropics.” That is true, and I believe to-day that God in his mercy has given us the light on total abstinence, to fit us as missionary people to carry this truth to the world, and to be able to endure conditions in the tropics.*GCB May 24, 1909, page 131.19*

During my visit to German East Africa, I was invited to a court dinner, held at the governor’s office, in Dar-Es-Salaam. All the court officials of that province—about 25 in all—were in attendance. I noticed the champagne glasses about, and wondered

what I would have to say. By and by, as the champagne was poured out, the governor called one of the waiters, and said something to him. Then the waiter came to me, and poured out good lemonade. When we came to raise the glasses, to my great surprise, he said, “Mr. Conradi, to your health.” And I said, “To your health,” with my lemonade. May God help us to be true witnesses for temperance by every means.*GCB May 24, 1909, page 131.20*

M. C. Wilcox: I agree with the resolution. I believe that we ought to stand for uncompromising prohibition, but I do not believe that we ought to compromise ourselves in politics, and I think great danger lies right there. I believe we ought in every way we can to let the people know we stand for the prohibition of the liquor traffic. On the other hand, we ought not to begin any kind of campaign, or make any kind of speeches, in vituperation of the saloon-keeper. He is a man. He is one with the government in the legalizing of the traffic, and we ought to treat him as a man. Some of these men have been in that business for years and years. They do not see the wrong in it, nor know the wrong of it. I was in a temperance meeting not long ago, where there were three pastors on the platform. One began a tirade against men who sell liquor. I do not believe that we can stoop to any such thing as that. They are men, and their other men. I believe that we ought to stand uncompromisingly against the liquor traffic, but for the souls of men.*GCB May 24, 1909, page 132.1*

L. W. Graham: I am glad to see this resolution put so generally before us. Last summer it was my privilege to attend a number of camp-meetings where we had temperance rallies, and there was no meeting during the whole session so favorably received. In some parts of the State in which I live the people have the opportunity, every two years, of voting as to whether or not saloons shall continue.*GCB May 24, 1909, page 132.2*

G. W. Reaser: I want to speak briefly of one of the temperance rallies held in Los Angeles, Cal., last summer. About a dozen of the leading temperance workers in the city were present by invitation. The notice of our meeting was circulated in most of the pulpits of the city. I think the audience present on that occasion was larger than the audience in this tent. We stated that when they would introduce a platform in the State of California, divorcing the temperance question from the evil principle of religious legislation, and providing for the closing of every saloon in California every day and every week, we would assure them of the vote of every Seventh-day Adventist in the State. One of the most active workers in the W. C. T. U., attending this rally, is now a faithful Seventh-day Adventist, working in harmony with us, and is still an active temperance worker.*GCB May 24, 1909, page 132.3*

W. A. Colcord: There is one point that I would like to emphasize. In our opposition to religious legislation we naturally take the negative. We say what civil government has no right to do. In taking the stand for prohibition we take the positive.*GCB May 24, 1909, page 132.4*

The question was called on Resolution 3.*GCB May 24, 1909, page 132.5*

Resolution 4 (on press bureau) was then read, and the question called.*GCB May 24, 1909, page 132.6*

Resolution 5 (on religious liberty literature) was read, briefly discussed, and

accepted.*GCB May 24, 1909, page 132.7*

Resolution 6 (on religious liberty institutes) was read.*GCB May 24, 1909, page 132.8*

S. N. Haskell: I am in favor of that. How much the distribution of the magazine *Liberty* had to do with giving us success at our last legislature in California I can not say; but I can say that in all our meetings we took that question up, and tried to educate the people by the sale of *Liberty*; and we are still doing it. California is the only State that does not have a Sunday law, and our effort now is to educate the people so that when they come to the next legislature, the Sunday law will meet the same fate that it did before. It will be a tremendous issue. The advocates of religious legislation are educating the people the best they can for a Sunday law, and we ought to educate them against it. There are thousands of people to-day who would not vote for a Sunday law if they understood the principles. And nothing can educate them in these principles better than *Liberty*.*GCB May 24, 1909, page 132.9*

K. C. Russell: One feature I would like to emphasize, and that is the importance of holding these institutes to educate our religious liberty workers and secretaries. Many who have been elected to positions in connection with this phase of the work have had no experience. It seems very important, therefore, that institutes be held, not only to educate the outside public, but to educate our own people; and in this way we believe the work of educating the people at large may be more effectively promoted.*GCB May 24, 1909, page 132.10*

E. W. Thomann (of Bolivia): In my experience in South America I have felt the influence and value of religious liberty literature. An article from *Liberty*, sent out by Brother Forga, was put in one of the newspapers. It was read by a teacher of law in the university. He clipped it out, and told me he was intending to use it when the time came. The *Liberty* is not only valuable in English, but when we can use articles from it in our land, by translating into Spanish, we are using them. We can educate the people along this line not only in the United States but in other places.*GCB May 24, 1909, page 132.11*

W. H. Thurston (of Canada): I agree with this resolution in principle, but when it comes to the distribution of reading-matter, there is a question involved. The magazine *Liberty* does very well with us among legislators in Canada, but when it comes to the laity, they do not read it so readily. I believe the time has come when we should have a paper or reading-matter adapted to the Canadian issues.*GCB May 24, 1909, page 132.12*

E. T. Russell (asking the privilege of speaking to Resolution 4): I wish to say I am heartily in favor of the recommendation regarding the press bureau. We have been working with legislators, with Congress, and with lawyers and judges, but we have scarcely touched the general public. There are great possibilities in the public press. We have noticed some of the results in the Central Union Conference. I believe we have reached several hundred thousand readers as a result of the press bureau work there. I see great possibilities in store for this denomination, if we can provide a good press bureau in the different union conferences. These press bureau agents can come in touch with our training-schools, and be instrumental in training an army of young people as press correspondents. This can be done just as readily as you can instruct students in one of our business departments, that is, just as

practically.*GCB May 24, 1909, page 132.13*

I think it is all right to have the headquarters of the bureau at Washington, but I am impressed that we should have agents in Philadelphia and New York, and other leading centers; because here is the capital of the nation, and when the literature is sent out from here, it will be spotted as Republican, Democratic, or Prohibition, so I think it would be better to have it sent out from other parts of the United States.*GCB May 24, 1909, page 132.14*

J. O. Corliss: There is more involved in this last resolution [Resolution 6] than appears on the surface. My observation has been that many of our people have the wrong idea concerning the religious liberty work. Many of them think when a bill has once been killed in the legislature, that is all there is to it, only to get ready to kill another when it comes up. I do not understand that this is the object of the religious liberty bureau. The object is to educate the people to know what the third angel's message is, and in that case, we should not be idle when we are not actively engaged in some special campaign. There should be in our religious liberty work no interim in which our people will be able to fold their arms, and think there is nothing to do until the legislature meets again.*GCB May 24, 1909, page 132.15*

We should be at work by institutes continually, educating our own people in the principles of religious liberty, so that they will be able to write about the principles, and be prepared to take part in the work whenever a local issue arises. One article that is misleading is likely to destroy the influence of the association in that locality for some time. There is a necessity for our people to constantly study the principles underlying the message we hold so dear. I am so simple-minded as to believe that the time is not far distant when these religious liberty principles will be the principal part of the message that we are to carry to the world. I feel this resolution is one that ought to meet the approval of our people everywhere.*GCB May 24, 1909, page 132.16*

H. J. Edmed (South Africa): I wish to agree with what the previous speakers have said in regard to the establishment of the religious liberty press bureau. The statement was made that there should be agencies established in the different union conferences in this country, and it seems as if some of our good brethren had their minds entirely upon the work as it should be done in this country. But I wish to remind the delegation that in the distant lands we are confronting the same issues that you are meeting in America. If this press bureau is established, I hope it will be in constant touch with other countries. Only a few months ago we had word from England that the different Non-conformist denominations, with the Anglican and Roman Catholic churches, had united for the purpose of securing a stricter observance of Sunday. Soon after the news of this reached us, legislation was taken up in Cape Colony, the Transvaal, and in Natal, and we had to meet these issues there, and they are the same as you have here in America. Therefore, it seems to me that all our departments in the General Conference offices should consider these questions as world-wide in their influence, so that we in distant lands, who may require at various times literature on these subjects, and who are not strong enough to publish separate literature, can look to these central bureaus for the literature that we need in the education of the people where we are.*GCB May 24, 1909, page 132.17*

O. A. Olsen (of Australia): I am especially interested in this resolution. You have just heard about the needs in Africa. The fact is, brethren, these questions are just as much alive in Australia as they are over here. The same principles are involved, the same issues are at stake, the same responsibilities rest upon our people, and there is the same need of education in all these departments. Now, the fact is, as was stated by one of the delegates, the real principles of the third angel's message are involved in this move. That being the case, we can not take too great an interest in instructing all our people in these principles. As far as we have been able, we have taken up the matter in our institutes, and in our conferences and camp-meetings throughout the Australasian field, and yet we are not satisfied with what has been done. We have also set apart a Sabbath in every quarter for the purpose of keeping this matter alive by having special readings and discussions. This is truly a matter that ought to receive most earnest consideration, not only in the United States, but in all parts of the world.*GCB May 24, 1909, page 133.1*

Question was called on Resolution 6.*GCB May 24, 1909, page 133.2*

Recommendation 7 (on reading-course for Sabbath-school teachers) was read. The secretary of the Sabbath-school Department was requested to explain the resolution.*GCB May 24, 1909, page 133.3*

Mrs. L. Flora Plummer: This matter of the reading-course for Sabbath-school officers and teachers has been very fully discussed in our Sabbath-school Department meetings. The idea is this: so few of our force of officers and teachers have had any special training to fit them for their work, that it is deemed advisable that we try to encourage them to read and study those things that will help them to become more efficient in their work in connection with the Sabbath-school. We have passed a resolution in our department meetings, going farther into the details of this plan; but we thought that if the General Conference would vote that a reading-course would be in place for Sabbath-school officers and teachers, we would then feel free to go ahead and work out the details to the very best possible advantage.*GCB May 24, 1909, page 133.4*

I would state that, so far as the discussion has gone, it indicates that it would be well to have our department prepare the matter for study in this reading-course; that Testimonies on Sabbath-school work be arranged in one book for study; that perhaps some Sunday-school book of plans or methods might properly be used. Other suggestions have been made, but of course all these plans are indefinite, and will have to be worked out by the future officers of the department.*GCB May 24, 1909, page 133.5*

I want to say, brethren and sisters, that this is not a matter that has just come up, to which little consideration has been given. It has been in the minds of some, at least, of the Sabbath-school committee for more than a year. In fact, ever since the meeting at Mount Vernon we have been considering the importance of this question. We have, however, not been able to adjust it satisfactorily alone, and have waited for a recommendation from the General Conference to encourage us, so that we could feel free to go ahead with the plans.*GCB May 24, 1909, page 133.6*

Action was now taken on the report as a whole, aside from the items acted upon separately, and the report was unanimously adopted.*GCB May 24, 1909, page 133.7*

The chairman next called for further union conference reports. Allen Moon reported for the Lake Union as follows:—*GCB May 24, 1909, page 133.8*

REPORT OF THE LAKE UNION CONFERENCE

WASe

The Lake Union Conference occupies a central position, from which the truth has radiated to the world. There are still, however, open doors in this field, loyal hearts who respond to the message, and the progress of the work is onward. Many of the early adherents to the truth still remain, but some have fallen asleep since we last assembled in General Conference. The loyalty of all within our ranks has been severely tested during the last quadrennial period, but the result has been to exalt the truth, strengthen organization, and cement more firmly the bond of union. A few became confused by questioning and sophistry, but beyond a very small circle there are no evidences of disintegration.*GCB May 24, 1909, page 133.9*

A fair degree of success has attended the preaching of the message in this field. For example, one conference reports 1,241 persons received as members of churches in the past four years. During this time the number dismissed was 790—some by death, a few by apostasy, the majority on account of removal to other fields. During the last four years this conference furnished twenty-two laborers for fields outside the Lake Union. Other conferences furnish like reports.*GCB May 24, 1909, page 133.10*

In addition to the transfer of Ohio from the Lake Union to the Columbia Union Conference, with the corresponding reduction in membership, reports reveal a loss in the membership of the union. This loss is principally due to one cause—removal, the reported exodus from one church alone being more than 1,200 in the past four years.*GCB May 24, 1909, page 133.11*

The Lake Union has furnished many laborers for the South and for the regions beyond, and will continue to be a recruiting ground for the armies at the front. It also has within its own borders extensive fields for missionary operations in its great cities, where it is reported, the population increases at the rate of 200,000 annually. The commercial interests of this district annually attract thousands from the Old World, so that we are surrounded by representatives of all the principal languages of Europe and the Levant, and these must be taken into account in our plans for work. The present population—nearly 12,000,000—is destined to be greatly augmented and affords vast opportunity for Christian endeavor.*GCB May 24, 1909, page 133.12*

The number of Sabbath-keepers in the Lake Union territory makes an average of more than one thousand members to the million population. Remembering the dearth of laborers in other lands, we have aimed to avoid concentrating our efforts on the home field, and to lend a helping hand as far as possible.*GCB May 24, 1909, page 133.13*

It may be of interest to note that contributions from the Lake Union to the work in fields outside of its territory, including the $150,000 fund, all mission funds, Sabbath-school offerings, Missionary Volunteer offerings, etc., amounted to $264,126.52, while the offerings for home work in all departments amounted to $104,072.35,

including money raised for sanitariums, schools, churches, and home mission work other than that supported from the tithe.*GCB May 24, 1909, page 133.14*

During the same period the sales of literature in the Lake Union Conference amounted to the sum of $222,989.30, including periodicals.*GCB May 24, 1909, page 133.15*

The sale of subscription books has increased steadily during the entire period, and in localities where book sales have been greatest there is no evidence of the demand declining; on the contrary, the future promises greater success than at any time in the past. Many young men and women are entering the field as colporteurs,—still others are in training for the work, and the outlook is excellent for a splendid army of laborers for the home mission field.*GCB May 24, 1909, page 133.16*

The educational department of our work is in a fairly prosperous condition. The school work is being reduced to a system. Besides Emmanuel Missionary College, we have seven academies and intermediate schools. During the year 1908 more than 2,000 youth and children were enrolled in the schools of all grades. The church-school, the intermediate school, and the college are rapidly taking the place of the State schools with our people, and the time is not far distant when all the children in this field under the care of Seventh-day Adventists will be provided with the means of education under Christian influence. Should time continue a few years more, there will be an army of young people, now in our schools, prepared to enter the great harvest-field, and do efficient service for the Master. These young people are not in the class of the mentally over-fed, but are receiving a threefold training, fitting them for any field and work.*GCB May 24, 1909, page 133.17*

ATLANTIC UNION REPORT AND MEMORIAL

WASe

Following the Lake Union, E. W. Farnsworth submitted the report of the Atlantic Union:—*GCB May 24, 1909, page 133.18*

The Atlantic Union*GCB May 24, 1909, page 133.19*

In 1904 there were in the conferences that now comprise the Atlantic Union, 5,052 Seventh-day Adventists. At the present time there are 5,534, showing a net gain of 482. In November, 1907, the territory of the Atlantic Union was divided, and this reduced the membership and territory about one-half. Nevertheless the history of the past two years shows conclusively that the move was a good one, and that it has proved a blessing to both conferences. In 1907 the New York Conference was divided in two. In every respect this division has proved helpful to all concerned.*GCB May 24, 1909, page 133.20*

There are now 7 conferences in the Atlantic Union,—3 in the State of New York, and the Central New England, Southern New England, Maine, and Vermont conferences. There are 186 churches, and at the present time 33 unorganized companies.*GCB May 24, 1909, page 133.21*

According to the report ending Dec. 31, 1908, there were 39 ordained ministers, 30

licensed preachers, 52 licensed missionaries, and 85 canvassers, making a total force of 206 laborers. There has been a gain in laborers of 6 ministers, 14 licentiates, 6 missionary licentiates, 39 canvassers, or a total of 65.*GCB May 24, 1909, page 133.22*

During the four years past the tithes paid by the different conferences amounts to $268,466. There has been a gradual increase from $59,550 in 1905, to $72,515 in 1908. Of the total amount of tithes paid, $15,307 has been appropriated to work in fields outside the union.*GCB May 24, 1909, page 134.1*

An effort has been made in this union to make our offerings equal ten cents a week for each member, or $5.20 for each member for the year. We regret to say that thus far we have failed to accomplish this. The amount raised was $4.65 each. The amount per capita in the different conferences ranged all the way from three and one-half to fourteen cents a week, or from $1.87 in one conference, to $7.16 in another for the year. This difference is very suggestive.*GCB May 24, 1909, page 134.2*

The offerings made to foreign missions by this union during the quadrennial period amount to $66,977; for home missions, $35,181; and for local church work, $28,843, making the total offerings $131,001. The book and periodical sales for the same period amount to $170,743.*GCB May 24, 1909, page 134.3*

EDUCATIONAL INTERESTS

WASe

The educational work in the Atlantic Union Conference during the past four years has been gaining steadily in interest and influence. Church-schools have been established in every conference; and while this phase of the work has not reached the state of perfection we hope to see, yet there has been steady growth throughout the entire union. There has been an average of 21 schools, with 485 children in attendance, and an average of 30 baptisms a year. Plans for more efficient work have been laid, and are now being prosecuted. A teachers' institute will be held during the summer of 1909, at which all the teachers in the union are expected to be present. Instruction will be given along the line of primary school work, and it is believed that this will not only make our church-school teachers more efficient, but that it will have a tendency to create an interest throughout the union in the establishment and maintenance of church-schools. Up to this time there has been a dearth of teachers; but if our present plans are carried out, we believe that every church that desires a school can be supplied with a teacher.*GCB May 24, 1909, page 134.4*

An excellent intermediate school has been established at Tunesassa, in the Western New York Conference, and it is doing good work under the management of Allen E. Manry. Elder H. W. Carr, as president of the conference, has done much to make this school a success, and we believe it will be a strong factor in the school work of the conference.*GCB May 24, 1909, page 134.5*

South Lancaster Academy, our training-school, has had a steady growth, and has

just closed a very successful year. The average attendance has been about 300. Twenty-eight young people were graduated from the different departments. A rather interesting coincidence is noted in the fact that the junior class for 1909 numbers 28, the same as the graduating class this year. A large number will go from the school to work in different departments of the cause during the vacation, about 100 expecting to work for a scholarship for the school next year. Graduates from the school are filling responsible positions all over the world. We are thankful for the work that has already been done, and trust that a much greater work may be done in the future.*GCB May 24, 1909, page 134.6*

On the whole the outlook for the educational work in this union is very encouraging, and we trust it may continue to be a mighty factor in extending the truths of the third angel's message.*GCB May 24, 1909, page 134.7*

MEDICAL MISSIONARY WORK

WASe

The medical missionary work in this union conference is slowly gaining ground. The New England Sanitarium, at Melrose, Mass., has been greatly improved by the erection of bath-rooms and gymnasium at a cost of about $13,000. Two years ago the sanitarium corporation was reorganized, and made a distinctly denominational work. The sanitarium has passed through difficult experiences during this transition period. But during the past year a much better spirit has prevailed, and as a result the patronage has considerably increased. At present there are about 50 patients in the institution. The outlook is very encouraging.*GCB May 24, 1909, page 134.8*

There are several medical institutions conducted by private individuals in different parts of the union. Dr. Mary Sanderson is doing a good work in Springfield, Mass. Dr. B. F. Kinney has an institution at Middletown, N. Y., and Dr. Bradford conducts another at Acushnet, Mass.*GCB May 24, 1909, page 134.9*

MISSIONARY VOLUNTEER WORK

WASe

The Missionary Volunteer work has been organized in most of the churches where such an organization seemed practicable, and a lively interest is manifested among the members. Hundreds of missionary letters have been written and received, and many thousands of pages of books and other literature have been circulated. We expect to see greater proficiency in the future in this organization.*GCB May 24, 1909, page 134.10*

JEWISH WORK

WASe

Shortly after the General Conference in 1905, the Atlantic Union recommended that something be done for the Jewish people. Elder F. C. Gilbert has endeavored to do what he could to bring the truth to the Jews in this union. A large amount of literature

has been circulated among them, not only in the territory of the Atlantic Union, but in other parts of the world. This union conference has appropriated $750 a year for this work, and the General Conference $1,000. In addition to the circulation of literature, a mission was conducted in Boston for nearly two years, and a large number of open-air meetings have been held, where hundreds and thousands of Jews have had an opportunity to listen to the truth for this time.*GCB May 24, 1909, page 134.11*

As to visible results of this labor, we can report that a few have become Christians, and the prejudice has been subdued in many instances. But the difficulty experienced by our laborers for the Jews has been great, as the prejudice is so intense. No one who has not engaged in this work can have any conception of the bitterness of feeling on the part of this people against anything they suppose to be Christian. But there are some among them who will receive the message, and our work must be to search and find the "lost sheep of the house of Israel."*GCB May 24, 1909, page 134.12*

THE PILGRIMS' REST

WASe

In this part of the vineyard we have many aged pilgrims who need a place of rest—old people who have spent nearly all their days and much of their money in the message. The union felt that some provision must be made for them. Accordingly, a farm of 114 acres has been purchased. There is a house of 26 rooms with a large barn and out-buildings, all in good condition. We are now ready to receive inmates. We call this place of refuge the Pilgrims' Rest.*GCB May 24, 1909, page 134.13*

Elder Farnsworth added: I have a memorial which I wish to read from our brethren in the Greater New York Conference. They have felt the need of advice and counsel, and I encouraged them to write up this memorial for the consideration of this Conference. I take great pleasure personally in presenting it to you, because it sets forth the condition in this conference better than I could in any other way.*GCB May 24, 1909, page 134.14*

He read the memorial as follows:—*GCB May 24, 1909, page 134.15*

A MEMORIAL

WASe

To the General Conference Assembled:*GCB May 24, 1909, page 134.16*

Dear Brethren, Greeting! The Greater New York Conference of Seventh-day Adventists respectfully submits this memorial, and presents to you some facts in regard to the work within its borders.*GCB May 24, 1909, page 134.17*

In territory this conference is small, consisting of the city of Greater New York proper, Long Island, and six counties in the State of New York, in all 6,031 square miles. In population it is the largest conference in the United States, having about 5,000,000 souls. Since its organization as a separate conference in 1902, with 385 members, it

has steadily grown until it now numbers 920 members, 145 of whom were added last year.*GCB May 24, 1909, page 135.1*

A large proportion of our population is of foreign birth. The census of 1900 gave New York City a total of 2,643,947 persons foreign born, or of foreign parentage, or more than one half of the whole population. Many of these must have the gospel preached to them in their own tongue, if they are ever to hear it. There are in New York City 1,290,162 Germans, 600,000 Italians, 103,000 Russians, 111,000 Scandinavians, 100,000 Slavish-Bohemians, 100,000 French, 78,407 Hungarians, 100,000 Poles, 30,000 Greeks, 10,000 Syrians, 9,000 Chinese, besides thousands of each of many other nationalities too numerous to mention. It is indeed true that New York is a world in itself.*GCB May 24, 1909, page 135.2*

To reach all these nationalities with the message for this time is a herculean task. God has in a providential manner opened the way and sent us men from some of these languages who could lead out in the work in their respective tongues. After counseling with union and General Conference brethren, these men were put to work, and the blessing of the Lord has followed their efforts. We are now carrying forward aggressive work in the following languages: German, Swedish, Danish-Norwegian, Italian, Spanish, Hungarian, Bohemian-Slavish, and Chinese, as well as among the Afro-American people. Some of this work is carried on at a heavy loss, as it can not be made at once self-supporting. Yet we can not call a halt for the work must be done. As God's providence opens the way, we must step into the openings. The work must advance. The message must be given to the 2,500,000 foreigners in New York City. But on the other hand, we must not neglect the work for the American people. They must also be warned. This work must in nowise be neglected nor slighted.*GCB May 24, 1909, page 135.3*

While comparisons are seldom fair in all respects, yet it may interest some to know that there are two union conferences in the United States whose combined population does not equal that of Greater New York alone. Yet these two union conferences have, according to the 1909 Year-Book, 108 ordained ministers, 37 licensed ministers, and 102 missionary licentiates; 7 sanitariums, with 16 physicians and 206 nurses; 13 schools, including academies and colleges, with 87 teachers; many church-schools, and one publishing house. The Greater New York Conference has only the following workers: for the American people, 1 ordained minister, 2 licentiates, and 3 missionary licentiates; for Afro-American, 1 ordained minister; for Italian, 1 ordained minister and 1 licentiate; for Spanish, 1 licentiate; for German, 2 licentiates and 3 Bible workers; for Swedish, 2 licentiates and 1 Bible worker; for Danish-Norwegian, 1 ordained minister and 1 Bible worker; for Slavish-Bohemian, 1 licentiate; for Hungarian, 1 licentiate; for Chinese, 1 licentiate; for harbor work, 2 licentiates; and church-school teachers, 1. These are in addition to the president and the secretary of the conference.*GCB May 24, 1909, page 135.4*

We have no institutions of any kind whatever. It appears from this that we are sorely in need of workers, especially among the American people. By saying that help is needed, we do not wish to imply that no help has been rendered. The brethren have been very generous with us. The General Conference each year has given us a very liberal appropriation; the Atlantic Union and several local conferences have also done nobly. We wish at this time to express to these conferences our hearty

appreciation of what has been done. May the Lord richly bless them and reward them for what they have done for us and the work.*GCB May 24, 1909, page 135.5*

But, as each year goes by, the work enlarges, and our needs become more pressing. We are now face to face with a situation that demands careful consideration, or the work will suffer. Much of the tithe is being used in foreign work from which we can expect but little returns, while the English work is almost at a standstill. We can not put on any more English laborers unless we cut down the foreign work. This we are loath to do. We believe that the Lord has sent us these men for the large foreign work. And yet what are we to do? We appeal to you for help, and we believe that our appeal will not be in vain.*GCB May 24, 1909, page 135.6*

The Lord has spoken in no uncertain tones concerning the work to be done in Greater New York. The conference has undergone some peculiarly trying experiences, yet we dare say that there is not anywhere to be found a more loyal, true-hearted, and self-sacrificing people. In tithes per capita they lead the world; in offerings they are not last; and in all good works they have a part. Of Greater New York it is written:—*GCB May 24, 1909, page 135.7*

"If New York proper should come under the general workings of a set-off field, a field to be worked separately from the other territory and interest, we could make a specialty of this field, and more would be accomplished. Much confusion will also be avoided—those working in Greater New York must have special plans by which to work that field, and the general forces should unite in the matter of building up the general interest. The work in Greater New York is to be carried on in a way that will properly represent the sacredness and holiness of the truth of God. Vegetarian restaurants, treatment-rooms, and a cooking school are to be established. The people are to be shown the need of discarding tea, coffee, and flesh meats. Greater New York must stand in a different relation to the General Conference than the surrounding territory, and interests which are different, will have to be considered in a different light so far as missionary work is concerned. Greater New York is a world of itself, and should have in some respects different management from that of the surrounding localities."—*Special Testimony to Greater New York*.*GCB May 24, 1909, page 135.8*

"In these large cities, missions should be established where workers can be trained to present to the people the special message for this time. There is need of all the instruction that these missions can give."*GCB May 24, 1909, page 135.9*

"Under the direction of God, the mission in New York City has been started. This work should be continued in the power of the same spirit that led to its establishment. Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world."—*Testimonies for the Church 7:37*.*GCB May 24, 1909, page 135.10*

Much more might be said, but this is sufficient. It is stated that in Greater New York, missions should be established where workers can be trained, that the best workers should be secured, that a center should here be made, that the work done should be a symbol of the work the Lord wants done in all the world; that Greater New York is a

world of itself, that it should be considered in a different light from the other fields, and sustain a different relation to the General Conference; that it should have in some respects different management, and that a specialty should be made of this field. Your memorialists would respectfully urge that steps be taken at this Conference to place Greater New York on the footing spoken of in the foregoing extracts.*GCB May 24, 1909, page 135.11*

One matter we would especially call our attention to. With the exception of a German church in the outskirts of Brooklyn, and the Scandinavian tabernacle on leased land, we do not own a single church building in the whole city or conference. Repeatedly we have been told that—*GCB May 24, 1909, page 135.12*

"Those in our cities—living within the shadow of our doors—have been strangely neglected. Organized effort should now be put forth to give them the message of present truth. A new song is to be put in their mouths. They are to go forth to impart to others now in darkness the light of the third angel's message."*GCB May 24, 1909, page 136.1*

"We all need to be wide awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the light given to enter these cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. And houses of worship built."—*Testimonies for the Church 7:40*.*GCB May 24, 1909, page 136.2*

Many of our people and missionaries pass through New York every year, and other denominations vie with each other in erecting stately edifices; but so far there is not a single memorial of any kind standing in the greatest city of our country, not a single place where we can invite a stranger to come and worship with us. We have no sanitarium, no treatment-rooms, no school building, no institution of any kind, not even a conference office. Worse than all this, we have no church building that might stand as a memorial of our work. We believe that unless steps are taken soon to secure a place of worship, we shall be hindered in every possible way. We believe we see clear evidences that all that the evil one can do will be done to hinder the work, unless we take hold of this work at an early date. Your memorialists would earnestly request that the committee to whom this matter may be referred take this phase of the situation under careful and prayerful consideration and report to the Conference in session what steps, if any, ought to be taken in this matter.*GCB May 24, 1909, page 136.3*

That God may grant this Conference his choicest blessings, that the work we all love may speedily triumph, and that the field we represent may receive a due share of your kind consideration, is the prayer of your memorialists.*GCB May 24, 1909, page 136.4*

Respectfully submitted,*GCB May 24, 1909, page 136.5*

GREATER NEW YORK CONFERENCE OF S. D. A

WASe

E. W. Farnsworth: I move that this memorial be referred to the Committee on Plans

and Finance.*GCB May 24, 1909, page 136.6*

This motion was seconded by G. A. Irwin, and unanimously carried.*GCB May 24, 1909, page 136.7*

Conference adjourned to 10:30 A. M., May 24.*GCB May 24, 1909, page 136.8*

H. W. COTTRELL, *Chairman*,
W. A. SPICER, *Secretary*.

The Sermon - A RISEN SAVIOUR

E. G. WHITE

Sabbath, May 22, 1909

For a Scripture reading the speaker read in a solemn and impressive manner from the Gospel of Matthew, *chapters 17, 26, 27, and 28*. At one point in the reading, the speaker paused for a few minutes while a male quartet sang, “The Dream of Pilate’s Wife.”*GCB May 24, 1909, page 136.9*

If any of you think you suffer more than Christ has suffered, that you have to pay a higher price for your faith than Christ paid for you, your soul will be blessed by a faithful study of the Gospels. The Lord of glory made infinite sacrifices in our behalf. If he could suffer all this that he might open for us a way whereby we might be saved, should any of us feel that we are paying too high a price for our salvation? What does this salvation mean to us? It means a life that measures with the life of God. If we are not willing to make special sacrifices in order to save the souls that are ready to perish, how can we be counted worthy to enter into the city of God?*GCB May 24, 1909, page 136.10*

Let us come into right relation to God at this meeting. Let us humble ourselves before him, and obey his commandments. If you do not feel that it is an honor to be a partaker of the sufferings of Christ, if you feel no burden of soul for those who are ready to perish, if you are unwilling to sacrifice that you may save means for the work that is to be done, there will be no room for you in the kingdom of God. We need to be partakers with Christ of his sufferings and self-denial at every step. We need to have the Spirit of God resting upon us, leading us to constant self-sacrifice.*GCB May 24, 1909, page 136.11*

There is an individual work to be done for each one of us. I know there are many who are placing themselves in right relation to Christ, whose one thought is to bring the message of present truth before the people of the world. They stand continually ready to offer their services. But my heart aches when I see so many who are satisfied with a cheap experience, an experience that costs them but little. Their lives say that for them Christ has died in vain.*GCB May 24, 1909, page 136.12*

Behold our cities and their need of the gospel. The need for earnest labor among the multitudes in the cities has been kept before me for more than twenty years. Who is carrying a burden for our large cities? Some will say, We need all the money we can get to carry on the work in other places. Do you not know that unless you carry the truth to the cities, there will be a drying up of means? When you carry this message to those in the cities who are hungry for truth, and they accept the light, they will go earnestly to work to bring that light to others. Souls who have means will be brought into the truth, and will give of their means to advance the work of God.*GCB May 24, 1909, page 136.13*

But how can you expect means to come to the support of the cause from the cities where you are doing but very little to bring the light to the people? I have been instructed that there is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth.

Many will receive it. There are honest souls in the cities who should have had the message more than twenty years ago. Had this work been done, churches would have been raised up in many fields whose members would now be laborers together with God.*GCB May 24, 1909, page 136.14*

What is being done in the Eastern cities where the advent message was first proclaimed? The cities of the West have had advantages, but who in the East have been burdened to take up the work of going over the ground that in the early days of the message was baptized with the truth of the Lord's soon coming? The light has been given that the truth should go again to the Eastern States where we first began our work, and where we had our first experiences. We must make every effort to spread a knowledge of the truth to all who will hear, and there are many who will listen. All through our large cities God has honest souls who are interested in what is truth. There is earnest work to be done in the Eastern States. "Repeat the message, repeat the message," were the words spoken to me over and over again. "Tell my people to repeat the message in the places where it was first preached, and where church after church took their position for the truth, the power of God witnessing to the message in a remarkable manner."*GCB May 24, 1909, page 136.15*

The Southern States are to have the light of present truth. Do not say, "Our printing-offices and our churches need more help. We need all the means we can get to carry on the work we have in hand." Let your standard be raised higher; then those who take hold of the truth will understand that they have a work to do. In this way the means for the carrying on of the work will be always increasing. One after another has shut the door to certain lines of missionary work for fear that this work will consume means. My brethren, you need the Spirit of Christ; then you will understand what the salvation of the human race has cost. You need to come into right relation to God; you need to humble your souls before him.*GCB May 24, 1909, page 136.16*

Let us begin to work for those who have not had the light. "All power is given unto me in heaven and in earth," the Saviour declared; "and, lo, I am with you always." What we need is living faith, faith to proclaim over the rent sepulcher of Joseph that we have a living Saviour, one who will go before us, and who will work with us. God will do the work, if we will furnish him the instruments. There needs to be among us a great deal more of prayer, and much less of unbelief. We need to lift up the standard higher, and still higher, before the people. We need to remember that Christ is always at our right hand as we proclaim liberty to the captives, and deal the bread of life to hungry souls. When we keep before our minds the urgency and importance of our work, the salvation of God will be revealed in a remarkable manner.*GCB May 24, 1909, page 136.17*

To the workers in our printing-offices I would say, Consecrate yourselves to God. Let the whole heart be converted to him. Let the practices of your life reveal that you are converted. Whatever business you have to do, do it in the name of Jesus. Then you will proclaim that Christ is the resurrection and the life. We want this truth to resound to all parts of the world,—Christ is the resurrection and the life. We thank God that so many are gathered here. Let us each dig deep, laying our foundation firmly upon the Rock. Then, when the storms shall come and beat upon our house, it will not fall; for it is founded on a Rock that will not give way.*GCB May 24, 1909, page 136.18*

I thank God for the excellent meetings you are having. Let us praise his holy name for every evidence of his love. We want to see the salvation of God revealed in the lifting up of men from their low estate, from low ideas, to take part efficiently in the great work before us. Let us draw nigh to God, and he will draw nigh to us. Let us humble our souls before him, and we shall find grace and salvation. *GCB May 24, 1909, page 136.19*

God help us to put on the armor, and to act as if we were in earnest, as if the souls of men and women were worth saving. Let us seek a new conversion. Let us seek the Lord while he may be found, and call upon him while he is near. We need the presence of the Holy Spirit of God with us, that our hearts may be softened, and that we may not bring a harsh spirit into the work. I pray that the Holy Spirit may take full possession of our hearts. Let us act like children of God who are looking to him for counsel, ready to work out his plans whenever presented. God will be glorified by such a people, and those who witness our zeal will say, Amen and amen. *GCB May 24, 1909, page 137.1*

SABBATH SOCIAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 22, 3 P. M.

O. A. Olsen: This Conference is a wonderful occasion. Our souls have been stirred as we have heard the experiences of the workers, and the needs of the people groping in darkness, and how they are reaching out for the truth. This Conference knows no foreign fields. This message is to go to every nation and kindred and tongue and people. We have heard the pleas to obtain the fullness of God's Spirit, that we may go forth to proclaim the message. The time has come to do it. What shall we do? "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."*GCB May 24, 1909, page 137.2*

Paul said, "I would not know anything among you save Christ and him crucified." In Christ is vested all power in heaven and in earth. We are to so appropriate Christ, that his life will be made manifest in us; then our life will be lost in the life of Christ.*GCB May 24, 1909, page 137.3*

Christ stands foremost of all in the exercise of faith. The remnant keep the faith of Jesus. It is a faith that does not fail to carry off the victory. "This is the victory that overcometh the world, even our faith." There is a great situation confronting us. Faith in God will master it, because faith is the connecting link between the human and the divine. Israel furnishes many illustrations of the power of faith. More than 600,000 went out of the land of Egypt, and but two entered the promised land. The great multitude fell in the wilderness because of unbelief. To-day we stand upon the borders of the heavenly Canaan. I thank God that there is not a discouraging report among all the reports we have heard. We are ready to take up the words of Caleb, "Let us go up at once, and possess it." *Numbers 14:6-10*: "And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not."*GCB May 24, 1909, page 137.4*

We do not doubt that the Lord led that people. Every step of the way we see his guiding hand. But, brethren, there are more evidences that God is in this movement to-day. He has led it from the very beginning. But Israel would not believe. They said, "We can not." Do *we* believe? God will take every one of us at our word. Caleb and Joshua said, "We can," and they went up. Those who said, "We can not," did not go up. Let us learn the lesson. God has carried out his purpose in every case, and he will carry out his purpose in this work. We may fail, but God will carry his work through triumphantly. Let us place ourselves on the side of faith, for it is victory. Unbelief puts its trust in the human; and every one who places his trust in the human, is bound to fail. Faith puts its trust in the God of Israel. When Christ was on the earth, he went about doing good, but in some places he could not do anything because of unbelief. Unbelief will hinder the work of God, but all things are possible

to him that believeth.*GCB May 24, 1909, page 137.5*

We have many examples of faith in *Hebrews 11*: “By faith Enoch was translated that he should not see death.” That same faith will prepare a people to-day for translation. Abraham accepted God, and it was counted to him for righteousness. We obtain righteousness by faith.*GCB May 24, 1909, page 137.6*

Faith brings unity. There can be no true faith unless self is surrendered; and just as soon as self is surrendered, it brings unity and love. The believers were all of “one heart and of one soul” on the day of Pentecost. O, that the Spirit of God may bring that same spirit into this Conference! That will open the way for the power of the Holy Spirit to come and work among us. At that time the people laid all their possessions upon the altar. As soon as men are ready to enter the work, means are needed. If the spirit brought to view in the fourth chapter of Acts should come upon us, money will be forthcoming to make this message go. If those who have means will not give, God will raise up help from some other quarter. But how sad for those who withhold the means that God would have!*GCB May 24, 1909, page 137.7*

When the people asked Jesus, “What shall we do, that we might work the works of God?” he answered, “This is the work of God, that ye believe.” If faith will take hold of us, and we turn to God with all our hearts, there will be an advance from this time just such as will meet the mind of God. In order that faith may be exercised, sin must be put away. If we put away every sin, God will come in and take full possession of the whole being.*GCB May 24, 1909, page 137.8*

A. G. Daniells: Brother Olsen said that in all the reports that have been submitted, there is not one discouraging note. I am so glad of that. Every man speaks the words of Joshua and Caleb. These men have courage in their hearts because they see the working of God in the fields, and they are called here to meet with us and report the progress they are making, and then return to the firing line. What a wonderful experience this is! This message started within the memory of persons who are here in this meeting. Now we are permitted to call men and women who represent over 70 mission fields throughout the world and 14,000,000 of the world’s population, and they tell us that everywhere doors are wide open. My heart was touched when I heard that Professor Shaw had reached here. I knew he had been sick on the way; but the minute we got to talking, he was telling of his plans for India and of going back. I could see that he was going back because he was bound by wonderful ties to the people there. No man created this situation. It has been created by God, who reigns on high, and who still has charge of affairs in this world, and who will continue to do so until the last victory is won. We have something to praise God for this afternoon.*GCB May 24, 1909, page 137.9*

Following Elder Daniell’s remarks, over an hour was spent in a very interesting and inspiring testimony meeting.*GCB May 24, 1909, page 137.10*

FOOD AND FLIES

A. B. OLSEN

May 20, 5:15 P. M. DR. A. B. OLSEN

My subject this evening is “Food and Flies.” Within the last few years we have only begun to recognize the vast importance that pertains to hygiene and sanitation. We are beginning to realize that there are natural causes for sickness and disease and death, and are beginning to better understand some of these causes. Many little things, simple things, perhaps, that have been greatly neglected in the past, are found to play an important part in the health of mankind.*GCB May 24, 1909, page 137.11*

We find that one of the fundamental laws of health is a matter so simple that it is often overlooked. Were we to fully obey this one law, I believe we should take a great advance step. In three words this great physical law is set forth in the Scriptures, in *1 Timothy 5:22*: “Keep thyself pure;” or, stated in another way: “Keep thyself clean.”*GCB May 24, 1909, page 137.12*

I hold that this command pertains to physical affairs as well as to moral. It means to be pure morally and physically; to be clean morally and physically. It means, summing it up in a few words, to breathe pure air, to drink pure water, to eat pure food, and to keep the body and the home and the premises and everything that you possess, pure and clean.*GCB May 24, 1909, page 137.13*

I dare say you have all heard of the role that the mosquito plays in the distribution of disease. In recent years we have ascertained beyond question that two of the great diseases to which mankind is subject are conveyed to humanity solely through the agency of the mosquito.*GCB May 24, 1909, page 137.14*

You have also read, no doubt, of the part that fleas play in acting as the middleman between the rat and the human being in distributing bubonic plague. We know that the rat is very susceptible to this awful scourge. A few years ago it was demonstrated that the way the germs of this disease reach man is through the bite of the common flea.*GCB May 24, 1909, page 137.15*

Some of you have heard of the tsetse fly, in Africa, which infects men and women with the awful disease known as the sleeping sickness. But it is not so well known that we have right among us, particularly in the warm season, an insect guilty of distributing not only one or two or three or even four diseases, but of distributing a score or more, all of them more or less fatal. I refer to the common housefly.*GCB May 24, 1909, page 137.16*

We have often looked upon the fly as a sort of innocent nuisance, and have not realized in any measure the great harm that this pest is capable of doing, and is doing, from day to day. I shall attempt to show that the fly is to be looked upon no longer merely as a nuisance, but as a positive danger.*GCB May 24, 1909, page 137.17*

If we had given more heed to the Scripture, we should have known, long ago, that

the fly is a direct agency of death. If you turn to *Ecclesiastes 10:1* [see margin], you will find these insects are referred to as “flies of death;” and that is the best description we can give them.*GCB May 24, 1909, page 138.1*

Let us for a moment study the anatomy of the housefly, or, rather, let us look by the aid of a microscope at the feet of this ubiquitous insect. I wish I could present the magnified foot of a fly on the screen, as I saw it some months ago in London; but I will try to describe it.*GCB May 24, 1909, page 138.2*

Each foot—and you will remember that the fly has several—ends in a pad, and this pad is covered with innumerable hairs, and the end of each hair is a little hollow sucker, for the purpose of drawing up matter. When the fly goes about over moist matter, that moist matter sticks to this hair-covered pad. It has been demonstrated that a single fly can carry one hundred thousand living germs in one trip from the manure heap or the privy to the kitchen or the dining-room table. When you think of this, you will begin to realize that this insect is a real scourge in the distribution of disease.*GCB May 24, 1909, page 138.3*

You have all known for many years that such diseases as consumption and diphtheria are spread by germs. In other words, we call them “germ diseases.” But do you know that there are many other disorders that lead directly to germs? I will mention only one, and that is the common diarrhea in infants and children and older people that prevails in temperate climates in the hot season. It has been shown that this disorder—and I might also add dysentery—is due to disease-producing germs; and if those germs can be excluded, you can keep free from the disease.*GCB May 24, 1909, page 138.4*

Let us briefly consider the habits and breeding-places of the common housefly. Has the common housefly nice, clean, sweet habits? Is it a clean insect?—No! Emphatically no! The pig, always a scavenger, finds it difficult to compete with the fly in filthiness, and is infinitely less dangerous as far as health is concerned, because we do not admit the pig into our larder and into our homes. But, unfortunately, we have been admitting the common housefly, thinking it a harmless creature.*GCB May 24, 1909, page 138.5*

Flies mean filth; flies thrive in filth; flies can not exist without filth. You will find that when a fly seeks an appropriate place for depositing its eggs, it looks for some kind of organic filth, in order to have a proper nest for its eggs.*GCB May 24, 1909, page 138.6*

The fly is one of the greatest agents of corruption known to man, particularly in the way of corrupting the food that we eat. It is interesting to note, in *Exodus 8:24*, the following statement concerning flies: “The land was corrupted by reason of the swarm of flies.” That is a most apt way of putting the matter. Flies are agents of corruption; they hasten the spoiling of milk and of all other foods. They carry the germs from their breeding-places, which are refuse heaps, manure piles, and other deposits of filth, to the larder, where the food is kept, and by simply walking over the food contaminate a large amount of it; then the food spoils quickly, and becomes a danger to health and life.*GCB May 24, 1909, page 138.7*

I have here a list of the breeding-places of flies, which I copied from an English

journal, *The Medical Officer of Health*, published in London: “Refuse heaps of all kinds, manure heaps, stables, slaughter-houses, butcher shops, refuse receptacles, pail closets, privies, bone works, ash pits, garbage deposits, sewage pools,” etc. That is only a part of the list. I might also mention the restaurant kitchens in our large cities, as well as those in the towns and villages; also the private kitchens which are not kept clean; milk shops, dairies, and confectioners’ shops, as well as numerous other places.*GCB May 24, 1909, page 138.8*

At the head of the list of diseases that have been proved to be spread by flies is diarrhea. In New York City alone diarrhea carries away about seven thousand infants in a single year, and there is every evidence to show that this terrible scourge is due largely to the agency of the common housefly. Then comes typhoid fever, the scourge of some of our large cities in the summer, and a disease that is preventable by cleanliness. I once heard a man say that somebody ought to be hung every time a man dies of typhoid fever. Diphtheria, one of the most fatal of the diseases that attack children, is carried by the fly, as are also scarlet fever, measles, smallpox, and whooping-cough. Cholera, anthrax, and tuberculosis; dysentery, glanders, and erysipelas; ophthalmia, swine fever, ringworm, eczema, and other infectious diseases are also more or less spread by this pest.*GCB May 24, 1909, page 138.9*

In closing, let us consider methods of prevention, which, after all, is the essential thing. I believe that we can and ought to do away with flies. But extermination is difficult because the fly is so prolific. Keller estimates that a single fly produces in a single summer season two million flies, and that is a very modest estimate. Another scientist believes that a single fly may produce in a single summer twenty million flies. Meigen, another scientist, goes farther, and estimates that a single fly may become responsible in one summer for over five hundred million flies. And I believe this to be more nearly correct. But suppose we accept the lower estimate,—two million flies. Then think of the enormous multiplication of these pests.*GCB May 24, 1909, page 138.10*

What we ought to do is to attempt not only to destroy them, which is a good thing, but also to prevent, as far as possible, their development. How can we do that? It is possible that with our best efforts we can not absolutely exterminate flies, but we can go a long way toward it, if we give heed to some simple, inexpensive measures. Summing it up in a word, the secret is in keeping yourself and your house and your premises, including your stables and your out-houses, clean and sweet and keeping them clean and sweet all the time. Just so long as there is suitable material for the development and multiplication of flies, just so long they will multiply by the million. But they must have filth for their multiplication. The presence of the fly wherever there is filth is proof of this. The only permissible convenience in towns ought to be the water-closet. And in towns and villages and cities everywhere, the greatest heed must be paid to refuse of every kind, whether from the kitchen or stable, or even the sweepings from the floor. It must be kept in covered receptacles, tightly covered and frequently emptied, and the receptacles should often be thoroughly cleaned out and disinfected. If this one suggestion were followed, it would go far toward the extermination of the common housefly.*GCB May 24, 1909, page 138.11*

Secondly, all stables and barns and outhouses should be kept as far as possible from the dwelling-house. The manure from the stables should be spread on the land

as fast as possible. I think it would be an excellent thing if our cities were obliged to do as they are compelled by law to do in London. Manure can be kept only forty-eight hours on any premises; then it must be kept in water-tight tanks with closed covers. That is the sanitary law in London to-day, and it is a very good measure. In fact, all offensive matter,—garbage, kitchen and house refuse of whatever kind, decaying vegetables, etc.,—ought to be kept in closed tanks or receptacles, and taken away from the premises as soon as possible. Really, the cure lies in the destruction of the breeding-places, and that means the free use of disinfectants, for the purpose of destroying the ova of the insects everywhere.*GCB May 24, 1909, page 138.12*

So much for the breeding-places, where the flies multiply. What about our homes? Why not use screens more commonly than in the past, and look upon it as a disgrace to have a fly in the room? That may seem a small thing; but it has been proved that a single mosquito is able to convey the infection of malaria or yellow fever. And I do not hesitate to say that a single fly is able to carry the infection of disease, and lay some one on a bed of illness, from which he may never rise. I would recommend, then, screens for the doors and windows, and every possible protection by means of which we can keep flies away from our dwelling-houses,—keep them away from the kitchen, away from the dining table, and away from the larder. Let us have, if you please, as far as possible, fly-proof houses, using screens on every window and at every door. The screens can be removed in autumn, and put up again in the spring. A little money spent in this way, combined with untiring vigilance, and with the co-operation of your neighbors, will accomplish vast results in lessening sickness, disease, physical suffering, and untimely death.*GCB May 24, 1909, page 138.13*

In closing, let me ask you to remember that flies mean filth, filth means disease, and disease means death.*GCB May 24, 1909, page 138.14*

Between 2 and 3 P. M. each day, the tract society secretaries are meeting for counsel together over their work. D. W. Reavis, missionary secretary of the Publishing Department, is acting as chairman, and A. N. Anderson as secretary of the council.*GCB May 24, 1909, page 138.15*

The presidents of union and local conferences, and the conference secretaries and treasurers, have been meeting at the early morning hour for the discussion of topics relating to the work. These informal meetings we are unable to report.*GCB May 24, 1909, page 138.16*

May 25, 1909 - NO. 10

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 24, 6 A. M.

The Monday morning prayer and praise service was led by O. O. Bernstein and J. H. Schilling. The congregation united in singing,—*GCB May 25, 1909, page 139.1*

"Lord, in the morning thou shalt hear My voice ascend on high;*GCB May 25, 1909, page 139.2*

To thee will I direct my prayer, To thee lift up my eye."*GCB May 25, 1909, page 139.3*

Elder Bernstein invited attention to the first three verses of the fifty-sixth chapter of Isaiah, and particularly to the thought that a special blessing is pronounced upon the Sabbath-keeper who "keepeth his hand from doing any evil."*GCB May 25, 1909, page 139.4*

We are to seek to please God. "Choose the things that please me," he pleads of us. Paul, writing to his brethren at Thessalonica, declared, "We speak not as pleasing men, but God." The same thought is expressed in *Colossians 1:9, 10*. Paul was anxious to see the members of the Colossian church "walk worthy of the Lord unto all pleasing." Again, in *1 Thessalonians 4:1*, the apostle reminds the believers that they had been taught how they "ought to walk, and to please God."*GCB May 25, 1909, page 139.5*

In *John 8:29* is recorded our Saviour's declaration: "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Those who "keep his commandments, and do those things that are pleasing in his sight," may rest assured that at last the Lord will say to every one of his obedient children, "Well done, thou good and faithful servant." In conclusion, the speaker pleaded for complete consecration, so that we shall please God not only in the keeping of the Sabbath, but, as Isaiah suggests, by keeping our hands from doing any evil.*GCB May 25, 1909, page 139.6*

In harmony with the speaker's remarks, many bore witness to the goodness of God, and expressed a longing to please God and to do his will. One worker who has brought many souls, in many lands, to a knowledge of Bible truth, testified of God's goodness in the language of the psalmist: "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee."*GCB May 25, 1909, page 139.7*

An earnest season of prayer, led by A. C. Bourdeau, closed the service.*GCB May 25, 1909, page 139.8*

Department Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Ninth Meeting, May 24, 8 A. M.

The meeting was opened by prayer by Elder J. W. Raymond. The chairman pressed a desire that the speakers endeavor to be brief in their remarks, in order that as many as possible might take part in the discussions.*GCB May 25, 1909, page 139.9*

Continuing the discussion of the subject considered in the previous meeting, that of "Religious Liberty Campaigns, and How to Conduct Them," Elder W. A. Henning, secretary of the Religious Liberty Department of the Australasian Union Conference, read a paper in which he narrated the plans and methods which had been employed in the religious liberty work in Australia. In this work they had been quite successful in securing the publication of a number of religious liberty leaflets in some of the leading papers of the country,—in Melbourne, Sydney, Brisbane, etc. He advocated the systematic distribution of our literature as an important factor in this work. As a result of distributing 75,000 religious liberty leaflets in Sydney, and 150,000 in Melbourne, efforts to secure additional municipal Sunday laws in these cities had been defeated. Public meetings, he said, should not be deferred until the last moment, and the circulating of petitions may be a means of great good; but he thought that personal effort would probably do more good than any other one means. Earnest effort, he said, should be made to enlist the co-operation of influential men and women in teaching the great principles of religious liberty. In all our campaign work we must be sure that our own hearts are filled with the great spirit of liberty.*GCB May 25, 1909, page 139.10*

Elder J. S. Wightman narrated some recent experience in campaign work in the State of Missouri, in which his wife had, by invitation, spoken twice before the members of the State legislature in the capitol building at Jefferson City. Her addresses were well received, and, from all reports, made a good impression.*GCB May 25, 1909, page 139.11*

Elder W. A. Westworth read some communications he had just received from the Southeastern Union Conference, stating that one of our brethren there had been arrested, tried, and convicted for chopping a little wood Sunday morning, with which to cook his breakfast. Elder Westworth said he represented what he chose to denominate "the black union;" that is, the union conference pictured on the Sunday-law map as all black, in consequence of all the States in this union having strict Sunday laws. He said they felt the need of some active campaign work in this field, and hoped to arrange soon for the distribution there of a large amount of religious liberty literature.*GCB May 25, 1909, page 139.12*

Elder H. G. Thurston, of Arizona,spoke of some experiences they have had in this territory recently over the question of Sunday legislation. Arizona, he said, was one

of the few remaining portion of the United States which, as yet, has no Sunday law. This is still “white,” and he said by energetic efforts our brethren there intend to keep it white as long as possible.*GCB May 25, 1909, page 139.13*

Before closing, the chairman answered some questions which had been handed in touching the religious liberty work.*GCB May 25, 1909, page 140.1*

MEDICAL MISSIONARY DEPARTMENT

WASe

Ninth Meeting, May 24, 8 A. M.

Dr. A. B. Olsen read a paper entitled, “Diet from a Scientific View-point.” After giving a brief summary of present knowledge relative to the chemical composition of foods, the doctor gave four reasons why we do not eat flesh food: 1 It is not necessary to take the life of animals; 2 there is a real and increasing danger from flesh food, owing to the fact that animal food is so generally diseased; 3 under the most favorable circumstances, meat from healthy animals, properly cared for, contains refuse which must be more or less deleterious to the system; 4 the vigorous lives of vegetarians and many endurance tests bear out the superiority of a non-meat diet.*GCB May 25, 1909, page 140.2*

Milk, as delivered in our larger cities, is often the dirties food taken into the human stomach. If not known to be clean and wholesome, it should be Pasteurized or boiled.*GCB May 25, 1909, page 140.3*

The objection to narcotics and stimulants is that they are not foods, that their only influence upon the body is that of poison. All artificial appetizers act as irritants, and disturb digestion. There is much more tendency to overeat than to under-eat. Fruits, nuts, and vegetables contain all the elements of food necessary for the nutrition of man.*GCB May 25, 1909, page 140.4*

Dr. J. R. Leadsworth: In order to counteract the putrefaction which readily occurs in the large intestine as a result of a meat diet, sour-milk products are being used freely; but it is doubtful whether the lactic acid from these products reaches the large intestine; the best remedy is a dietary consisting more of grains, paste foods, and rice, with fruits, eliminating meats.*GCB May 25, 1909, page 140.5*

Dr. W. S. Sadler: It is useless to have good digestion and good assimilation unless the system is provided with enough oxygen, through proper breathing. Until people breathe sufficiently, so that the body is supplied with a proper amount of oxygen, these people will have indigestion and other disorders. The body is like a furnace. Our food, like the fuel, may be carefully selected and well prepared; but unless a sufficient amount of oxygen is furnished, the energy stored up can not be made available in heat or power. Oxygen from the air we breathe burns up the poisons in the body, thus overcoming and preventing autointoxication. One may have a good diet and good digestive powers, but without physical exercise, and the fresh air which this demands, he will continue to have indigestion, autointoxication, and other similar disorders. I have lately been in contact with cases treated by proper breathing, and have been surprised at the results accomplished.*GCB May 25, 1909,*

page 140.6

Dr. Gardner told how infants suffering with indigestion resulting from an insufficient supply of oxygen have been quickly relieved by a proper supply of fresh air.*GCB May 25, 1909, page 140.7*

Dr. David Paulson stated the fact, demonstrated by experiment, that a person engaged at hard mental labor requires no more food than a person doing no work at all. He recommended a very helpful book, "Scientific Nutrition Simplified," by Dr. Brown, in which the results of recent discoveries along the line of digestion and nutrition are so presented as to be readily understood by the common people. It has been found that there is a separate gastric juice formed for each kind of food. This explains the benefit of following a simple diet; the body is not so greatly taxed in the process of digestion. Many digestive disorders can be cured by giving but one kind of food for a time. He stated also that blueberries are beneficial in some forms of indigestion, where other fruits can not be used.*GCB May 25, 1909, page 140.8*

Dr. D. H. Kress deplored the lack of attention to dietetics in medical schools. Experiments have shown that at least one-third less food, with proper mastication, is better for the body than the usual amount consumed in the way it is usually eaten. A mistake is made in using too much super-cooked food. Appetizing food should be selected. Even good foods should be relished, if we are to receive from them the benefit we should. The body produces more active digestive juices when there is appetite. We must learn to relish foods that are good. As one has said, "Fix upon that which is right, and custom will make it delightful."*GCB May 25, 1909, page 140.9*

J. A. Burden mentioned the fact that boiled milk, preserved fruit juices, dextrinized foods, and other foods changed from their natural state, seem to disagree with many persons.*GCB May 25, 1909, page 140.10*

E. C. Widgery (of British Guiana) related his own experience as a result of following out the statement of one of our foreign missionaries, that the foods natural to the different countries seem to be the best suited to people living in such countries. He had followed a vegetarian diet, using no milk, eggs, or butter, but using in their place, milk from the coconut, and other natural products of the country. His health had been much better than it was fourteen years earlier in the same country, when such a diet was not adhered to.*GCB May 25, 1909, page 140.11*

So lively an interest was manifested in the subject under discussion that it was voted to continue the question of diet in the next meeting.*GCB May 25, 1909, page 140.12*

SABBATH-SCHOOL DEPARTMENT

WASe

Fifth Meeting, May 24, 8 A. M.

As the former meeting adjourned without acting upon the resolution presented by the Committee on Reviews (as to length of time, and methods), this matter was called up for consideration.*GCB May 25, 1909, page 140.13*

In the discussion much emphasis was given to the need for preparation on the part of the reviewer. The general review should consist of a brief and impressive presentation of the principal points of the lesson. All were in favor of the *Worker* giving such help as is practical in the matter of suggesting outline reviews.*GCB May 25, 1909, page 140.14*

The regular topic of the day was "The *Sabbath School Worker* in Every School." Miss Ella E. Merickel, the Sabbath-school secretary of Minnesota, presented a paper full of helpful suggestions: "The *Sabbath School Worker* in every school is, no doubt, a problem that has caused much thought and anxiety to every secretary. If the officers and teachers in our Sabbath-schools can only be aroused to realize that there is help for them in the *Worker*, that they can get from no other source, and help that they must have in order to make the Sabbath-school what it really ought to be, it will not be a hard matter to get them to take the *Worker*."*GCB May 25, 1909, page 140.15*

Mrs. Anna E. Rambo, from New Jersey, led the discussion, and spoke of the four ways which are commonly used by our secretaries to increase the *Worker* list: 1 A constant knowledge of the *Worker* list; 2 correspondence with Sabbath-school officers; 3 use of sample copies, leaflets, etc.; 4 attention to the value of the *Worker* at conventions and other meetings.*GCB May 25, 1909, page 140.16*

She stated that experience shows that when the secretary is vigilant along the lines suggested, success in placing the *Worker* in the schools is fairly certain.*GCB May 25, 1909, page 140.17*

Miss Bessie E. Acton, from Ohio, attributed a great deal of the success in the schools to the helpful influence of the *Worker*. Through its influence the standard of qualifications of teachers is being raised.*GCB May 25, 1909, page 140.18*

Mrs. Edith Cummings, from College View, Neb., was allowed five minutes in which to present the memory-verse cards which she has prepared for use in the children's divisions. The questions asked, and the interest shown, proves that the memory-verse feature of our work is receiving attention. It is to be hoped that the interest will be deepened by what has been presented at this meeting.*GCB May 25, 1909, page 140.19*

THE EDUCATIONAL DEPARTMENT

WASe

During the past few days the consideration of resolutions has continued in the council meetings of the Educational Department, the plan being to get these resolutions into the hands of the General Conference Committee on Plans and Finance before taking up the reading of papers. The resolutions themselves, those that are deemed worthy, will appear later in the Conference reports. The discussions have brought out many interesting thoughts, some of which are here given.*GCB May 25, 1909, page 140.20*

On the subject of school gardens, some thought it of little use to undertake them unless the schools can be continued through the summer, when the gardens need most attention. But others were in favor of beginning, no matter what the

circumstances may be. In some cities, where there is no land to be cultivated, good work has been done in beautifying the grounds and in raising plants in boxes. Thus the children learn to love the cultivation of the soil, and receive spiritual lessons of great value. Interesting experiences were related. One school realized a profit of $110 from its garden; another garden produced a profit of $45. *GCB May 25, 1909, page 140.21*

In one school a class was started in woodwork; and the interest was so great that when the school board came to erect a permanent building, they provided a room for carpentry and another for sewing. *GCB May 25, 1909, page 140.22*

The relation of our preparatory schools to the training-schools proved to be an interesting and vital question. On the one hand there is danger that the colleges will be loath to let go of preparatory work, and in consequence will think it necessary to maintain too large faculties; and on the other hand, there is danger that preparatory schools will overreach, and attempt to do work for which they are not prepared on account of meager facilities and limited teaching force. This will create difficulty in matching together the work of the two classes of schools. It was the prevailing opinion that it is wise to multiply strong intermediate schools, and to avoid the establishment of weak academies in the territory of training-schools. *GCB May 25, 1909, page 140.23*

The establishment of German intermediate schools was a subject which aroused much interest. The interest in education among the Germans is increasing. The German department of Union College has doubled in numbers. There is a strong desire to establish intermediate schools in Oklahoma, Kansas, and other localities where there are strong German churches. It was thought that these schools should begin with a low grade of work, adapted to the needs of the students, and build up as fast as possible. Thus more advanced pupils can be supplied to the German training-school. *GCB May 25, 1909, page 141.1*

Bible Study - IMPORTANCE OF THE WORD

S. N. HASKELL

May 24, 9:15 A. M.

We must be Bible students. The time is coming when everything that can be shaken will be shaken; but there is one thing that never will be shaken, and that is the Word of God. He who stands on that Word is the one who will stand in the time before us. The one who stands on any experience not founded on the Word will have a tremendous shaking before he gets through.*GCB May 25, 1909, page 141.2*

Turn to *Luke 1:15*: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." There are two thoughts in that verse,—that John was to be filled with the Holy Ghost, and that wine and strong drink are in direct opposition to the Holy Ghost. We in this time will need to live out health-reform principles if we ever become filled with the Holy Ghost.*GCB May 25, 1909, page 141.3*

Now here is another thought. Do you think that the judgment of such a man as that would be good? (Voices: Yes, Yes.) Well, do you think it would be safe to follow that judgment without being sure that it was founded on the Word of God?*GCB May 25, 1909, page 141.4*

Now notice *verses 76, 77*, of this same chapter: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people, by the remission of their sins." John is to be filled with the Holy Ghost; his mission is to go before Christ and prepare the way of the Lord, and to give knowledge of salvation to the people. Then there is some connection between having the Holy Ghost and being able to give knowledge of salvation to the people. A theoretical experience will not do; a practical experience is absolutely necessary.*GCB May 25, 1909, page 141.5*

Another text about John: "But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." *Luke 7:26-28*. John was a prophet, yes, more than a prophet; he was a man of prophecy. That is, he fulfilled the prophecy in the fortieth chapter of Isaiah.*GCB May 25, 1909, page 141.6*

Put another text beside that: "And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true." *John 10:41*. Though John was the greatest prophet, yet he performed no miracle; so one may be a prophet, and not necessarily perform miracles.*GCB May 25, 1909, page 141.7*

Read another scripture, *Matthew 3:13-17*. [These verses were then read.] When Jesus came to be baptized, John's spiritual discernment taught him that here was a candidate different from others he had baptized, and he refused to baptize him, realizing his own unworthiness. But did John know that this was the Son of God? He

felt he had met the Son of God, but did not dare to follow his own judgment.*GCB May 25, 1909, page 141.8*

"And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God."*John 1:31-34*.*GCB May 25, 1909, page 141.9*

Then did John know, when he saw the Saviour coming to him from that great crowd, that he was the Son of God? He did not, yet he had the right impression. He did not dare to follow that impression, and declare him to be the Son of God then. John had seen in vision that Christ would come to him to be baptized, and that the Holy Ghost would descend upon him. After he saw the complete fulfillment of all that the spirit of prophecy had shown him, he said, "Behold the Lamb of God!"*GCB May 25, 1909, page 141.10*

Now I ask, is it safe to follow a partial fulfillment of a prophecy?—No. Is is safe to follow the best man's judgment, when you do not see a fulfillment of the whole?—No. Then what is our first duty in this world?—To know the Word for ourselves.*GCB May 25, 1909, page 141.11*

Men may perform miracles and do wonders. But did John perform miracles?—He did not. Then because men can do wonders, and show a portion of the fulfillment of prophecy in their teaching, is that enough to make it safe for us to follow them? I want to tell you, my brethren, in the fear of God, that if there is any class of people who need to understand the Word of God, it is the remnant. Unless these principles are understood, there will be many a shipwreck of souls.*GCB May 25, 1909, page 141.12*

Another illustration of the importance of the Word:—*GCB May 25, 1909, page 141.13*

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" *Luke 24:13-17*.*GCB May 25, 1909, page 141.14*

Did the disciples know the Saviour when he came?—They did not. Could he have made himself known in just one second?—Yes. If he had shown the wounds in his hands, they would have believed that he was Jesus. But he walked with them to Emmaus (it must have been two hours), and did not tell them that he was the Son of God.*GCB May 25, 1909, page 141.15*

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all

the Scriptures the things concerning himself. And they drew night unto the village whither they went: and he made as though he would have gone further."*GCB May 25, 1909, page 141.16*

Now what did he do when they did not know him? He taught them the Scriptures. He began at Moses, and went through all the prophets. These disciples were anxious to see the Saviour, but they did not believe that he was risen. Then which is the most important, to get a fresh revelation from God, or to get an understanding of the Word?*GCB May 25, 1909, page 141.17*

After a time he revealed himself to his disciples, and said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."*GCB May 25, 1909, page 141.18*

Then it stands out very clearly, that they needed two things. One was an understanding of the Scriptures. But it was not enough to understand the theory. Perhaps you will see it more clearly, if you turn to the twentieth chapter of John, and read *verses 20-23*: "And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they say the Lord. The said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."*GCB May 25, 1909, page 141.19*

Now after he had given them an argument from the law of Moses and all the prophets that he was the Son of God, he then said, "Peace be unto you." Then he showed them the marks of his crucifixion. But he first opened their mind to understand the Scriptures.*GCB May 25, 1909, page 141.20*

Carry in your minds two or three texts; first, the last verse of *Daniel 7*: "Hitherto is the end of the matter.*GCB May 25, 1909, page 141.21*

As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."*GCB May 25, 1909, page 142.1*

Daniel did not understand the matter. In the last verse of the eighth chapter the Lord explained matters to him. The vision had been made very plain, but he did not understand it. He could not understand it because he had something else in his mind all the time, and he was trying to harmonize those visions with the return of the Jews from Babylonish captivity; and so he could not see the connection. But he fasted and prayed; and in *Daniel 10:11* is the record of the visit of the being sent to him to make him understand the vision, and he was told: "Understand the words that I speak unto thee." Instead of his mind being on the words, he had his mind on his own ideas. So oftentimes we think the Scriptures teach thus and so, but before we see the truth, we need to lay aside every preconceived idea, and take the Bible as the words of Christ.*GCB May 25, 1909, page 142.2*

The Word itself, if read and considered, will enlighten our minds in all things. The meaning of the Bible is in harmony with the words themselves; so if I study the words, and consider the words, the Lord will open up to my understanding the truth contained in the words. There is a connection between this and the outpouring of the Spirit of God. The Word opens the heart for the reception of the Spirit. When the Lord gives the Spirit, one of its offices is to open the understanding, that we may understand the words. We can not receive nor control the Spirit, but we can have the Bible, and can study it; and when we do this, it puts us in an attitude where our minds go out to comprehend what God says, and the Lord, by his Holy Spirit, comes in. That Spirit will open our understanding. If you have to do with teaching the Word of God, let God do his own convicting. Believe the Word of God yourself, and the Lord will take care of the results.*GCB May 25, 1909, page 142.3*

When I was in Africa, I was some three or four weeks in Basutoland, where the evangelist of the French missionary society was very much prejudiced against me. I was introduced to Brother Kalaka, a man they had educated to translate the Bible. He took me through the country. I never said a word about our views to him, because I knew they would question him when we came back; but I did read scriptures that took up our points of faith, and often I would emphasize them when I read. We were together four weeks, and I wanted to know what he thought, but he never committed himself. Finally we came back to a little brook of water, and he said, “See, here is water; what doth hinder me to be baptized?” I answered him in the language of Phillip, and had there been water enough I would have baptized him. I gave him “Steps to Christ,” and asked him to translate it. When he read it, he said, I dare not translate such a book unless I read it through with you first, and show you expressions that we have no words to convey in our tongue. He said: “That book was written by the Spirit of God.” That was the opinion of a man to whom I had said nothing as to our special views; I had simply read the Bible. I want to impress your minds with the importance of the Bible and the importance of reading the Bible. Impress the Bible, and not your theory so much, and God will take care of the converting power. Have more confidence in the Bible, and then you will have more confidence in the spirit of prophecy.*GCB May 25, 1909, page 142.4*

Conference Proceedings. EIGHTEENTH MEETING

L. R. CONRADI

May 24, 10:30 A. M.

Elder L. R. Conradi in the chair. Prayer was offered by Elder E. T. Russell.*GCB May 25, 1909, page 142.5*

New delegates were seated as follows: Dr. J. D. Shively, Central Union; Dr. W. A. George, Southern Union.*GCB May 25, 1909, page 142.6*

A legal meeting of the Review and Herald Publishing Association being appointed for this hour, the time of the morning session was devoted to that meeting, a report of which appears elsewhere.*GCB May 25, 1909, page 142.7*

At the close of the morning hour, the meeting adjourned.*GCB May 25, 1909, page 142.8*

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary*.

NINETEENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 24, 3 P. M.

L. R. Conradi, chairman. Prayer by Elder H. W. Decker*GCB May 25, 1909, page 142.9*

The chairman stated that the time was allotted to representatives of the Japan Mission.*GCB May 25, 1909, page 142.10*

REPORTS FROM JAPAN

WASe

F. W. Field, superintendent of the Japan Mission Field, presented the following report:—*GCB May 25, 1909, page 142.11*

The Japanese Mission*GCB May 25, 1909, page 142.12*

The past four years have been years of slow but steady progress for our work in Japan. The conditions in the field have not materially changed. The race which Japan is making for a place among the world's great nations so engrosses the attention of the people that it is difficult to interest them in spiritual things. This is especially true of the people in the centers of population. We find that the more simple-hearted country people are more readily reached with the gospel message.*GCB May 25, 1909, page 142.13*

Our church-membership has increased to about 120, with 4 organized churches; while the scattered Sabbath-keepers number about 20. At the close of last year our native laborers numbered 12, including our 2 ordained ministers, Brethren Okohira and Kuniya, 5 licensed missionaries, and 4 colporteurs or canvassers. Our force of foreign evangelical workers has been increased by the coming of 2 new families. Brethren H. F. Benson and wife came in the summer of 1906, and Brother W. L. Foster and wife arrived last August. This spring Brother Benson plans to locate in Hiroshima, where we have several believers; and this fall Brother Foster will open up the work in the island of Shikoku, with its more than three millions of inhabitants.*GCB May 25, 1909, page 142.14*

EVANGELICAL

In our evangelistic work we have made our first trails at holding tent-meetings. The damp, changeable climate of Japan is hard on tents, and not favorable for camping out. Rain is frequent in spring and summer, so that autumn is the most favorable season for tent-meetings. Our first tent effort was made in a suburb of Tokyo four years ago. The tent-meetings at Takasaki, Maebashi, and Fukushima were preceded by months of labor in the circulation of our literature. The attendance at all these meetings was not large, as the great mass of the people are not accustomed to attending religious meetings, and are quite shy, or else prejudiced against

Christianity, or wholly indifferent. Still, a number became interested as a result of these efforts, and several accepted the truth at each place.*GCB May 25, 1909, page 142.15*

MEDICAL WORK

The medical work in Kobe has been continued along the same lines as formerly, with a good degree of patronage and encouraging results. Two years ago Dr. Lockwood retired from the field on account of his wife's health, and Dr. W. C. Dunscombe has since had charge of the Kobe Sanitarium. The patronage of this institution has continued good, and it has gained many warm friends, especially among the missionaries. But in our plans, to be mentioned later, for establishing permanent headquarters for our work, it was decided to close the Kobe Sanitarium; and this was done the last of February, this year. When the institution was closed, it had on hand in cash about $750, besides all its equipment and furnishings, a considerable part of which had been paid for out of the earnings. The institution has paid all expenses, and salaries of workers, out of its earnings, except the physician's salary.*GCB May 25, 1909, page 142.16*

The Eisei-in, our native sanitarium, is still under private management, and doing a good work. For a long time the need of more room and better facilities was felt. About a year ago a friend of the institution furnished security for a loan, with which land was purchased, and a new building suited to the needs of the work, was erected. This building was occupied early last summer, and the good work goes on with increased patronage. However, the management find themselves embarrassed by a debt of about $15,000, while they are still in need of further equipment. But they report that under present conditions they have more than paid expenses.*GCB May 25, 1909, page 142.17*

Our publishing work during the past four years has seen some changes in the direction of progress. The work is still carried on in rented rooms in Tokyo. Two years ago we bought a pony, cylinder press, on which we have since printed our missionary paper. We also print our Sabbath-school lessons, and some of our tracts; but we still hire considerable of our tract work done. We have changed our paper from a sixteen-page monthly to a twelve-page semi-monthly. Several new tracts have been added to our list of publications, and new editions of old ones issued.*GCB May 25, 1909, page 142.18*

During the past year we have given special attention and effort to the circulation of our literature. Our believers have quite generally been aroused to attempt the sale of our papers and tracts, and it has been shown that these can be sold quite readily. At the close of last year we issued a special illustrated number of our paper, and over four thousand copies were disposed of, most of which were sold in a house-to-house canvass. Even some of the timid sisters were encouraged to attempt the sale of the papers, with very gratifying results.*GCB May 25, 1909, page 142.19*

Henceforth we shall have our workers make special effort to sell the papers, instead of loaning so many.*GCB May 25, 1909, page 143.1*

EDUCATIONAL

We still have no permanent training-school in Japan, but we have been doing what we could to train workers. During the winter of 1907 and 1908, Brethren Okohira and Kuniya found time from their other work to conduct regular daily Bible classes, for the benefit of a number of young people, who were seeking a better preparation for the work. This instruction was appreciated, and will doubtless bear fruit.*GCB May 25, 1909, page 143.2*

At our council meeting last fall, we planned a more systematic and extensive educational effort than we had yet undertaken. We decided to hold a three months' training-school during the winter. We called in all our regular workers to attend this school, and also made such arrangements as would enable a number of our young men and women to attend. The school was held from December 7 to February 28, and the attendance was about 40. We gave instruction in topical Bible subjects, the prophecies, physiology and hygiene, church history, English language, vocal music, and practical drill in canvassing. Toward the close of the school, 10 of its members were baptized, 2 of whom accepted the truth as a result of their study in the school. At the close of the school, 8 new workers started out to distribute our literature. From the first their reports have been very encouraging, and indicate that with a little more experience and better publications to work with, the sale of our literature can be made a financial success in Japan. One young brother laboring in Tokyo has been especially successful in the sale of our papers. Another new worker has been equally successful in the sale of our tracts. The stock of several of our tracts has become about exhausted since sending out these new workers, and we are busy getting out new editions. We all feel much encouraged by the impetus given to our work as a result of our brief training-school; and we are praying and planning that we may soon have a permanent school for the training of workers.*GCB May 25, 1909, page 143.3*

The experience of one of our new workers indicates how the Lord is preparing the way for the truth to go even in Japan. Brother Nishino had been reading our literature for some time, and began to observe the Sabbath a short time before our training-school opened. He attended the school throughout, and then offered himself for the work of distributing our literature. He wished to labor near his home, which is in the country not far from Tokyo. But he feared the prejudice in his immediate neighborhood. However, before leaving home to begin his work with the literature, he invited in his friends and neighbors, that he might explain to them the reasons of his faith. The result was that he found an interest far beyond his expectation, and reported that seven had already decided to observe the Sabbath, and that he had decided to follow up the interest instead of going elsewhere to labor. We planned to associate with him Brother Watanabe, one of our experienced workers, and are expecting to see a good work done there.*GCB May 25, 1909, page 143.4*

We have not yet attempted anything in the church-school work; but this is a matter that demands our serious consideration. There are not many children of school age among us yet. At present there are eleven in Tokyo, and hardly as many more elsewhere, with no more than three in any one place. But these should be given the advantages of a Christian education if possible. In planning to open this line of work, a number of difficulties present themselves. Japan has very strict school laws. The first six years of school life are compulsory. A very through system of public schools is maintained. But private schools are allowed, under certain restrictions and regulations. The law also allows a family to employ a private tutor, who must be a

regularly licensed teacher. It is evident that we could not hope to provide a private teacher for every family having children. Should we attempt to form a private school to which a number of families might send their children, we should have to conform to the regulations governing such schools. One of these regulations requires that a school must employ not fewer than three teachers. The construction of the school building, the size of the play-ground, the course of study, and other details, are subject to government inspection and approval. It will require faith and courage, earnest work and careful planning, to surmount these difficulties, that our Japanese children may be given a Christian education.*GCB May 25, 1909, page 143.5*

The Sabbath-school work in our field has kept pace with the advancement made in other lines. We now have five schools, one in each church, and one at Hiroshima. During the past year we have made an effort to increase our donations by the use of the contribution thermometer; and in at least two of our schools the resulting increase has been very marked. As for lessons, for some time we have been translating the regular senior lessons for our schools. But these lessons, while excellent for our people at home, are hardly adapted to the needs of the people in a country like Japan. So we are in favor of having prepared a series of elementary lessons on Bible truth, adapted to such fields as ours. The senior grade of lessons are the only ones we provide. We have a primary class in the Tokyo Sabbath-school, but the teacher is left to her own resources in providing lessons.*GCB May 25, 1909, page 144.1*

GENERAL CONFERENCE REPRESENTATIVES' VISITS

During the past General Conference term, the Japanese field has for the first time been visited by representatives of the General Conference. Two years ago this past winter Elder Prescott spent between two and three weeks with us, during which time we held our first general meeting. Brother Prescott's help was very much appreciated, both in planning for the advancement of the work, and in the study of the message. Last fall Elder I. H. Evans spent several weeks in Japan, visiting various places where our work has been established, and counseling with us in our plans for the future. Brother Evans's visit was also highly appreciated, and we believe that we should frequently have the benefit of such advice and counsel. And we are hoping that something may be done at this Conference to provide for this evident need in our missions of the far East.*GCB May 25, 1909, page 144.2*

At our general meeting two years ago it was decided to hold a similar meeting every year, after the manner of our camp-meetings in the home field. Our general meeting last year was held at Kozu, a pleasant seaside place not far south of Yokohama. The meeting continued ten days, and was a very profitable season. We spent the forenoons in Bible study, and in considering the various lines of our work. Afternoons our workers went out among the people, distributing our literature, interesting them in Christianity, and inviting them to our meetings. Every evening a service was held especially for outsiders. We had a good meeting. Our own people were much benefited; and we trust that seeds of truth were sown that will eventually bear fruit.*GCB May 25, 1909, page 144.3*

THE FUTURE

This report would hardly be complete without some reference to our plans for the future. At our council meeting held during Elder Evan's visit, the plans adopted centered around the general proposition to establish a permanent center for our work. It was decided that this center should be located in or near Tokyo, the capital and metropolis of the country. Our plan is to purchase a plot of ground in the suburbs, where land is not too expensive, and to establish thereon a training-school, a sanitarium, and a printing plant. The carrying out of such a comprehensive plan requires the expenditure of quite a sum of money, and a number of additional experienced workers, to assure success.*GCB May 25, 1909, page 144.4*

During the past winter we spent considerable time in searching for a suitable location for the proposed headquarters of our work. The value of land in and around Tokyo is rapidly increasing, and in most directions is far too high for us to think of purchasing. Our search finally narrowed down to the vicinity between two diverging railway lines, in the northwestern suburbs. Here within a few minutes' walk from both steam and electric cars, we were offered a plot containing five or six acres, as we might desire, for about $2,100 an acre. This we considered a very favorable offer indeed, as much of the land in the immediate vicinity is held at nearly or quite twice this figure. And even after offering us the land at this price, while we were hoping and planning that we might secure the land, the owners apparently became convinced that they had offered it too cheap, and made an advance of about $120 an acre, and limited our option to a few days. This statement of our experience will give some idea of the values on land near Tokyo, and of the importance of securing what we need as soon as possible. We shall probably not have another chance like the one just mentioned. To secure land at this price we shall be obliged to go farther out from the lines of travel, and from the conveniences to be found near the city limits. Every year's delay means a difference of thousands of dollars in the value of the land we shall need.*GCB May 25, 1909, page 144.5*

In closing, I wish to express my confidence in the progress and final triumph of the Lord's work in Japan. Even with our present force of workers, the message should go much more rapidly than heretofore. And if now we can have a permanent center, where the various lines of our work can be developed systematically, and from which a constant supply of new workers can be sent out into the field, we shall soon see the end of our efforts,—the nation warned, and a people prepared for the great day of the Lord.*GCB May 25, 1909, page 144.6*

F. W. Field then said that H. Kuniya, one of our two ordained Japanese ministers, and a regular delegate to the Conference, would present a report of his own experience in this message, which he did, as follows:—*GCB May 25, 1909, page 144.7*

Experience in Japan*GCB May 25, 1909, page 144.8*

To the Brethren and Sisters of the General Conference, Greeting. I count it a great privilege to be present at this Conference, and to be allowed to report some of my experiences in Japan. In the autumn of 1897, under the labors of Elder Grainger and Brother T. H. Okohira, Dr. Kawasaki (who is present here) and I accepted the truth of the third angel's message. We were the first converts in Japan.*GCB May 25, 1909, page 144.9*

Formerly I was a Buddhist, and I have brought to this meeting some of our family gods. In 1994, during the recent war, I was called to do service at the front; but later the officials kindly excused me from the service. Soon after this I was sent to Korea to spread this message, and I enjoyed the privilege of baptizing many of the dear Korean brethren. To-day I am glad to greet here in the gospel all these brethren from Russia, and hope to meet many of them in the New Jerusalem.*GCB May 25, 1909, page 144.10*

My father learned to love the God in heaven, who is the only true God, and just before I left for America, he gave me all the old family gods and tablets, and the family shrine. I feel so thankful that the Lord has brought me out of the darkness of heathenism into the marvelous light of the third angel's message.*GCB May 25, 1909, page 144.11*

The population of Japan is over 48,000,000, with an annual increase of 300,000. Japan is as densely populated as any country in the world. I, of course, think that there is no country more beautiful than my own; and if I had time, I could tell you much about the grand scenery.*GCB May 25, 1909, page 144.12*

The religions of Japan are Shintoism, Buddhism, and Confucianism. There are also many kinds of foreign religions in the country. Since so many forms of Christianity have been introduced into Japan, there is a tendency to unite many heathen ideas with Christianity. This makes it difficult for the people to understand the pure gospel of Jesus Christ. Our church is the only denomination that has the truth of these last days. And we must teach the people earnestly while we have the opportunity.*GCB May 25, 1909, page 144.13*

I enjoy working in the country better than in the cities, because the country people are so simple-hearted and so anxious to listen to the truth. They are hungry for something that will satisfy them. Twenty years ago Christian teachers were stoned in Japan; but now the Lord is going before us, and in the country villages the people like hungry fishes crowd around us to hear the gospel. Of course all will not accept Christ, but we have found some honest ones, who are now rejoicing in the truth, and anxious to tell the good news to their friends.*GCB May 25, 1909, page 144.14*

Our publishing work is a very important factor in the spreading of the truth. Besides our missionary paper, we have printed 2 books and 6 tracts; and we have several more ready for publication. Our 2 books are "His Glorious Appearing" and "Step to Christ." So far this year about 25,000 books and tracts have been circulated. We are scattering our literature all over Japan as fast as possible. This is the seed sowing; and we know that God will give the increase. Surely these leaflets are the silent messengers of truth. Brother Seino, who was in prison on account of the military service, and many others, accepted the truth from reading our papers. I will not try to tell you more about Brother Seino, as you have read of his experiences in the *Second Sabbath Readings*.*GCB May 25, 1909, page 144.15*

I am also much interested to see the sanitarium work advanced in Japan. As soon as I accepted the truth, I heard much about health reform. Anciently the Japanese were vegetarians. But now they have learned from foreigners to eat all the meat they can afford. When I was a boy, my grandfather would not allow any meat cooked in the house; and if any one ate meat, he was not allowed to enter the house for several

days. But now everything is changed. I am much interested in health reform myself; and by interesting the people first in this, it is more easy to teach them about the true God. The grown people are like babes in the things of God, and so must be taught in the most simple manner.*GCB May 25, 1909, page 144.16*

Once I was invited into the country to hold meetings. When I arrived, I was surprised to find a large Buddhist temple overflowing with people anxious to hear me. I asked the chief of the village if I might preach my religion in the temple, and he said, “Yes, and if the priests interfere, we will put them all out.” After the meeting I conversed with a priest, and he said, “You spoke the truth to-night, but I can not obey such a religion. I would soon lose my position.” There are about 300,000 temples in Japan, and more than this number of priests.*GCB May 25, 1909, page 144.17*

Many of these leaders are intemperate and licentious, and for this reason the morality of the people is very low, as the priests have great influence over them. The third angel’s message is the only religion able to lift them up to a higher plane of living.*GCB May 25, 1909, page 144.18*

As the result of intemperance, all kinds of diseases are common. There are plenty of drug doctors in every city and village, but they make much money without curing the people. One poor old lady with rheumatism spent all her money on physicians, but was no better. My nephew gave her fomentations, and she was soon much improved. Her friend told her not to associate with him or she would become a Christian, but she said, “I don’t care about that if I get well.” This shows the need of medical missionaries all over Japan.*GCB May 25, 1909, page 145.1*

For ten years we have been hoping for a school and sanitarium combined, which would train our young people in this line of work. Many young men have given up the truth on being driven from their homes, when, if we had had such a school, we might have helped them until they became better established in the truth. The training-school conducted last winter shows what can be done for our young people in the future; but we need your prayers and support in this undertaking.*GCB May 25, 1909, page 145.2*

Our brethren and sisters in Japan are praying and waiting for good news from this Conference, and I hope they may not be disappointed. In the East the angels are holding the spirit of strife, and we can not tell how soon the clouds may break. The truth must be spread now, or it may soon be too late. Please remember needy Japan in your prayers.*GCB May 25, 1909, page 145.3*

Elder Field now called upon Mrs. F. W. Field, who read the following paper:—*GCB May 25, 1909, page 145.4*

The Women and Children of Japan*GCB May 25, 1909, page 145.5*

Since returning home after a residence of a number of years in Japan. I have been asked many questions about the women and children of that interesting country; and I will try here to answer some of those questions.*GCB May 25, 1909, page 145.6*

The women of Japan have always been held in higher regard by their fathers, brothers, and husbands than have the women of most heathen lands. However, the

regard of the Japanese for their women was not, of course, to be compared with that shown the women of Christian lands. No longer than twenty years ago, they were treated more like servants by the men of the family, and were not considered worthy of an education. When a woman was so unfortunate as to become the mother of a girl baby, she was broken-hearted, and ashamed to meet her neighbors. But upon the birth of a son, there was great rejoicing. A festival was held in his honor, and the friends and relatives brought gifts. Even yet boys are generally preferred, because when they grow up, they may become soldiers, and defend their country against its enemies.*GCB May 25, 1909, page 145.7*

But girls are no longer unwelcome, and the friends of the parents bring presents of dolls and garments. These dolls are carefully preserved; and the third day of March is observed as girls' festival day, and is known as dolls' day, because these birthday dolls are then brought out, and displayed, as a part of the festivities. They are often dressed in elaborate costumes of ancient style; and the little girls are arrayed in their best and brightest kimonos. Feasting and games, and the congratulations of friends, make the day a bright spot in the memory of each quaint little maiden.*GCB May 25, 1909, page 145.8*

On her seventh birthday, a girl is allowed for the first time to wear a wide silk sash, which is tied behind in an enormous bow. Her dainty wooden shoes often have tiny bells fastened underneath, which tinkle as she walks.*GCB May 25, 1909, page 145.9*

At three years of age, the little city girl is carried, on the back of a servant, to a kindergarten school, where she spends three or four hours a day in an enjoyable and profitable manner. These kindergartens are conducted in the same manner as those in this country. After completing her seventh year, every Japanese girl must attend the public schools for the next six years. Night schools are provided for those who are obliged to work during the day. Of course many girls do not leave school after completing the required six grades. In eight years the primary school is completed. In the primary grades, boys and girls attend the same school, but occupy separate rooms. The next higher school is called the middle school, and separate schools are provided for boys and girls. In these, besides book learning, girls are taught sewing, knitting, crocheting, embroidery, painting, and music. They must learn everything that will fit them to become capable wives and mothers. Many graduate from the middle school at the age of eighteen; and some of these go on to take some special course in art or teaching, or enter the women's university in Tokyo, where a thorough college course may be taken.*GCB May 25, 1909, page 145.10*

Anciently, Japanese girls were often married at the age of fourteen. Now the laws forbid marriage under eighteen years. Some engagements are made by the parents when the children are yet in their infancy, but this custom is dying out. The marriage customs of Japan are similar to those of other Oriental countries. A go-between—usually a friend of the would-be groom—seeks out a suitable young lady, and makes all the arrangements for the wedding. Custom decrees that the young man and the young woman must occupy the same social position in life. It is the duty of the go-between to appoint a meeting of the two young people. This is often the first time they have ever met. The girl serves her guests with tea. If she is unfavorably impressed by the young man, she may refuse to marry him. As among the ancient Jews, the wedding feast may continue for several days. Much rice liquor is

drunk.*GCB May 25, 1909, page 145.11*

The marriage ceremony is performed on the first evening of the feast. The bride is dressed in costly silks, and a long white veil covers her head and shoulders. The ceremony is very simple. The groom takes a sip from a small wine cup, and then passes it to the bride, who, in turn, takes a sip, and passes the cup to her parents. Then the feasting and drinking begin in good earnest.*GCB May 25, 1909, page 146.1*

The bride remains in her husband's home, where she may be happy or very unhappy, according to circumstances. Though her husband may love her, if she does not please her mother-in-law, she may be sent back to her home. The go-between will do all in his power to bring about a reconciliation, in case of trouble. But if he fails in this, he draws up a bill of divorce, which is signed by the young couple and the parents. This completes the divorce, and the couple are free once more.*GCB May 25, 1909, page 146.2*

I have described the ancient marriage customs of Japan. But under Western influence, these are rapidly changing, and now in the higher circles of society, marriage ceremonies very similar to our own are often performed in the temples by the priests. The middle and lower classes are also being affected by Western ways. Where formerly young ladies were modest and retiring, they are now becoming rather bold and forward.*GCB May 25, 1909, page 146.3*

Our heathen sisters must have the transforming power of Christ brought into their lives. Christian mothers are needed, who will train their children to love and obey the true God. We need trained Bible women, who can carry the gospel message to their sisters who know not the truth; for women can gain access to women much more readily than can men.*GCB May 25, 1909, page 146.4*

Japan is a beautiful country, and its people are enthusiastic lovers of the beauties of nature. It is our work to develop in their hearts such a love for moral beauty as will transform their lives into the Saviour's image.*GCB May 25, 1909, page 146.5*

At this point, Brethren Field, Kuniya, Tanimoto (a student of the Foreign Mission Seminary), and Sister Field, sang a hymn in Japanese, "Hover O'er Me, Holy Spirit."*GCB May 25, 1909, page 146.6*

Elder Field then asked Brother Kuniya to read the twenty-third psalm and*Revelation 14:6-14* from the Japanese Bible, in order that the Conference might hear the sound of the language.*GCB May 25, 1909, page 146.7*

By request of Dr. Kawasaki, a delegate from Japan, F. W. Field read the report which the doctor had prepared:—*GCB May 25, 1909, page 146.8*

An Experience in the Medical Missionary Work*GCB May 25, 1909, page 146.9*

Thirteen years ago, when I accepted this truth, my mind was much exercised about medical missionary work; and, wishing to add this line to the effort in Japan, I decided that, if possible, I would come to this country for study. In 1903 Dr. Lockwood, having come to Japan the previous year, started sanitarium work in Kobe.

That year my sister-in-law and I, in co-operation with the Kobe Sanitarium, opened a small sanitarium especially for Japanese. You are doubtless acquainted with the work that is still being carried on in that city by Dr. Noma, not only for the care of the sick, but for the salvation of souls.*GCB May 25, 1909, page 146.10*

Three years after the beginning of this effort, my health became impaired, and I was obliged to leave, and return to my home for recuperation. But even there so many patients came to me that I opened a private office. At times I had more than one hundred patients a day, and performed more than thirty operations in a week. Of course it was impossible for me to give treatments to each one of these patients; but I gave simple treatments whenever practicable, and used harmless remedies for others, as most of the people are ignorant, and think there is healing power in medicine. So I practiced in my home country for several years, and the people gave me the nickname of the "enema doctor." But the water-doctor's office was very prosperous, and other doctors in the same vicinity almost lost their business.*GCB May 25, 1909, page 146.11*

The people in my country are all earnest Buddhists, as are my own relatives; and when I began my work, the Buddhist priests and the doctors combined to hinder it, by influencing people not to come to me. Further, they tried to influence my landlord not to rent to me. However, many patients came to my office, and requested treatment. Not only this, but among my patients several young people accepted the truth, two of whom are now in the work in Tokyo; others are waiting for an opportunity to attend school.*GCB May 25, 1909, page 146.12*

At present the ideas of the majority of Japanese are materialistic; and in the art of war and other scientific attainments, they are well advanced. In the university, instruction is given in hydrotherapy, and many hospitals have water-treatment rooms. Some Japanese physicians have visited this country, and are well acquainted with the sanitariums at Battle Creek and other places. But they can not give up the idea that drugs can cure disease, because they do not have the spirit of present truth.*GCB May 25, 1909, page 146.13*

Last summer Elder Field sent Brother Kuniya to me, to encourage me to engage in sanitarium work. At that time the enemy tempted me to think that I could not do this. But after making it a subject of prayer, I decided to respond to the call. Last fall Elder Evans came to Japan, and I attended the council meeting, and it was decided that I should come to this country to study our sanitarium methods. Believing this to be the voice of heaven to me. I have come. While in Tokyo, I called on friends who were in the Red Cross hospital ten years ago when I was there. Among them were some who urged me to remain in this country only half a year, and then return and start the work.*GCB May 25, 1909, page 146.14*

Truly the sanitarium work in Japan is important; and I think it will be a success, and am praying that we shall be able to send you a good report from it. We are planning to erect a sanitarium in the suburbs of Tokyo next year. We ask your prayers and sympathies in starting this.*GCB May 25, 1909, page 146.15*

From a Japanese Newspaper*GCB May 25, 1909, page 146.16*

Elder Field referred to the wide-spread interest attracted by the case of Brother

Seino, the brother who has recently been imprisoned for refusing to work on the Sabbath while in military service. One day, after his release, he was walking through the street. Two men passed him, and one said to the other, “There is that fanatic.” The man to whom this was spoken was a Japanese newspaper correspondent. He followed Brother Seino, and as a result of his interview, several articles appeared in one of the papers. Elder Field read one of the articles, which was listened to with deep interest, as an example of a witness truly borne by a Japanese brother, and well reported by a Japanese journalist. The article says:—*GCB May 25, 1909, page 146.17*

“Mr. Seino explained to me that he believes in the authority of the Old Testament, and does not doubt any prophecy or miracle recorded in the Bible. He believes that the destruction of this world is very near, as prophesied by Daniel. He opened his satchel, and showed me pictures of a lion with two wings, a sheep with a crooked root on its head, and a creature with scales like a crocodile. He called my attention to the picture of the image of a man, and said, ‘This illustrates the prophecy of Daniel concerning the destruction and recreation of the world. The head represents Babylon, the next part Medo-Persia, the next Grecia, the legs represent Rome, and the feet the kingdoms of our own time.’*GCB May 25, 1909, page 146.18*

“As he made these explanations, he opened a well-worn Bible, and, turning first to the Revelation, said that the same prophecy is given in this book also. He also quoted from Genesis and various other books of the Bible. I readily saw that he was well acquainted with his Bible. The margins of the leaves were marked full of references and notes. His knowledge of the Bible extended to minute particulars, and he knew exactly where to turn for whatever he wished to find. It all seemed as easy for him as a turn of the hand. He believes very firmly that the destruction of the world is at hand. He declared that one who doubts this prophecy of Daniel can not gain a genuine faith. There can be no mistake about the prophecy concerning the destruction of the world. After this God will create a new earth.*GCB May 25, 1909, page 146.19*

“‘Certainly,’ he said, ‘I am a Protestant. The Sabbath, which is the seventh day, was made by the Creator for man. But men have made a counterfeit Sabbath, without God’s authority. If a man makes counterfeit money, not only is he punished, but also those who pass such money.’*GCB May 25, 1909, page 147.1*

“I asked him this question: ‘All Protestants keep Sunday; are you not Catholic?’ ‘No,’ he replied; ‘I believe the same Protestantism that was proclaimed by Martin Luther.’*GCB May 25, 1909, page 147.2*

“‘What about your church?’ I asked. He replied, ‘I do not belong to any one of the ordinary churches. I obtained my faith direct from the Bible.’*GCB May 25, 1909, page 147.3*

“Is this really a true faith, or a superstition, or a form of insanity? Is there any one who believes the prophecies and miracles, and all other things in the Bible, in these scientific days? One can not believe thus in the end of the world unless there is some evidence of it in the world. Neither can one believe in miracles, unless they are well attested. These Christians believe implicitly every word of the Bible, and are trying to fulfill it in every particular. I love their sincerity; and while they thus adhere to

their profession, theirs is a true faith. Those who criticize other religionists as fanatics are themselves unreasonably severe. Such persons are ever ready to apply the term fanatics to a minority. But a persecuted minority always become more firm and earnest.*GCB May 25, 1909, page 147.4*

"While I was talking with Mr. Seino in the tea-house by the river-side, many people crowded around to listen. There were workmen, clerks, jinrikisha men, nurses with babies on their backs, horse drivers, men and women like a wall surrounding us. The river was flowing full from the melting snows. The surrounding mountains and hills were taking on the fresh appearance of spring, as the sunshine gradually warmed the earth. Under such circumstances, I talked with this earnest young man. All this reminded me of John the Baptist, clothed in camel's hair, eating locusts and wild honey, and preaching to the people: 'Prepare ye the way of the Lord, make his paths straight.' It reminded me also of how Jesus, after being baptized by John, preached to the crowds that gathered around him.*GCB May 25, 1909, page 147.5*

"Mr. Seino opened his satchel, and presented his books and papers, and I bought a copy of his paper, *The Gospel for the Last Days*, and then said goodbye, promising to see him again. These people are going to proclaim their message in our city. How are you going to welcome them? What shall I myself do? They urged me to study these things."*GCB May 25, 1909, page 147.6*

After this consideration of the work in Japan, Elder Field called upon W. R. Smith to present the work in—*GCB May 25, 1909, page 147.7*

Korea*GCB May 25, 1909, page 147.8*

Korea has a territory of about 90,000 square miles, with a population of 15,000,000. It has a spoken and a written language of its own. About half the men are able to read and write. The women are mostly illiterate, there being no general educational system in Korea.*GCB May 25, 1909, page 147.9*

Our work in Korea began about five years ago, when two Koreans visiting Japan had their attention drawn to the truth, one of them returning to Korea, and beginning to preach what he had learned. None of the Korean believers understood the Japanese, the English, or the Chinese, and there was no one among our Japanese workers who understood very much of the Korean. So whatever truth these Korean people received they received under very unfavorable circumstances.*GCB May 25, 1909, page 147.10*

We have at the present time about fourteen companies of Sabbath-keepers, numbering upward of 500. I would not wish to give the impression that we have this many Seventh-day Adventists; for all who attend the services are not yet informed as to all points of our truth. They have not yet had opportunity to become fully instructed. We had first to learn the language, and it has taken some time to get where we could properly instruct those who were following the truth so far as they imperfectly understood it.*GCB May 25, 1909, page 147.11*

I think I am safe in saying that we now have fully 150 established believers. As for all the rest who are attending our services, and who are friendly to the truth, we are endeavoring to lead and instruct them so that they may intelligently take their stand

with us.*GCB May 25, 1909, page 147.12*

We have at the present time seven native laborers who are giving their time to teaching their fellow men. There are three families of foreign workers and two single ladies. A year after we entered Korea, Miss Scharfenberg arrived; and last autumn Elder C. L. Butterfield and family, Dr. R. Russell and wife, and Miss May Scott arrived in the field.*GCB May 25, 1909, page 147.13*

We have no literature save four small tracts. The Bible is not yet wholly translated into Korean. We have the New Testament, Genesis, Exodus, First and Second Samuel, First and Second Kings, Psalms, Proverbs, Isaiah, and Malachi. Without doubt the other portions will soon be in the language. We are very anxious to get out literature of our own, by which to lead the people into the study of the Word of God.*GCB May 25, 1909, page 147.14*

The conditions for years in Korea have been such as to discourage progress and enterprise. If some man built up a fair property, some corrupt official was liable to pounce upon him and bring him into trouble unless he gave up whatever he had. This has given the country, to some extent, an appearance of shiftlessness. But the Koreans have sterling qualities which will place them,—when they are educated and protected,—alongside any people that live in the world.*GCB May 25, 1909, page 147.15*

While the Korean has been oppressed all these centuries by the nations that are stronger than himself, yet he has not lost his self-respect. While he realizes that his nation is perhaps the weakest of all the nations, he regards himself as a man among men. We will tell you that the Korean student, when put with Japanese and Chinese students, excels them. He is proud of his intellect. He has nothing to boast of in regard to his government. He will tell you that for hundreds of years they have not had one good king, nor one good governor, nor one good magistrate.*GCB May 25, 1909, page 147.16*

Agricultural methods are primitive. While the ground is fertile, and nourished by warm rains, so that it produces a fair harvest of rice, wheat, barley, beans, and Kaffir corn, yet the Korean tills it with the same instruments that were perhaps used three thousand years ago. But he is anxious to learn. We have a garden at our Soonan Mission, and the natives are very anxious to know how we plow our fields, and to learn what we raise in this western country. They desire to get seeds from us.*GCB May 25, 1909, page 147.17*

As most of you know, we have a small school at Soonan, in a building 60 x 12 feet. We use one portion of this building for the girls, the other for the boys, and at one end Dr. Russell has his dispensary. In another room is our little printing-press.*GCB May 25, 1909, page 147.18*

We are thankful, indeed, for the opening of the medical missionary work. The methods of the native medicine-man are primitive and cruel. Perhaps he will jab a sharp steel instrument into an affected part. For a pain in the shoulder he may burn the shoulder into a blister, or thrust in a sharp instrument almost to the bone. When we went to Korea, three years and a half ago, we were beset by those who desired help for physical ailments. As we went for a walk one day, a man asked us to come

and see his wife, who was ill, and Mrs. Smith gave her treatment until she recovered. From that time until Dr. Russell came last fall, Mrs. Smith was the medical member of the community. The people would flock in by the dozens, and I think sometimes as many as a hundred would be standing waiting to get such simple remedies as we were able to give them. Ever since Dr. Russell's arrival last September, he has, on the average, treated about 500 patients a month. He spends his forenoons treating patients, the afternoons in language study.*GCB May 25, 1909, page 147.19*

To the newcomer who visits at the Korean home, it seems that the people are curious. They ask all manner of questions, as to age, salary, and family affairs. But this is not mere curiosity; it is only the Korean way of being courteous and showing interest in a stranger. They are a kind-hearted people. Often we have been able to use this very interest in introducing the truth to them.*GCB May 25, 1909, page 148.1*

I have tried briefly to suggest to you something of the needs of Korea. The means we have at the present time for carrying forward the work there are practically nothing. We therefore hope the needs will appeal to you.*GCB May 25, 1909, page 148.2*

Although the conditions in Korea are not as favorable as they are here,—the houses are inferior to those of Manchuria and China, and the people live in villages under very unsanitary conditions—yet I am glad to tell you that we enjoy life in Korea. We do desire your prayers that the Lord may sustain us, and help us to win souls in that dark country. At the same time I think the people in America are more deserving of our pity than we are deserving of their pity. I have always considered that those men in the time of David who "stayed with the stuff" were to be pitied more than those who had the privilege of going to the conquest. We do not have fine homes in Korea, but we never had fine homes here, and we do not want them. We have just as good food as we are able to appreciate. We enjoy working with the Koreans. We enjoy being with them, and are interested in the work. The only thing that would make me sorrowful would be that I could not return to Korea. I was so afraid that something would come up that I could not return, that I think I would have found some excuse to stay there, had it not been for the disappointment which would have resulted to Mrs. Smith and her mother. We have had sickness in our family, and lost our little one, and we appreciate the sympathy we have heard expressed since returning. But I am glad to testify to you that the grace of God is able to sustain us under any circumstances. I went to Korea with some misgivings, especially in regard to my being able to master the language, because I felt that I was deficient in articulation. But I determined that I was going to learn the language, or come home on my own expense.*GCB May 25, 1909, page 148.3*

Our hearts are full of courage for the work in the great Korean field.*GCB May 25, 1909, page 148.4*

At the close of the meeting the Japanese delegation displayed some articles from these fields.*GCB May 25, 1909, page 148.5*

Meeting adjourned.

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary*.

LEGAL MEETING OF THE CONSTITUENCY OF THE REVIEW AND HERALD PUBLISHING ASSOCIATION

W. W. PRESCOTT

Second Session, May 24, 10:30 A. M.

W. W. Prescott in the chair. Prayer was offered by E. T. Russell, after which it was voted to waive the reading of the minutes of the first session, since these are printed in full in the BULLETIN.*GCB May 25, 1909, page 148.6*

The chairman called for reports from the committees appointed at the first session, and the Committee on Plans and Resolutions submitted the following report:—*GCB May 25, 1909, page 148.7*

Report of Committee on Plans*GCB May 25, 1909, page 148.8*

Whereas, The prospering hand of God has manifestly been over our work during the past year, in preserving the lives of our workers, in delivering us from any serious accident or calamity, and in giving extraordinary success to our field workers, notwithstanding unusual business depression in some parts of the world; therefore. —*GCB May 25, 1909, page 148.9*

1. *Resolved*, That we render grateful praise and thanksgiving to our God for the rich spiritual and temporal blessings of the past year, and that we renew our consecration to him, and pledge him our heart's best service.*GCB May 25, 1909, page 148.10*

Whereas, The *Review and Herald* is the only international denominational church paper published by the denomination; and,—*GCB May 25, 1909, page 148.11*

Whereas, It is essential in bringing to all the people fresh and constant encouragement; keeping them in close, sympathetic touch with the advancement of the message; and serving as a general instructor and a medium of communication between the workers and the laity in all parts of the world; therefore,—*GCB May 25, 1909, page 148.12*

2. *Resolved*, That we appeal to our people everywhere to assist in placing it in the possession of every Sabbath-keeper in all lands.*GCB May 25, 1909, page 148.13*

Whereas, We recognize the efficiency of our ten-cent magazines, *Life and Health, Liberty*, and *The Protestant Magazine*, in preparing the way for giving the full message committed to this denomination, and in providing suitable lucrative employment for many; therefore,—*GCB May 25, 1909, page 148.14*

3. *We recommend* the work of selling these magazines, and soliciting subscriptions, to the favorable consideration of our people as a permanent business.*GCB May 25, 1909, page 148.15*

Whereas, The present agents' rates on our ten-cent magazines are so low that it is not possible for the publishers to make a reasonable profit; therefore,—*GCB May 25, 1909, page 148.16*

4. *We recommend*, That the following schedule of prices be adopted: 5 to 25 copies, 5 cents; 25 to 500 copies, 4 1/2 cents; 500 to 1,000 copies, 4 cents; 1,000 or more copies, 3 1/2 cents.*GCB May 25, 1909, page 148.17*

Whereas, The first number of *The Protestant Magazine* has been issued, and we recognize in it an important factor in giving the third angel's message; therefore, —*GCB May 25, 1909, page 148.18*

5 . *We recommend*, That this magazine be given a cordial support and a wide circulation.*GCB May 25, 1909, page 148.19*

Whereas, The *Instructor* has served for more than fifty years as a faithful teacher and counselor for the youth of this denomination; and,—*GCB May 25, 1909, page 148.20*

Whereas, It is to be made more and more helpful to the young people in and out of the denomination; therefore,—*GCB May 25, 1909, page 148.21*

6 . *We recommend*, That our people provide the *Instructor* for their own youth and children, and that they give more attention to its circulation among young people generally.*GCB May 25, 1909, page 148.22*

Whereas, The *Sabbath School Worker* is a molding factor in our Sabbath-schools, and is the medium whereby Sabbath-school laborers are kept in touch with progressive methods; therefore,—*GCB May 25, 1909, page 148.23*

7. *We recommend*, That earnest efforts be made to place this journal in the hands of every officer and teacher in our Sabbath-schools.*GCB May 25, 1909, page 148.24*

8. *Resolved*, That we approve of the action of the directors in erecting an addition to the Review and Herald main building, and in providing the necessary mechanical facilities for the production of the increasing volume of denominational literature now regularly required by the large corps of book and periodical workers.*GCB May 25, 1909, page 148.25*

Whereas, The local conferences in each union are the recognized agencies for the distribution of our literature; therefore,—*GCB May 25, 1909, page 148.26*

9. *We recommend*, 1 That all our advertising matter shall, as far as consistent, direct orders to the conference tract society; 2 that, since obligations are mutual, our tract societies be asked to properly represent and handle our various publications, and purchase their stock from the publishing house in their territory.*GCB May 25, 1909, page 148.27*

Moved by Elder R. A. Underwood, seconded by Elder E. T. Russell, that the report be adopted by considering each resolution separately.*GCB May 25, 1909, page 148.28*

Resolution 1 (on gratitude to God) was read. All acquiesced in returning praise to our Heavenly Father for his protecting care and manifold blessings.*GCB May 25, 1909, page 148.29*

Resolution 2 (on *Review* circulation) was called for and read.*GCB May 25, 1909,*

page 149.1

D. W. Reavis, who was in charge of the circulation of the *Review* for years, spoke in behalf of those who are not in attendance at this meeting, and do not have the *Review*. He urged all to become subscribers, and to see that others subscribe, and cited instances where he had personally sent the *Review* to persons who thought they could not afford to subscribe and who afterward acknowledged that it had been the means of holding them in the love of the truth.*GCB May 25, 1909, page 149.2*

Ministers and workers from among the delegates were quick to give their testimony with reference to the importance of the *Review* and of having it in the home of every Seventh-day Adventist.*GCB May 25, 1909, page 149.3*

Elder G. I. Butler supplemented the remarks of D. W. Reavis, stating that he was a constant reader of the *Review*.*GCB May 25, 1909, page 149.4*

I. H. Evans: I do not know how a man can keep in touch with the advancement of our work unless he is a reader of the *Review*. If you do not take the *Review*, I do not know how you can keep in touch with our foreign work, nor know how we are growing as a people.*GCB May 25, 1909, page 149.5*

S. N. Curtiss: From the standpoint of the publishers, I want to say that four years ago we were printing over 18,000 copies of the *Review*; now we are printing a little less than 17,000 copies.*GCB May 25, 1909, page 149.6*

In this connection the chairman took occasion to state that while the *Review* had championed every good cause, and had helped to build up the circulation of all our various denominational periodicals, there being now so many more than in the former days, it had doubtless not received the attention which is really due it in connection with the others. This, in a measure, may account for the reduction of its subscription list.*GCB May 25, 1909, page 149.7*

Elder A. C. Bourdeau said he remembered when his post-office was two and a half miles from where he resided, and he did not feel that he could retire the evening after the Sabbath until he had obtained and read his *Review*.*GCB May 25, 1909, page 149.8*

Elder W. J. Fitzgerald suggested that the last paragraph of this resolution be changed to read: “We appeal to our people everywhere to assist in placing it in the possession of every English-speaking Sabbath-keeper in all lands.” By unanimous consent it was so changed.*GCB May 25, 1909, page 149.9*

Elder L. R. Conradi: Wherever I go, I watch for the weekly visits of the*Review*. It seems to me that the *Review* is the best paper we have, and shows the fulfillment of prophecy. It gives us weekly information with reference to the carrying of the third angel’s message to all nations and tongues.*GCB May 25, 1909, page 149.10*

Elder O. A. Olsen stated that he had had the privilege of reading the*Review* for fifty years. He said, “I assure you I appreciate it.” He expressed his love for Australia, but regretted that lack of postal facilities had caused the loss of many copies in recent months.*GCB May 25, 1909, page 149.11*

Question was called, and Resolution 3 read.*GCB May 25, 1909, page 149.12*

E. R. Palmer: The question of getting our periodicals before the people of the United States has been a serious one, but the proposition is being solved by enlisting a great number of our people in this line of work who could not be utilized in the subscription book work. They are also solving the problem of working our large cities. The rapidity with which this work has increased, even with the very little organization yet effected for handling it, has been very gratifying. The periodical work of the Review and Herald Publishing Association during the year 1907 amounted to about $70,000; during 1908 it amounted to $145,000, the increase being almost entirely due to the ten-cent magazines. We believe a new line of work has in this way been established in the United States, one which has a prospect of a larger sale and larger distribution than we have ever reached in our subscription-book work.*GCB May 25, 1909, page 149.13*

The chairman called on the managers of the Pacific Press and the Southern Publishing Association to give their experience with their respective periodicals, and in response C. H. Jones and I. A. Ford stated that they were heartily in favor of the ten-cent magazines, and from the calls from the field they were really forced to issue their periodicals in this form.*GCB May 25, 1909, page 149.14*

Elder Wm. Covert: I think it would be well for conference presidents to express themselves in regard to what is possible in this respect. I have been greatly encouraged since this line of work has been started. I have seen how readily our young people, and some of the older ones, have taken hold of this work and met with success. We have succeeded far beyond what I supposed possible when we took it up. One company of ten came from Indianapolis to this Conference, and sold 5,000 copies of these magazines on the way, thus paying their traveling expenses.*GCB May 25, 1909, page 149.15*

Elder C. F. McVagh spoke of the possibilities of selling these ten-cent magazines, and called attention to them as a “class of clean, pure magazines, commending themselves to the reading public everywhere.”*GCB May 25, 1909, page 149.16*

Elder E. W. Farnsworth: I wish to emphasize a thought that has been touched upon. I have watched the development of this work in this country with a great deal of interest. I have made up my mind we shall never see the results from this work that we ought to see until we adopt the house-to-house canvass for the paper. Now we go into a city, sell a paper here and there, and then go to another city, and then to another. We hear very little of the results of such work; but where our canvassers go week after week, and visit the same home, and get acquainted with the people, we see results.*GCB May 25, 1909, page 149.17*

D. W. Reavis spoke in behalf of the periodical work, and said that he was glad for the evident impetus that was behind it, and in the future promised organization which would carry this branch forward with even greater zeal.*GCB May 25, 1909, page 149.18*

E. W. Thomann (of Bolivia), outlined methods of work that had been followed with success in various portions of the West Coast of South America. He emphasized the necessity of making the people understand that we are selling papers; and he told of

one worker who had been unable to sell any periodicals, until he went out with a worker of some experience, and discovered that this worker, when on a street-corner, cried out his wares, just as a newsboy would. The brother soon learned to do the same thing, and as a result sold many papers.*GCB May 25, 1909, page 149.19*

Afterward, this same brother attempted to secure annual subscriptions from house to house; and as he went about with the worker of experience, and observed how the people were approached, and told of the great value of the paper as a religious monthly, he learned how to take subscriptions, and obtained several hundred. He mentioned many opportunities in South American cities for selling papers, and thus reaching people who can never learn of the truth in any other way.*GCB May 25, 1909, page 149.20*

C. H. Jones (in response to a request from the chairman), outlined the conditions that led the Pacific Press to publish a *Signs of the Times* monthly magazine. Formerly, agents attempted to handle the *Signs* as a five-cent weekly, but found difficulty in making a living on this basis; and so, in response to repeated demands from the field for something that could be sold for ten cents a copy, the monthly magazine was prepared.*GCB May 25, 1909, page 149.21*

This resolution was also spoken to by W. C. Sisley, F. M. Dana, Prof. B. G. Wilkinson, A. J. S. Bourdeau, and others.*GCB May 25, 1909, page 149.22*

The next resolution (No. 4, on change of price) was then read.*GCB May 25, 1909, page 149.23*

The chairman stated the change in price was simply an advance of one-half cent a copy on all orders for more than 25 copies, and called on the managers of some of the publishing houses to state the reasons for making this advance in price.*GCB May 25, 1909, page 149.24*

C. H. Jones: At first the ten-cent magazine was an innovation and an experiment, and no one knew just how it might turn out. As an inducement to agents to take hold of this line of work, the price was set very low, and it was found that this often led to a loss. An edition of from forty to fifty thousand copies of a monthly magazine such as our publishing houses issue, costs us about three and one-half cents a copy. If we sell these magazines for three and one-half cents, in large quantities, we shall have no profits with which to carry on our work as it must be carried on. This is why we have raised the price of the papers half a cent, making them cost, now, three and one-half cents, four cents, and four and one-half cents, and so on, according to the quantity ordered.*GCB May 25, 1909, page 149.25*

Morris Lukens: Will the passing of this resolution affect the scholarship plan?*GCB May 25, 1909, page 149.26*

C. H. Jones: We have agreed on a basis of three cents a copy, in connection with the scholarship plan, and we shall have to stick to this, I suppose, during the coming season; but doubtless next year this will have to be adjusted, in order to safeguard the publishing houses against unnecessary loss.*GCB May 25, 1909, page 149.27*

Resolution 3 (on *Protestant Magazine*) was then read.*GCB May 25, 1909, page*

149.28

Question was asked as to the field of this magazine and why it was started.*GCB May 25, 1909, page 149.29*

Chairman: I will state, briefly, that in view of the very marked developments that have come, especially during the past year or two, to some of which I have briefly referred in talks given here, it seemed to us that there was a call that something should be done in a special way to meet the demands of the situation; that the change, notably, that had come in in the position of the Roman Catholic Church in this country, in which, by decree of Rome, this country was taken out of the field of missionary nations, and was classed by that church as a Christian country—that is, a Roman Catholic Christian country; the tremendous efforts that are now being made in the large congresses held; the publication of a new weekly paper for the special purpose of influencing the public mind; an organization in fact, the strength of which one can not appreciate unless he understands somewhat of the purposes of its leaders, as stated in their own publications,—these conditions, and many more that might be mentioned, led us to the conviction that the hour has come for the establishment of a monthly magazine whose purpose it shall be to speak in behalf of the principles of pure Protestantism.*GCB May 25, 1909, page 149.30*

The Roman Catholic Church has a perfect right to plan a great movement to make America Catholic. From their standpoint, they are justified wholly. Protestantism is failing in its field. The failure of Protestantism opens the door in a wonderful manner for a strong effort in favor of the strengthening of Catholic forces in this land; and the hierarchy at Rome has planned, evidently, to make special efforts to win America for the church.*GCB May 25, 1909, page 150.1*

In view of these conditions, it seems to us that we are held responsible before God to give to the world every possible opportunity for understanding clearly the fundamental principles underlying Protestantism. The revival of Rome in this country, and the apostasy of Protestantism, constitutes in itself a demand for a publication that shall be devoted especially and exclusively to that field; so that, by repeated blows, an impression might be made that would be exceedingly difficult, if not impossible, to make by anything that might be published in our other denominational journals. These considerations led the Review and Herald board, in counsel with the brethren located at this headquarters, to decide in favor of the establishment of a new monthly.*GCB May 25, 1909, page 150.2*

The question was called.*GCB May 25, 1909, page 150.3*

Resolution 6 (on the *Youth's Instructor*) was read, and question called.*GCB May 25, 1909, page 150.4*

Resolution 7 (on *Sabbath School Worker*) was read.*GCB May 25, 1909, page 150.5*

G. B. Thompson: I wish this resolution might be broadened so as to include every family in the denomination. We ought to work toward this end. The paper is inexpensive; the notes are profitable. In this connection, I wish to add that, as ministers and workers, we ought to be agitators in every church and family, in favor of the wider circulation of our papers.*GCB May 25, 1909, page 150.6*

The chairman: We should be pleased to hear from the secretary of the Sabbath-school Department.*GCB May 25, 1909, page 150.7*

L. Flora Plummer: Reports from the secretaries indicate that not more than one-half of the English-speaking schools are taking the *Sabbath School Worker.* We are glad for the subscription list of nearly 8,000 names that we have; but we do feel that we would like to have this resolution not only acted upon, but the spirit of it carried out, in order that our subscription list might be doubled.*GCB May 25, 1909, page 150.8*

Resolution 8 (on the addition to the main building) was read.*GCB May 25, 1909, page 150.9*

The chairman stated that the best explanation of this resolution would be a visit to the Review and Herald building.*GCB May 25, 1909, page 150.10*

Resolution 9 (on manner of ordering) was then read.*GCB May 25, 1909, page 150.11*

Question was now called on the report as a whole.*GCB May 25, 1909, page 150.12*

At this point a delegate asked that all conference laborers present, whether delegates or not, be permitted to vote on Resolution 2, thereby pledging their hearty support in increasing the circulation of the *Review and Herald* in their field. Vote was therefore taken separately on that resolution. The chairman stated that the fullness of the vote indicated that the desired circulation for the *Review* was assured.*GCB May 25, 1909, page 150.13*

The question on the report as a whole was then put and adopted unanimously.*GCB May 25, 1909, page 150.14*

The Committee on Nominations, appointed to select four persons to act as members of the board of directors for the next two years, reported the following names: 1. H. Evans, G. B. Thompson, H. R. Salisbury, T. E. Bowen*GCB May 25, 1909, page 150.15*

On motion of E. T. Russell, seconded by W. J. Fitzgerald, these persons were elected.*GCB May 25, 1909, page 150.16*

Meeting adjourned *sine die*.

W. W. PRESCOTT, *Chairman*,
W. B. WALTERS, *Secretary*.

CHRIST'S PRAYER IN THE GARDEN

J. O. YOUNG

(Composed after hearing the Sabbath morning sermon, by Sister White.)*GCB May 25, 1909, page 150.17*

To Olive's brow he went, and they
Who is disciples were;
And passing them a little way,
He bowed in fervent prayer.*GCB May 25, 1909, page 150.18*

Amazing words, with moment fraught,
From lips of God's dear Son,
Who has to us salvation brought,
And who our hearts has won:—*GCB May 25, 1909, page 150.19*

"Father, let this cup from me pass—
This cup of bitter woe—
If it be possible." Alas,
Thrice prayed, it might be so.*GCB May 25, 1909, page 150.20*

And then, once more his eye was cast
Upon a world in sin.
Helpless and hopeless, lost at last,
Should he their ransom win?*GCB May 25, 1909, page 150.21*

"Yea, yea, my Father," then he said,
And, with submission rare,
"Thy will be done, not mine," and made
Himself an offering there.*GCB May 25, 1909, page 150.22*

The Sermon - THE MESSAGE FOR THE HOUR

W. W. PRESCOTT

Thursday, May 20, 7:45 P. M.

"The voice of one saying, Cry. And one said, What shall I cry? The voice of one saying, Proclaim; and one said, What shall I proclaim?"*GCB May 25, 1909, page 150.23*

Three things I will speak about: 1 That the times demand a definite, clearcut gospel message; 2 that God has given such a message to meet the demands of the time; 3 that every messenger should have such a clear understanding of the message that he will be able to deliver it to meet the demands of the time.*GCB May 25, 1909, page 150.24*

1. The times demand a definite, clearcut gospel message. It has been so in the time of every gospel crisis. One instance will illustrate. John the Baptist gave a definite message when he prepared the way for the first advent of our Lord. The voice of one saying, "Cry." And one said, "What shall I cry?" And he answered: "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Then came the exhortation, "Get thee up into the high mountain! O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand."*GCB May 25, 1909, page 150.25*

When John the Baptist was inquired of concerning his work, and was asked whether he was the Messiah, he said, "No." "Art thou that prophet?" and he said, "No." "Art thou Elijah?" and and he said, "I am the voice of one that crieth;" and his message was based upon the instruction given in the prophecy of the fortieth chapter of Isaiah.*GCB May 25, 1909, page 150.26*

Yet John the Baptist did not say to the people in that form of words, "All flesh is grass." When the people came out at his preaching, he said, "O generation of vipers," speaking to the Pharisees, "who hath warned you to flee from the wrath to come? bring forth therefore fruit meet for repentance; and think not to say within yourselves, We have Abraham to our father." This was his application of that scripture, "All flesh is grass." They were not to pride themselves upon race or birth or parentage. It must be *character*. That was the first part of his message, "All flesh is grass."*GCB May 25, 1909, page 150.27*

The second part was, "Behold your God." John the Baptist did not use this exact form of words. But one day when Jesus passed by, John pointed to him, and said, "Behold the Lamb of God, that taketh away the sin of the world!" It was necessary, in order that Israel should be able to recognize the Messiah, and to receive him, that they should place no confidence in the flesh; that they should forget that they belonged to the chosen people, and should depend only upon character; and, further, that that character should be the character, or the righteousness, of God; and that they should be able to recognize God manifested in the flesh in the person of

Jesus of Nazareth, even though he was of humble, lowly birth. So John's message to them was simply a development of those two principles, *no* confidence in the flesh, *all* confidence in God.*GCB May 25, 1909, page 150.28*

Just the same as John the Baptist had a definite message, based upon a definite scripture, in the preparation of the way for the first advent of Christ, so it is necessary that in the preparation of the way for the second advent, there should be an equally definite message, based upon the clear statement of the Scripture.*GCB May 25, 1909, page 150.29*

Now as to the demand at this time for a clear-cut gospel message, based upon the Scripture, that shall teach to all the people the fundamental truths of original Christianity.*GCB May 25, 1909, page 150.30*

It is not best to spend too much time dwelling upon apostasies and departures from the truth; yet sometimes it is necessary to take a sufficient view in order to be able to adapt the message of truth to the needs of the time; and, as showing the demand for a clear-cut gospel message, based upon Scripture, I want to call your attention, briefly, to some of the very marked and startling departures from the truths of God's Word, on the part, mainly, of those who profess to believe in, and to teach, his Word.*GCB May 25, 1909, page 150.31*

Let me call your attention, then, to the fact that the two-horned beast of *Revelation 13*, representing this country, represents in its two horns two mental principles, republicanism and Protestantism. Both of these principles have received perhaps their clearest and purest illustration in the history of this country,—the first nation of the world to be founded upon the true principle, the Christian principle, of the entire separation of church and state—a church without a pope, a state without a king.*GCB May 25, 1909, page 150.32*

When these two fundamental truths are discarded, are set aside, America is no longer the country that it has been. We have looked forward to the time when this would be true. We have declared, on the basis of the prophecy, that it would come. To-day I think we may clearly say it has come. Not merely basing this upon an assertion, but calling your attention to statements that are attracting the widest attention just now, I refer to the series of articles just being published in one of the leading magazines, the *Cosmopolitan*.*GCB May 25, 1909, page 151.1*

Here is the editor's note, introducing the articles, in the May number:—*GCB May 25, 1909, page 151.2*

"What Mr. Bolce sets down here is of the most astounding character. Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations, and promising a way for revolutionary thought and life. Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of classrooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure, and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that

moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are encumbrances; that the sole effect of prolificacy is to fill tiny graves; and that there can be and are holier alliances without the marriage relation than within it. These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of hundreds of thousands of students in the United States. It is time that the public realized what is being taught to the youth of this country. 'The social question to-day,' says Disraeli, 'is only a zephyr which rustles the leaves, but will soon become a hurricane.' It is a dull ear that can not hear the mutterings of the coming storm."*GCB May 25, 1909, page 151.3*

This is simply the editor's brief outline of what is to be found in this series of articles. [Here the speaker read extracts from the articles, giving names of universities and professors, with quotations from their teachings fully justifying the editor's outline.]*GCB May 25, 1909, page 151.4*

Mr. Bolce gives the statistics, and says that there are 229,000 students getting such instruction as this. "Do you not believe, Professor," he asked in one class-room, "that Moses got the ten commandments in the way the Scriptures tell?"*GCB May 25, 1909, page 151.5*

"The professor smiled. 'I do not,' he said. 'It is unscientific and absurd to imagine that God ever turned stonemason and chiseled commandments on a rock.'"*GCB May 25, 1909, page 151.6*

Comment is unnecessary. Religion is relegated to the background, and philosophy and reasoning take its place. Is there need that some voice should cry? Is there need that there should be a clear-cut, definite gospel message to the people of this generation now?*GCB May 25, 1909, page 151.7*

But there was that other horn, representing republicanism, democracy. This same writer, in his article in the June number of the *Cosmopolitan*, touches upon this question:—*GCB May 25, 1909, page 151.8*

"Eminent college men—among them Pres. Woodrow Wilson, of Princeton; Prof. Barrett Wendell, of Harvard; and Prof. William Graham Sumner, of Yale—hold that the doctrines of the founders of this republic have long since served their day, and should no longer be applied to the needs of the present.... Professor Sumner has little respect for the 'great principles' of 1776. They were invented, he teaches, because some new classes had won wealth and economic power, and wanted to secure political recognition. He asserts fearlessly, and other professors in other institutions support him, that what we have been accustomed to regard as lofty teachings, developed in that day, are nothing but high-sounding rodomontade; and he does not conceal his delight over the fact, as he proclaims it, that some of the old jingle of words is dead. *Conspicuous among these rhetorical delusions of colonial times is the doctrine that proclaims that governments get their just powers from the consent of the governed*. Professor Sumner teaches that this doctrine is untrue, that it has been trodden underfoot, and that the same fate awaits the rest of the principles which, seen through the mists of the Revolutionary War, have seemed great to us.*GCB May 25, 1909, page 151.9*

“There is scholastic refusal to worship the past. A number of professors agree that the Declaration of Independence is a dead document, and that the fading of the original in a safe at Washington symbolizes what should be the end of this mass of glittering generalities. Contending that the principles of 1776 are absurd, Professor Sumner declares that men are no more equal than they are of one size. ‘*The doctrine*,’ he says, ‘*that all men are equal,’ is being gradually dropped from its inherent absurdity, and we may at any time find it expedient to drop the jingle about ‘a government of the people, by the people, and for the people*.’”*GCB May 25, 1909, page 151.10*

This is not the raving of a socialist on a sand-lot. It is the teaching of a professor of political science in one of the leading educational institutions of this country. Is this country to repudiate her principles of republicanism? I can not take time to read further, but I have given you a glimpse of it.*GCB May 25, 1909, page 151.11*

We have drawn the curtain aside for a moment to take a look, just a glimpse, at what is beyond. The changes in the history of this country, from the religious standpoint and from the political standpoint, are remarkable. These recent changes are nothing short of sensational.*GCB May 25, 1909, page 151.12*

Now I maintain that there is only one body of people who as a whole have repudiated just such teachings as this; who have met some of these very principles face to face, and declared against them; and who have maintained, and are still maintaining, the old platform of Christianity. To this band of people, who stand upon that platform, and who commit themselves to that work, there is nothing short of a terrific responsibility.*GCB May 25, 1909, page 151.13*

Now take a view of the other side. I have briefly alluded to some of the teachings of Protestantism. I want to call your attention for a moment to the Roman Catholic program for this country. It is best stated in their own words, as I surely shall not be misrepresenting the matter if I read their own statements. Here is an extract from an editorial in a Roman Catholic paper published in Chicago, *The New World*, dated Oct. 21, 1905:—*GCB May 25, 1909, page 151.14*

“There has never been a period in American history when the church’s opportunity has been so close to her. To a great extent the ancient antagonisms have died. Protestantism is disintegrating before our eyes.... The moment is ripe to build a Catholic America, broader and stronger, and nobler and truer, than any empire the world has yet seen, and strong men are now laying the foundations. To-morrow you may see the walls rising; look forward an hundred years and you will see the vast edifice complete, extending from the first rays of the morning sun to the twilight splendor of the evening star. Those who lay the corner-stones may not live to behold their work stand finished, but unborn generations will bless them for the courage they had, and for the holy purpose with which they toiled.”*GCB May 25, 1909, page 151.15*

Again, the *Western Watchman* of St. Louis, Oct. 29, 1908, gives the following:—*GCB May 25, 1909, page 151.16*

“His Holiness is enthusiastic over America, especially the United States. To begin with, he likes our government and our public officials, with whom he has come into

official relations. It must be confessed that the United States has treated Rome well whenever we had an opportunity.... Despoiled and persecuted in countries called Catholic; hampered and thwarted by Protestant governments, the church is given fair play and even-handed justice only in the United States. No wonder, then, the Holy Father feels kindly toward us as a nation.*GCB May 25, 1909, page 151.17*

"But it is to the Catholics of the United States that Pius X's heart goes out. He is amazed at our material and spiritual progress. The church is making advances only in America. Churches are multiplying here with wondrous rapidity. New dioceses are being formed every few years, and the dioceses already in existence are becoming cumbrous with the number of their clergy and people. Few bishops in Europe ever laid a corner-stone. It is a ceremony almost unknown. The church over there is growing weaker by dissensions and emigration. The outlook across the water is very discouraging to any but those of the strongest faith. In the midst of the gloom, abandoned by those who should stand by him in his agony, the Holy Father appeals to this country for comfort and support. And he appeals not in vain. American shoulders are to-day holding up the Vatican. Its revenues are largely derived from this country; and what is now a steady stream will soon be an on-flowing river."*GCB May 25, 1909, page 151.18*

That is the Catholic estimate of the present situation and the outlook. What does it mean? Protestantism disintegrating, Protestantism dying, Protestantism no longer a force which needs to be reckoned with by the Roman Catholic Church; the field open now for the Roman Catholic Church to take possession of America, and to make America a Catholic country.*GCB May 25, 1909, page 152.1*

One word further: On June 29, 1908, a papal decree was sent forth remodeling what is known as the Roman Congregations, "taking the United States out of the category of missionary countries and placing it in a co-ordinate place with Italy, France, and Spain in the family of Christian nations."*GCB May 25, 1909, page 152.2*

This means that the United States, by a papal decree, stands on the same basis as all Christian Catholic countries—such as Spain, Italy, and France before the Concordat was broken. This means that in the Roman Catholic mind the time is ripe for a remarkable onward movement, and the movement has already been inaugurated. In the great Catholic congress in New York City, in the great gathering at St. Louis, in the first missionary council at Chicago last November, steps were taken by the Roman Catholic hierarchy making it evident that in their view the time has come to make a tremendous movement to Catholicize America.*GCB May 25, 1909, page 152.3*

And where is the protest? Where is the protest against that program? Protestantism dying; Protestantism disintegrating; Protestantism having disowned its own principles;—with what weapon can Protestantism meet the onward march of Catholicism? What, then, is the demand for the time?—It is the message against the beast and his image.*GCB May 25, 1909, page 152.4*

In a very few words in the fourteenth chapter of the book of Revelation, in words familiar to almost every one in this audience, an outline—a syllabus, as it were—is given for the message of this generation. As time moves on, as developments come to our attention, more and more can it be seen how remarkably those principles

apply at this time.*GCB May 25, 1909, page 152.5*

Now what is the bounden, solemn duty of every one who goes forth to carry this message to the world at this time? Circumstances here in America may be a little different from other countries, and yet the same principles apply. This message, which is to enlighten the world with its glory,—this message which is to call out a people from every nation, kindred, tongue, and people,—should be declared with clearness, with power, and with an adaptation to the circumstances of the hour that will *command* the attention of the people, that will lift up a standard to those who are looking here and looking there to see what standard of truth they can rally to.*GCB May 25, 1909, page 152.6*

2. Then, I say, secondly, God has given a message—a clear-cut message—adapted to the needs of this hour. It will bear a deal of study. It is not giving the message merely to repeat forms of words; it is not giving the message merely to take up teachings of a half-century ago, and repeat them. The teachings of a half-century ago in this message are the platform to-day; but the same truths, the same principles, have a new meaning, have a luster and a glory, that they could not have had at that time. The more I see of the developments in the world, the more I see that nowhere else can you turn to find the message for this hour. It is a wonderful thing. We are nothing; we have neither wealth nor talent nor standing to command attention. But here is a *truth* which, when understood and taught under the guidance of God's Spirit, will *itself command attention*. It is a living thing. It is the living message to the world. It must be known as such; it must be taught as such; and then it will have power in it.*GCB May 25, 1909, page 152.7*

To my mind, there is no need of theories, there is no need of discussing why there is a lack of power, or how we shall get power. Get the message in the life. There is power in God's message when it is his message and not the message of man.*GCB May 25, 1909, page 152.8*

I would like just to call attention now briefly to some other things that are attracting public attention. They can not escape our observation. They can not stay outside our sphere of thought.*GCB May 25, 1909, page 152.9*

Who in America has not had his attention called over and over again to the Emmanuel Movement? Who in America has not been confronted again and again with Christian Science? Who in America does not hear on every hand, in every town and hamlet, those teachings of scientific infidelity that have in the last half-century taken out from underneath the gospel its very foundation? It was only this year that the centenary of Charles Darwin was celebrated by scientists; and I noticed an editorial in one of the leading religious journals, summing up the results of Charles Darwin's work as it affected theology. Speaking of the results of his work, it says: —*GCB May 25, 1909, page 152.10*

"Darwinism has revolutionized not merely biology, but all the sciences, including theology.... The new conception of life which he gave to the world has entered the Protestant churches, where it is known as the New Theology, and the Roman Catholic Church, where it is known as Modernism.... The Bible is not an infallible book about religion, written by the amanuenses of the Almighty; it is the historical record of the spiritual experiences of the spiritual leaders of a spiritually endowed

people. Redemption is not the recovery of a lost state of innocence; it is the development of a spiritual order of creation merging from an animal condition and being educated toward a splendor of divine character and life as yet inconceivable by us. The fall is not a historical episode occurring in a remote past; it is the individual experience of every man when, by conscious disobedience of the laws of his own developed nature, he descends into or toward animal nature from which he has partially emerged. The world is not a natural order in which occasional glimpses of a higher Being may be seen, thanks to his occasional interferences; it is the perpetual and continuous expression of his Presence [note the idea of the immanence of God —God everywhere; God in everything], so that the natural is always supernatural and the supernatural always most natural. And history is not the despairing struggle of a 'remnant' against the ignorance, superstition, and malignancy of a fallen race of men on their way to become devils; it is the evolution of a race in the making, toward a goal predetermined for them by their Maker and their Friend."—The *Outlook, Feb.* 20, 1909.*GCB May 25, 1909, page 152.11*

Who has not heard of the Federal Council of the Churches of Christ in America, an organization including 18,000,000 communicants and 50,000,000 adherents, publicly declaring that they constitute a majority of the people of America, and, as one paper said, referring to this matter, "When such a body, representing such a number of people, speaks, the people will listen to its voice." Now, these are only some of the phases of American life, some of the developments of the last few years.*GCB May 25, 1909, page 152.12*

3. What, then, is the message needed for the hour? It is not the preaching of the things I have been reading about. It is the preaching of *positive truth* that will be the answer to every one of these errors. It will be a message against the false teaching of the beast, Roman Catholicism; it will be a message against every perversion of truth; it will be a call to primitive Christianity, the Christianity of Christ. How, then, shall we sum up just in a few words the message needed for the hour? The message of the personal God, the Creator,—"Worship him that made heaven and earth, the sea, and the fountains of waters;" a message of the infallible Word of God,—"The Word of our God shall stand forever:" a message of the incarnation of Jesus Christ, Son of God and Son of man,—"And the Word became flesh and dwelt among us;" a message of the deity and divinity of Jesus Christ; a message of righteousness as the gift of God through faith, not in the control of any church or any worldly priesthood; a message of the atoning sacrifice of Christ as the sufficient sacrifice; a message of life only through Christ; a message of the obligation of the commandments of God, —"Here are they that keep the commandments of God;" a message of the priesthood of Christ; a message of the judgment hour,—"The hour of his judgment is come;" a message of the nearness of the second advent, Behold the Lord Jehovah cometh; behold, his reward is with him; a message such as John the Baptist gave, which points out the utter weakness of the flesh, which discards everything that savors of the flesh, or self-exaltation, or self-righteousness, or self-salvation, and says in every way, though not necessarily in these words, but in every form of teaching: "All flesh is grass: behold your God."*GCB May 25, 1909, page 152.13*

ANOINTED FOR SERVICE

E. W. FARNSWORTH

Friday Evening, May 21, 7:45 P. M.

In *Hebrews 1:8, 9*, we read: "Unto the Son he [the Father] saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."*GCB May 25, 1909, page 152.14*

I am glad, indeed, brethren, that God the Son was anointed with the oil of *gladness*, not *sadness*. This is the kind of anointing that I am praying for—not simply that I may be glad; but I do know that at God's right hand are pleasures forevermore, pleasures that have no sting. The joy of heaven is a joy that will not hurt any one.*GCB May 25, 1909, page 152.15*

There is another expression in the Scriptures that reads. "The joy of the Lord is your strength." A man overcome with his grief is in a defeated condition. God does not desire his people to be sad and sorrowful, as the result of sin; he wants them to be happy, filled with joy and light all the time.*GCB May 25, 1909, page 152.16*

A careful analysis of our text reveals the prerequisites of this heavenly anointing. First, the One anointed loved *righteousness*; second, he *hated* iniquity. We must learn to love righteousness for righteousness' sake, before we can hope to receive the anointing from on high. I know not when this statement regarding Christ was specially applicable,—whether at the time of the inception of Satan's rebellion in heaven, or at some other time; but certain it is that at some time Christ manifested a great jealousy for righteousness and truth, and an inexpressible abhorrence of iniquity. As a Methodist minister once remarked, a good Christian must be a good hater—a hater of iniquity. If men hated sin more, they would not dabble with it so much. If they hated iniquity, they would not walk so near the danger-line.*GCB May 25, 1909, page 153.1*

And this is of primary importance to us in our ministerial work. In my own personal experience, dear friends, I find that I must have the approval of my own inner conscience before God; if I do not, I can not preach very much, and I can not pray with assurance. When I stand before God, I must know that I have done the best I could do; then I can look to him with confidence, knowing that he will help me to give a message to the people before whom I stand.*GCB May 25, 1909, page 153.2*

In a study of the types connected with the Levitical service, we may learn much regarding the meaning of the words, "God, even thy God; hath anointed thee with the oil of gladness above thy fellows." The rite of anointing those who were connected in some way with God's work in the earth, may be traced all through the Scripture record.*GCB May 25, 1909, page 153.3*

The anointing of the priests who were set apart to minister in the earthly sanctuary, was full and complete. God specified that they should be anointed and consecrated and sanctified, "that they may minister unto me in the priest's office." *Exodus 28*.*GCB*

May 25, 1909, page 153.4

David, in referring to this in *Psalm 133*, speaks of "the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Notice the bountiful liberality implied in these words. To-day we may be assured that when God baptizes a man with the Holy Spirit, he does it bountifully.*GCB May 25, 1909, page 153.5*

Not only were the priests to be anointed; at the same time they were to be consecrated and sanctified. The marginal reading gives the Hebrew thought—"fill their hand." The hand stands for work, for service. We speak of "hiring hands" to work on the farm. We often say, "Lend me a hand," meaning the strength, the service. Those who were anointed to minister as priests, were *anointed for service*. The word sanctification has in it the meaning of setting apart for service, for holy use. It is in this sense that men can "sanctify themselves," as the Israelites were so often enjoined to do. They were to set themselves apart for God's service. And, just so, a man can give up his life to the propagation of a great truth.*GCB May 25, 1909, page 153.6*

Let us ever remember that the Levites who were anointed, were anointed for service. They were set apart, and they looked forward to naught but a life of continual service in the Lord's work.*GCB May 25, 1909, page 153.7*

At the completion of the tabernacle in the wilderness, the anointing oil, at God's direction, was put upon it. Thus it, and all the vessels thereof, as we are told in the fortieth of Exodus, were hallowed, and made holy. Note the thought of holiness in connection with this anointing. He who is holy, anointed, is God's property. This was true of God's prophets of old. "Touch not mine anointed," God admonished his people, "and do my prophets no harm."*GCB May 25, 1909, page 153.8*

When all had been anointed, the tabernacle was filled with the presence and glory of God. God accepted it, and took possession.*GCB May 25, 1909, page 153.9*

In the ninth chapter of Daniel the prophet speaks of anointing "the most holy." This refers to the beginning of the service in the most holy. All along in the Scripture narrative we are constantly reminded that anointing stands for service.*GCB May 25, 1909, page 153.10*

Following this idea a little further, let us turn to *Acts 10:38*: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good." These are significant words. Somehow or other, we are prone to associate the receiving of the Holy Spirit with eloquent appeals from the rostrum. We think of the swaying of great multitudes by the eloquence of some one to whom has been given great power. But Jesus was anointed with the Holy Ghost and with power, and this led him to do a quiet work, in going about and doing good. Can not we do this much? Can not we care for the sick and the destitute, and speak words of cheer and hope to the despondent? Can not we place reading-matter in the hands of those who are inquiring concerning present truth? Can not we do faithfully, each day, the little duties that will smooth the way of those with whom we associate? Can not we scatter sunshine and kindly feeling wherever we go? Jesus went about doing good, after he was anointed with the Holy Ghost and with power.*GCB May 25, 1909, page 153.11*

Some one has said truly that power is the most dangerous thing that a man can have. And yet, my friends, the blessed Lord Jesus has promised his church all power —the power of God. “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me ... unto the uttermost part of the earth.” “All power is given unto me,” he declared, “go ye *therefore*, and teach all nations.” God purposes to give to his servants power sufficient for the accomplishment of the work he gives them to do. And while this work that God’s people are to do to-day, demands “all power,” yet it is a quiet work. God taught Elijah this lesson, when, after mighty manifestations of power, he spoke to him in a still, small voice. The power that God gives for the doing of a mighty work in the earth, wisely directed, will accomplish wonders through frail human instrumentalities.*GCB May 25, 1909, page 153.12*

At times, when I hear reports of the progress of our work in the home field, I feel depressed rather than cheered. And why?—O because God has promised to anoint us for service; and if we would only arise to a fuller realization of our privileges, we might do a much larger work than we are now doing. Instead of using 30,000 copies of the *Signs* monthly, we might be using 1,500,000. We could; why don’t we? And yet we are waiting and praying and longing for the anointing of the Holy Spirit. If we should receive this anointing in its fullness, what would we we do with it? What use would we make of it? Do we desire this anointing simply to make us feel happy? O, let us remember, always, that this anointing stands for service, for consecration, for devotion to God and to his work all the time! And can we logically expect to be anointed until we are willing to do all that God wishes us to do?*GCB May 25, 1909, page 153.13*

If we wish to receive all that God has for us, we must give our all to God. “Give, and it shall be given to you.” “With what measure ye mete, it shall be measured unto you again.” Our consecration to God must be complete; it must include everything. O, may God help us to make full surrender of all that we have and are, that he may anoint us with his Holy Spirit, and grant us of the fullness of his power as we continue faithful in his service!*GCB May 25, 1909, page 153.14*

IMPORTANCE OF THE EDUCATIONAL FEATURES OF THE MISSIONARY VOLUNTEER WORK

H. R. SALISBURY

Paper Read in the Missionary Volunteer Meeting, and Voted to Be Published*GCB May 25, 1909, page 153.15*

When a society is started, such as the one we now have under consideration, it is necessary that there should be at its inception an enthusiasm begotten by its founders through a belief in its ultimate success, and an ardor commensurate with the task to be accomplished. An ideal must be conceived, and held before those whom we hope to benefit; a policy must be outlined; committees chosen; officers appointed, and their official duties prescribed. These preliminaries are perhaps sufficient to launch the society,—and with the zeal usual to all new enterprises, and an interesting program planned, it may continue for a time with apparent success, being kept alive by the individual resourcefulness of its most active members. Any one who has had to do with the beginnings of any society or organization knows that its formation is comparatively easy; but to continue the work of the society month after month and year after year, to see its membership increasing and not decreasing, its usefulness broaden rather than diminish, its plans realized and not neglected or abandoned, is indicative of a fountain-head of undiminished supply, assuring growth and continued success.*GCB May 25, 1909, page 153.16*

What, then, will give us this supply, this fund of knowledge necessary for growth and success? To the officers of the young people's work, and all others who are interested in its progress, I answer, A systematic course of reading, and of research into the field to be explored.*GCB May 25, 1909, page 153.17*

This brings us to a definite statement regarding the educational features which form not only a necessary, but an indispensable part of the system of the organization of the Young People's Society of Missionary Volunteers. It is not enough to say to the young people of this denomination, You must give to others if you would receive; we must tell them what to give, and, if they have it not, tell them how they may obtain it. Into what field must our study lead, in order that we may gain those blessings which, if passed on to others, will return with double measure upon our own heads? The officers of this society have given us a carefully prepared plan, clearly defining the purposes of the organization. In the motto, "For the love of Christ constraineth us," we gain our inspiration, and find our divine dynamics for action; and in its aim, "The advent message to all the world in this generation," we find our field of operation. Here, then, is the proper place to bring in the educational phase to the work of the society in prescribing the subjects, the knowledge of which is necessary to enable us to reach our aim, "The advent message to all the world in this generation."*GCB May 25, 1909, page 153.18*

Three general lines appear to me as necessary for consideration: 1 Doctrinal, "The advent message;" 2 historical and biographical, "To all the world;" 3 prophetic, "In this generation."*GCB May 25, 1909, page 154.1*

"The advent message"—do our young people know what it is; when it rose; what it is destined, by God's grace, to accomplish? Can they trace the prophecies foretelling

its rise, progress, and ultimate triumph? Do they know the story of the pioneers of this message, whose faith, fortitude, and fervency are examples of devotion and trust? Do they know of the days of sacrifice of its founders, when their courage was great while their numbers were few? If not, then what better can you do than to cooperate with the splendid plan already in operate, using the books prescribed, and giving the tests prepared by the officers at headquarters?*GCB May 25, 1909, page 154.2*

"To all the world." The great allworld—of this, I am assured they know but little. But they must know of it; for never will they sense its needs until they learn something of its conditions; they will never be willing to leave home and friends to do their part in enlightening some spot distant and forgotten until they read something of those many millions who are perishing without hope or knowledge of an eternal home. Countries, peoples, customs, and religions must, in simple and interesting narrative, be studied.*GCB May 25, 1909, page 154.3*

In the second division, I mentioned a second part—biography. Aside from history, there comes the equally necessary, but immeasurably more interesting and inspiring study, the lives of God's modern apostles of missionary service, who have pioneered the way, and in their devotion to God have labored untiringly in new and difficult fields, making easier our task when we in turn shall enter into their labors. It is not enough that our young people hear the story of these men of God. We must be satisfied only when we see them entered on a regular course of reading, that with their own eyes they may read of the battles and victories of the Moravian apostle, whose motto while yet a youth was, "I have but one passion; it is He and he alone." Let them read of the last prayer in the grass hut in Ilalla, and of Scotia's son who, though twice shipwrecked, rejoiced in the divine care which preserved his life and saved his Bible. Let the timid, backward son of the toiler gain courage from Dr. Pearson's biography of the Paulersbury cobbler as he advanced, by certain steps: "First the kindling of the fires in his own soul and the feeding of them by the fuel of facts; then the carrying of the live coals to other fireless altars, fanning the embers until they burned and glowed, and guarding the feeble flame lest it be smothered by the atmosphere of selfishness, scattered by the breath of ridicule, or quenched by the wet earth of open hostility.... O ye humble working men, who, like those primitive disciples who forsook ship and tax-bench to be Christ's heralds, have left shoe-shop and shepherd's fold, forge and anvil, plow and shuttle, for the sake of the kingdom, what crowns of glory await you when the final day of awards rights the wrongs of the ages!"*GCB May 25, 1909, page 154.4*

But, in urging this line of reading, I am only seconding the efforts already begun by our department officers in making a beginning on a course of readings in missionary biography and history. There is no lack of valuable books covering this phase. I am only solicitous that great care be taken to select the most suitable from the mass of material now offered by the various publishers of missionary history and biography.*GCB May 25, 1909, page 154.5*

"In this generation." Here is an open door to bring in, in the most interesting manner possible, the outlines of prophecy concerning this generation, that our young people may grasp in an intelligent manner the reason for our belief in this solemn and essential part of our message. You may answer that this is taught from time to time

in the Sabbath-school, and that it is a part of their regular Bible work in our schools. I reply, If there can be found yet one more opportunity to bring these truths before our young people, perhaps from another and unexpected quarter, let us thank God and hasten to improve it.*GCB May 25, 1909, page 154.6*

I hope I have made it sufficiently plain that there is nothing to take the place in our scheme of organization of the thoroughly and systematically prepared reading course accompanied by its test questions. And to union, conference, and local secretaries present, I say, if you eliminate or neglect this educational phase, confining your efforts to social gatherings, occasional and disconnected Bible studies, isolated biographical sketches, and the usual essay or discussion, you might as well write Ichabod over the portal of the place of your assembly as far as growth, progress, and permanent results are concerned; for from this source alone will come real strength and healthy and lasting enthusiasm.*GCB May 25, 1909, page 154.7*

H. H. Wilcox, one of our faithful brethren, now in his ninetieth year, writing from his home in New York State to Elder M. C. Wilcox, in attendance at the Conference, says: “I am so glad you are at the meeting. As I read the BULLETIN it almost seems that I am there too. I certainly am in spirit. I well remember one of the first general meetings held by Brother and Sister White. It was at West Camden. There was only a small number of Seventh-day Adventists then. And now to know that there is a general meeting of delegates from all the nations of the world! The first meeting was held in a barn; this one, at the capital of one of the mightiest nations in the world. I thank the Lord for what he has done and is doing. I thank him for the printing-press; for the BULLETIN; for the railroad trains that carry it, and for the mail service that brings it to our door every day. As I read the reports of those engaged in the various lines of work all over the earth, I am filled with praise and gratitude to God. And to him be all the glory.”*GCB May 25, 1909, page 154.8*

May 26, 1909 - NO. 11

TAKOMA PARK STATION, WASHINGTON, D. C., WEDNESDAY, MAY 26, 1909

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Again the morning hour was mainly devoted to a missionary talk. Elder B. J. Cady spoke of the work in Eastern Polynesia. He related interesting and inspiring incidents and experiences met in his many years' work among the islands. We have a stenographic report of the talk, which will be printed in the BULLETIN when opportunity is afforded by our space.*GCB May 26, 1909, page 155.1*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

MISSIONARY VOLUNTEER DEPARTMENT

Fifth Meeting, May 25, 1909

After prayer by Elder A. G. Daniells, Elder F. M. Wilcox spoke on the subject of "Organization, Underlying Principles of the Present Plan." The presentation was clear and concise. Elder Daniells led out in the discussion, giving something of the special needs of work for our young people and of his encouragement because of the progress already made. The time being too short to complete the program, a special meeting was appointed for 6:30 P. M. The two meetings will be reported in tomorrow's BULLETIN.*GCB May 26, 1909, page 155.2*

MEDICAL MISSIONARY DEPARTMENT

WASe

Tenth Meeting, May 25, 8 A. M.

Dr. W. A. George, the chairman of the department, was present to call the meeting to order. The time was occupied in a continuation of the discussion on diet. The digestibility of starch as a result of cooking was first emphasized, then the application of certain Bible texts to the question of a flesh diet was discussed. This discussion brought out that while the Bible gives the diet best suited to man's needs, it also recognizes the necessity of using other foods when these are not obtainable, and that if a diet is chosen which man has been taught is not the best, God will still give to him the best methods in following the course of his own choice.*GCB May 26, 1909, page 155.3*

Dr. Kress stated he attributed his success in teaching health principles to the fact that he adheres strictly to the teachings of the Bible along these lines.*GCB May 26, 1909, page 155.4*

Dr. David Paulson said that Christ, in deciding the question of divorce, stated a fundamental principle that applies to diet. In the beginning it was not so, but because of the hardness of the hearts of the people, certain things were permitted.*GCB May 26, 1909, page 155.5*

Dr. W. S. Sadler quoted the text in *Ezekiel 20:24, 25*, showing that God, because of the rebellion of man, gave him statutes that were not good and judgments whereby he should not live.*GCB May 26, 1909, page 155.6*

Dr. A. B. Olsen emphasized the danger of being too dogmatic in recommending certain foods, and the need of showing sufficient respect to the opinions of others. There is much in the old adage, "What is one man's food is another man's poison." By being too extreme, we may harm the cause of health reform instead of helping it. "On the other hand," he said, "I believe there are certain principles in regard to diet in which we can all agree, and stand shoulder to shoulder. In the matter of intoxicants, I believe we stand on the platform of total abstinence, also in the use of condiments, and of tea, coffee, and similar beverages, and in total abstinence from flesh as an article of food. After we have passed these things I feel that we should be modest in urging any particular dietary. I would call attention to Elder S. N. Haskell's articles,

appearing in the *Review* ten or twelve years ago, in regard to the use of flesh from the standpoint of the Bible. I believe the most unwholesome milk food we can get is sour milk. I never recommend many manufactured foods. They are good, but I do not think it is necessary to have complicated dishes. I do not believe in trying to imitate, in form or in name, the foods we have been taught to discard, although such substitutes may be stepping-stones toward a proper diet. It is not eating food alone that is important. If you do not get sufficient oxygen to burn up the food eaten, you can not live comfortably and healthfully, even on a wholesome diet."*GCB May 26, 1909, page 155.7*

RELIGIOUS LIBERTY DEPARTMENT

WASe

Tenth Meeting, May 25, 8 A. M.

Prayer was offered by Elder R. M. Kilgore. The chairman stated that it will be impossible to consider all the subjects that have been outlined for these meetings, or that we might wish to consider during the remaining days of the Conference, and said it would be necessary, therefore, to take up only those we deemed most important.*GCB May 26, 1909, page 155.8*

Prof. W. W. Prescott occupied the first half hour of the meeting, with an address upon the subject of "The Inter-Church Federation Movement, and Our Relation to It." After referring to the origin and development of this movement, which has arisen since the last session of the General Conference, he outlined, in brief, the general plans and purposes of the movement, as stated in its official reports, and referred to the declaration that the movement is "epoch making." The Catholic Church, he said, needed no such movement; for they were already federated; but until the last few years there had been no federation or united organization of the Protestant churches. The evident aim of the federation is to control government, and bring about moral and religious reforms through legislation. He referred to the fact that the movement had not only definitely committed itself to Sunday legislation, but, through an official action, had plainly indicated that it did not intend to tolerate the observance of the seventh day. The report of this action, and the discussion upon it, however, had for some reason been wholly eliminated from the published report of the recent session of the federation. He said we could not join in this movement, or in our work adopt the methods they propose to employ. We must preach the gospel to individuals. The churches involved in this federation have lost their message, and are seeking to accomplish through human devices what can be accomplished only through the gospel and the power and working of the Holy Spirit.*GCB May 26, 1909, page 155.9*

Following Professor Prescott's address, a male quartet sang, "Sleeping on the Tennessee."*GCB May 26, 1909, page 156.1*

Brother L. A. Smith, editor of the *Watchman*, read a carefully prepared paper, dealing particularly with the attitude which we should sustain toward this movement in its present stage of development. We have a message, he said, which, from its nature, must necessarily come in conflict with the work and purposes of this federation

movement. The leaders in this movement have officially declared that it is their purpose to know the standing of each person in every community, and his political bias, in order that it may control politics and direct legislation in harmony with its purposes. Not only is this a movement with which we can not unite, but one which from the very nature of things, we must necessarily oppose. The fact is already recognized by the leaders in this movement, that we are not friends of it. In view of the fact, however, that there are in this movement things which we, as well as they, would like to see accomplished, and of the further fact that many in the movement are doubtless earnest and sincere men, and have no idea or desire of persecuting us, he thought we should be careful in our references to it, not to make wholesale denunciations or unwise attacks upon it. We must not, however, make any compromise. Concluding, he thought it would be well for the General Conference, our highest official body, to draw up a statement, setting forth clearly our attitude toward the movement, and why we can not unite in it. *GCB May 26, 1909, page 156.2*

Elder C. D. M. Williams, from Honolulu, spoke of how the churches there had federated and divided up the territory among themselves, and threatened that if those of other denominations came in and interfered with their arrangements, legislation would have to be secured which would expel them from the country. *GCB May 26, 1909, page 156.3*

Elder S. B. Horton, emphasizing the suggestion made by Brother Smith, stated that inasmuch as the church federation at its recent session in Philadelphia had made direct reference to Seventh-day Adventists, it was quite proper, he thought, that we should make a statement of our attitude toward the movement. *GCB May 26, 1909, page 156.4*

The chairman stated that he thought the reference which the Federal Council of Churches had made to us was a tribute, and should be so regarded by us. *GCB May 26, 1909, page 156.5*

Bible Study - IMPORTANCE OF STUDYING THE WORD

A. O. TAIT

May 25, 9:15 A. M.

We are here for a definite purpose, to further prepare us for the definite work we have to do in this generation. As Seventh-day Adventists, we are preparing for a very definite work.*GCB May 26, 1909, page 156.6*

How much of the Bible can we use in this work? You will say, All the Bible. But you can use no more than you have in your mind and heart. When we labor for sinners, all we can use of the Bible is what we have learned beforehand, and have treasured in mind and heart. I can use only those portions effectively which have appealed to me personally; which have taken hold of me as an individual, and have lifted me up out of some difficulty; or which have given me a nearer view of the Son of God, something of the power there is in the living Word.*GCB May 26, 1909, page 156.7*

Let us notice the familiar scripture: "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."*GCB May 26, 1909, page 156.8*

How many know what book in the Bible that is in? [Calling for show of hands.] Very good. How many know the chapter? [Smaller show of hands.] Very good; but not so many as before. The rank and file of Seventh-day Adventists must improve in the matter of a definite knowledge of the Bible.*GCB May 26, 1909, page 156.9*

How many, now, can tell the book, the chapter, and the verse? The hands are thinning out a bit. Where is it? [Voices: *Matthew 24:14*.]*GCB May 26, 1909, page 156.10*

When the Master made that sublime utterance, he was standing in person in the land of Palestine. At that time Rome filled the world. The Roman law was that any individual who would attempt to worship a god that was not recognized in the calendar of the Roman gods should be prosecuted, and, if necessary, put to death, unless he would recant. The Master had been preaching for almost three years and a half, and had gathered out something like a dozen fishermen and other men of lowly degree; but he kept them in the great university of which he was the Master for three years and a half. Those men had accepted great principles of truth. There were others in whose hearts the truth had found lodgement. The Master, by his divine foreknowledge, was able to look down through the history of time, and see the effect that that truth would have upon the hearts of men; he saw the great Reformation; he saw the work that was to follow; and he was able to stand there in the full power of divine foreknowledge, and proclaim, in no uncertain tones, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."*GCB May 26, 1909, page 156.11*

Great lines of prophecy point to this generation; and when we come to this generation in which they all converge, the divine Book has made a perfect photograph of the situation as it is in the world to-day, so that any one who will read the sacred page, and take the events as they are occurring in the world to-day,

placing them side by side, will see that the world of to-day is that which corresponds to the picture made by the prophets anciently in the divine Book.*GCB May 26, 1909, page 156.12*

Let us run over a few of these. Take the great increase of knowledge that was to come into the world, making it possible that this gospel of the kingdom could be given within a single generation. Continent after continent has been joined, until not only are all the nations of the earth in touch each with the other, but through the wireless telegraph, even the man who goes down into the sea in ships is not isolated from the world. He can talk with his fellows of the issues in the world as he is journeying across the ocean depths. The people of this world are like a great congregation from pole to pole, and from zone to zone, so that every issue that comes up, which affects the third angel's message, may be heralded to every part of the world.*GCB May 26, 1909, page 156.13*

Elder Tait here referred to some of the present-day issues that stand out as signs of the times, asking the congregation to give chapter and verse of scriptures referred to. We can only suggest the outline:—*GCB May 26, 1909, page 156.14*

The increase of wealth.*GCB May 26, 1909, page 156.15*

The development of the trusts.*GCB May 26, 1909, page 156.16*

The preparations for war and the talk of peace.*GCB May 26, 1909, page 156.17*

In these developments, prophecy is being fulfilled; yet how few recognize any significance in them. It is written, "None of the wicked shall understand; but the wise shall understand." *Daniel 12:10*.*GCB May 26, 1909, page 156.18*

Why can not the wicked understand? "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."*GCB May 26, 1909, page 156.19*

That question, "Where is the promise of his coming?" shows that there are some people who are believing in his coming, and teaching it, and here are certain scoffers that do not like that doctrine. The key is contained in the statement that they walk after their own lusts. The Lord does not want men to he has something infinitely better to offer them.*GCB May 26, 1909, page 156.20*

While those walking after their lusts are saying, "Where is the promise of his coming," the evidence that his coming is at hand is being thundered out in the fulfillment of the great lines of prophecy. Unbelief is saying that all things continue as they were from the beginning of creation. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world which then was, being overflowed with water, perished."*GCB May 26, 1909, page 156.21*

About the time this advent message was due to the world, Satan stirred up a great revival of skeptical learning. The Bible record was attacked; the story of creation and the flood were ridiculed. Men said there was no evidence outside of the Bible that

Abraham ever lived, or that other people spoken of in his time in the Bible record ever had an existence. Geology and archaeology made their attacks upon the written Word.*GCB May 26, 1909, page 156.22*

"By the word of the Lord the heavens were of old;" and there stands the record that men would have to be willingly ignorant of, in order to reject evidence that God would give. At this same time, also, men of education, men of training, began to turn their attention toward the buried cities of the East. With picks and shovels, men began digging into the old ruins of Syria and Babylon and elsewhere.*GCB May 26, 1909, page 157.1*

They found stones with inscriptions upon them, hieroglyphics, but none could read them. Finally, in 1798,—a remarkable date, too,—I believe, the French found that celebrated Rosetta stone, having an inscription in three different forms of writing. It was apparent that the lower inscription was in the ancient Greek, and so men began studying it. One man, Dr. Young, spent fourteen years gathering evidence and working upon that Rosetta stone, until he was able to find a key to decipher the Egyptian monuments. With that knowledge, they went back among those old documents that were being picked up, and found a tablet bearing the names of five kings mentioned in the fourteenth chapter of Genesis, who made war with Abraham.*GCB May 26, 1909, page 157.2*

This brings us to another scripture that we need very much to study at this time: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." Where is this found? (*2 Peter 1:16.*)*GCB May 26, 1909, page 157.3*

The real object of this study is not so much to bring out something to entertain you, or to have you enjoy, as to emphasize the fact that we do not know the Bible as we ought to; that we must awaken and study our Bibles; because the Lord desires us to present this truth to our next-door neighbor. How cunningly set forth are many of the doctrines in the world at the present time! The doctrines themselves do not appeal especially to the people, but the glamour and charm in which they are presented turn the people to them. But the Master inspired Peter to tell us that we are not following cunningly devised fables, when we make known the power and coming of our Lord Jesus Christ. It is our work not only to make known the coming of the Lord, but to make known the power of the Lord.*GCB May 26, 1909, page 157.4*

Now, I am sure every hand will come up as I call for the next Scripture reference. In what book, and in what verses, do we find described a definite message of the coming of the Lord, declaring the hour of his judgment come, and calling all to worship him that made heaven and earth, the sea, and the fountains of waters? [Voices: *Revelation 14:6, 7.*] These scriptures must be so familiar to us that we can speak them accurately at any time. We should have the Bible so strongly implanted in our hearts that when we quote from it our words will not be hesitating, but ringing with an earnestness and exactness that will draw souls to Christ. This scripture takes us back to the fourth commandment and the great Sabbath truth, putting us in touch with the mighty power of God as Creator and Redeemer.*GCB May 26, 1909, page 157.5*

The Lord promises to cut the work short in righteousness. He will clothe us in his

righteousness, forgiving all our transgressions; for he has taken our sins and put them behind us, and he stands before us in the great field with his own righteousness. By his power upon his people, the message is to be carried to every land.*GCB May 26, 1909, page 157.6*

And so he says: [Reading *Isaiah 54:13-17*.]*GCB May 26, 1909, page 157.7*

Brethren, that is a foundation good enough to stand on. That is enough power. There is no more. There is no more power, except the power that God has. God has all the power in the heavens and the earth; and he says: “Go ye, therefore, and teach all nations.” He will supply the righteousness, the power, the peace, and the joy, and we can go forward in his name.*GCB May 26, 1909, page 157.8*

Conference Proceedings. TWENTIETH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 25, 10:30 A. M.

A. G. Daniells occupied the chair.*GCB May 26, 1909, page 157.9*

After No. 221 in the new edition of "Christ in Song" had been sung, C. F. McVagh asked God's blessing upon the work in all the earth.*GCB May 26, 1909, page 157.10*

The following new delegates were seated: O. Madsen, German Union; S. E. Wight, Lake Union.*GCB May 26, 1909, page 157.11*

E. R. Palmer, secretary of the Publishing Department, reported as follows:—*GCB May 26, 1909, page 157.12*

REPORT OF THE PUBLISHING WORK

WASe

From Jan. 1, 1905, to Dec. 31, 1908*GCB May 26, 1909, page 157.13*

The publishing work is one of God's great universal agencies for spreading the light of the gospel in these last days. With the invention of movable type it became a living world-power during the closing years of the fifteenth century. Its mission began with the publication of the Scriptures, which proved to be an index to the work that Providence had for it to do. It speedily found its legitimate field of service in the great Reformation of the sixteenth century, where it became a factor which the papacy could not baffle, even with its wonderful system and facilities for spying out, apprehending, and crushing its enemies.*GCB May 26, 1909, page 157.14*

The quiet, persistent, ever-active work of the young men of the Reformation in scattering literature perplexed the leaders of the papacy more than all things else. When it seemed that the light of the Reformation had been extinguished by the imprisonment or execution of some great leader, a score of other lights would blaze up in the darkness where the literature had been scattered. In the presence of this powerful agent, which could not be seized, and cast into prison, nor burned at the stake, the supreme pontiff trembled on his throne, and the papal system tottered to its foundation.*GCB May 26, 1909, page 157.15*

As the circulation of literature was a mighty factor in making possible the Reformation of the sixteenth century, so it has been the strong, resourceful, enterprising pioneer in founding modern missions, and in proclaiming the three angels' messages.*GCB May 26, 1909, page 157.16*

It may properly be called a "universal" agency of the gospel from two points of view. First, because it is being demonstrated more clearly every day that literature is the most powerful of all weapons in the hands of our laborers in all nations; and also because the publishing work, in some of its varied forms, may be advanced by all God's people, from the little children to men and women with gray heads and

faltering steps.*GCB May 26, 1909, page 157.17*

During the past four years we have been living in the time of the fulfillment of the long-cherished promise that the publishing work was to be revived. Notwithstanding the struggles and conflicts, it has been a time of courage and success and confidence in God. Success has been given to publishing houses in their efforts to rise above apparent disasters, and make needed reforms; to conferences, in their efforts to strengthen their field organization; and to canvassers, in their labors from house to house. To God, and to him alone, be all the glory.*GCB May 26, 1909, page 157.18*

A report of these experiences must fall far short of painting the picture as it is. We can not portray, in its true setting, the story of the earthquakes, the fires, the cleansing, reconstruction, organization, and training which would represent correctly the dealings of the Lord with his people in this revival of the publishing work according to his promise.*GCB May 26, 1909, page 157.19*

Such experiences are a life, not expressible in words—a life which must be lived to be understood and appreciated. Just as God's greatest works in nature "have ever been, and must ever be, unwritten and unsung," so God's way with his people, his method in doing things, is hidden except from those who learn by experience in the service. They who have eyes trained in the school of experience to see the things of God, may read the handwriting of his goodness and blessing upon the severely plain walls of our reconstructed publishing houses, and upon the fast whitening harvest fields of all nations.*GCB May 26, 1909, page 157.20*

General Principles*GCB May 26, 1909, page 157.21*

Every step of progress has been taken along the highway of certain clearly defined principles, which have brought success wherever and whenever they have been faithfully carried out. They have stood the wear and tear of "hard times," panics, and politics; the shafts of the critics; and the ever-changing methods of the fraternity of new-fangled notions. These principles should frequently be rehearsed, and kept in mind, and followed more faithfully as the work spreads out over all nations, and takes on greater volume and responsibility.*GCB May 26, 1909, page 157.22*

Some of the more important of these principles are as follows:—*GCB May 26, 1909, page 157.23*

1. That man can do nothing of himself (*John 5:30*); but he can do all things through Christ. *Philippians 4:13*. These two scriptures embrace all the theology of the old and new covenants, and point out the place of power that erring man may occupy in relation to his God.*GCB May 26, 1909, page 157.24*

2. That success in the work of God is a gift from him, and does not depend upon temporal conditions; that the gospel is panic-proof, drought-proof, strike-proof, fire-proof, storm-proof, and winter-proof. *Habakkuk 3:17-19*. That it is the glory of God to create something out of nothing—to give bread in the desert, water from the rock, success where there is no promise of it to natural eyes, and to make the wilderness and the solitary place to blossom as the rose.*GCB May 26, 1909, page 157.25*

3. That only those troubles which get inside do us harm. It is the water inside the ship that sinks it; the waters outside buoy it up.*GCB May 26, 1909, page 157.26*

4. That courage, perseverance, and obedience have promise of great success. *Joshua 1:1-9*.*GCB May 26, 1909, page 158.1*

5. That all things come to the man who is *right* and never lets go. Joash failed to subdue the Syrians because he struck only "three times" instead of "five or six times." *2 Kings 13:18, 19*. Under God we can do what needs to be done if we think so, believe, act, and never give up. "As a man thinketh in his heart so is he." Our agents are called "can-vassers," not can't-vassers. If we *can't*, and that is the end of it; if we *can*, we *can*, and that is the beginning of it.*GCB May 26, 1909, page 158.2*

6. That the publishing work should be built upon a solid, gospel, missionary foundation, with only such commercialism as is necessary and legitimate in all departments of God's work.*GCB May 26, 1909, page 158.3*

7. That all publishing houses be organized upon a denominational constituency basis, and be made to serve to the extent of their ability the evangelical interests of the field.*GCB May 26, 1909, page 158.4*

8. That commercial work, which has been eliminated from all our publishing houses by earthquake, by fire, and by vote, be permanently excluded, so that every dollar invested by Seventh-day Adventists in these buildings and machines, and all the time and talents of the valuable men employed, may be used for the improvement and manufacture of our literature, and for promoting the field work.*GCB May 26, 1909, page 158.5*

9. That publishing houses should secure by purchase, or by contract, or by other legitimate means, such rights or ownership in all literature which they publish as will enable them to control the quality and circulation of their output, and receive from the same the just financial returns from their enterprise and activity.*GCB May 26, 1909, page 158.6*

10. That the field canvassing work be built upon the old, well-tried methods of organization, education, and training.*GCB May 26, 1909, page 158.7*

11. That the field work be directed by faithful, experienced men; that these men be given the place in conference councils which their responsibilities justify; and that they be paid just wages on the basis of their experience, labors, responsibilities, and expenses.*GCB May 26, 1909, page 158.8*

12. That provision be made for the thorough instruction of every canvasser in the subject matter of the book he is to represent, and in the principles of Christian salesmanship; and that thorough attention be given to the equally necessary training of each agent in his field from house to house by the field missionary agent.*GCB May 26, 1909, page 158.9*

13. That all union and local conferences and mission fields be responsible for the circulation of literature in their respective territories, and make strong, sufficient provision for conducting the same.*GCB May 26, 1909, page 158.10*

14. That provision be made for giving some part in the publishing work to every man, woman, and child in the denomination, and for placing the work of all upon a well-organized educational basis.*GCB May 26, 1909, page 158.11*

15. That all features of the publishing work be maintained upon a practical, thorough-working cash basis.*GCB May 26, 1909, page 158.12*

16. That strong co-operation be built up and maintained between publishing houses, tract societies and all field workers, by frequent councils, conventions, and institutes.*GCB May 26, 1909, page 158.13*

17. That well-defined plans and policies should be pursued with as little change as possible. Just as an advertisement becomes more effective with permanency of form and wording, and as a tree is weakened every time it is moved, so our methods and plans of labor increase in strength as they become well-grounded and familiar in the minds of the people, and are weakened with many uprootings and experiments.*GCB May 26, 1909, page 158.14*

18. That liberal appropriations be made for establishing the necessary publishing facilities in mission fields.*GCB May 26, 1909, page 158.15*

Items of Progress*GCB May 26, 1909, page 158.16*

The following are a few items which mark the progress of the publishing work during the past four years:—*GCB May 26, 1909, page 158.17*

1. The organization of our publishing houses from stock companies to associations on a representative membership basis, which had previously been begun, has been completed.*GCB May 26, 1909, page 158.18*

2. Commercial work has been eliminated from all our regular publishing houses. The managing boards of these houses have demonstrated that the denominational work is self-supporting, and there seems to be little if any desire to go down again into Egypt for help. This change has been greeted with a universal chorus of approving “Amens” from our people.*GCB May 26, 1909, page 158.19*

3. The organization of the Publishing Department has been so revised and broadened that its membership includes representatives from all its institutional and field interests both at home and abroad. There are forty-six members, representing the field as follows:—*GCB May 26, 1909, page 158.20*

Department officers	4
Managers of publishing houses and their branches	17
Union conference missionary agents	13
Union conference missionary secretaries	6
General men—members of General Conference Committee	6

A department office with the requisite officers and employees has been established at headquarters in Takoma Park.*GCB May 26, 1909, page 158.21*

4. Four years ago there were only four general agents in North America, and many conferences were without field agents. Now there are eleven general agents in this territory, and nearly every conference has a field agent.*GCB May 26, 1909, page 158.22*

5. One of the most depressing handicaps that the publishing work has struggled under in the past has been that field leaders in the publishing work were quite generally deprived of their rightful place in conference councils, and were pitifully underpaid for their work as compared with other conference laborers. These well-known conditions have made it extremely difficult to secure and hold valuable men in this line of work. These wrongs have been partially corrected, and unfortunate conditions in this respect have been greatly improved.*GCB May 26, 1909, page 159.1*

6. There has been a strong tendency to roll the responsibility for the circulation of literature back upon local conferences where it should be. To the extent that conferences have taken up the work seriously and with energy, substantial results have been seen. When publishing houses recognize the local conferences as their legitimate retailers, and local conferences recognize the publishing houses as their source of supplies, a co-operation is effected which ensures the success and prosperity of both.*GCB May 26, 1909, page 159.2*

7. It appears that God takes special pleasure in developing great results out of what seems insignificant and small. About three years ago one of our workers asked if something could not be done to assist two or three boys who wanted to attend Healdsburg College. The discussion of that local need led to the scholarship arrangements based on the sale of subscription books and periodicals, which, with the earnest co-operation of the Educational and Young People's Departments, have, under God's blessing, been one of the chief factors in the increase in the sale of literature, the interest of our young people in securing an education, and in filling our schools with a desirable class of students. The influence of this scholarship plan has reached far beyond the number of scholarships actually earned. It seems to have stirred our young people throughout the denomination to an appreciation of the possibilities within their reach to prepare for the Master's service.*GCB May 26, 1909, page 159.3*

8. Our convention meetings have also contributed much toward the advancement of this work. We have held one general meeting of the members of the Department, two meetings of publishing house managers, and a large number of bookmen's conventions. In these gatherings, the importance of which can hardly be overestimated, plans of work have been systematized and perfected, publishing houses have established better relations for co-operation, and field agents, in their bookmen's conventions, have received help which they greatly needed in order to develop a strong force of intelligent leaders and instructors in Christian salesmanship.*GCB May 26, 1909, page 159.4*

9. About four years ago it was found that complications were such that it was not practical longer to handle health books which were privately owned and controlled;

therefore, in harmony with counsel from the General Conference Committee and Sister White, our publishing houses arranged to provide such health books as were most needed. This heavy task has been accomplished through the loyalty and co-operation of physicians, publishing houses, and agents.*GCB May 26, 1909, page 159.5*

10. Considerable progress has been made in establishing the publishing work in mission fields, details of which will be included by mission field superintendents in their reports. The demands for literature are especially increasing in all the Spanish American countries. Four years ago the General Conference laid upon the Pacific Press and the Hamburg publishing houses the responsibility of furnishing subscription books in the Spanish language. The Hamburg house has published two editions of "His Glorious Appearing," and the Pacific Press, several editions of "Steps to Christ," Gospel Primer," "New Testament Primer," "Christ Our Saviour," and "Coming King;" and they are now preparing abridged editions of "Great Controversy," "Bible Readings," and "Home and Health," and several illustrated tracts.*GCB May 26, 1909, page 159.6*

During the year 1908 the Pacific Press shipped over $18,000 worth of books in the Spanish language. Undoubtedly there is a great field before us in these Spanish-American countries. Small publishing plants are being developed in Mexico, Colon, Chile, and Argentina; in Brazil, also, a flourishing little plant is being developed for the publication of literature in the Portuguese language, and there is good promise for the future of the work there.*GCB May 26, 1909, page 159.7*

A small company of canvassers has recently been sent to Mexico, and is demonstrating satisfactorily that subscription books can be sold successfully there.*GCB May 26, 1909, page 159.8*

Two of our most faithful young men, Brother Max Trummer, from College View, Neb., and Brother Henry Tonjes, of the Greater New York Conference, are now attending this meeting with the expectation of sailing for South America when the meeting is over, to take charge of the canvassing work in Argentina and Brazil.*GCB May 26, 1909, page 159.9*

We are told that agents in South America can sell more books at the present time in one day than could be sold in a week a few years ago. And, indeed, there is an awakening among all nations, and a rapidly increasing demand for light on the Scriptures.*GCB May 26, 1909, page 160.1*

11. Advance steps have also been taken in providing literature for the foreign-speaking people of the United States. The International Publishing Association of College View, Nebraska, is well organized for handling trade books, tracts, and periodicals in the German and Scandinavian languages. The Kansas City Branch of the Pacific Press is making a specialty of subscription books in these languages, and the New York Branch of the Review and Herald is undertaking to carry a supply of all lines of literature published by the denomination.*GCB May 26, 1909, page 160.2*

12. The periodical work is taking on new form, and is making rapid progress. For several years the sale of papers has been carried on successfully on the streets and from house to house by agents in Germany, England, South America, and Australia.

But until recently very little progress has been made in that work in the United States, and what has been accomplished has been with the greatest difficulty. *GCB May 26, 1909, page 160.3*

The development of a good line of ten-cent magazines seems to be solving this proposition rapidly and satisfactorily. In fact, the progress of the magazine work during the past year has been both surprising and gratifying. The progress of this work may be indicated by the fact that during March, 1908, 50,000 copies of the ten-cent magazines were sold in the United States and Canada; while, during the corresponding month of this year, 175,000 copies were sold. The rapid growth of the periodical work, together with the urgent need for the church tract and missionary work being put upon an organized basis, has made it necessary to strengthen the organization of the Publishing Department to enable it to handle this work. Accordingly provision has been made by the General Conference Committee for a general missionary secretary to take the oversight of that work, and a few months ago Brother D. W. Reavis was appointed to that position. *GCB May 26, 1909, page 160.4*

Recommendations have also been passed urging union and State conferences to appoint field missionary secretaries to take immediate supervision of these lines of work in their respective territories. Some progress has been made in developing this organization. *GCB May 26, 1909, page 160.5*

Statistical Report *GCB May 26, 1909, page 160.6*

The past quadrennial period has not been spent by this department in spinning fine theories. There has been earnest effort to do the work in harmony with right principles, so that every blow struck might contribute toward the erection of a permanent building; but, at the same time, it has been a period of hard work during which our leaders in the publishing houses and in the conferences have joined hands in striving for definite results. The success attained is indicated by the following figures:— *GCB May 26, 1909, page 160.7*

Number of publishing houses	26
Number of employees in publishing houses	515
Capital invested	$1,038,000
Number of languages represented	61
Number of tracts published	1,096
Number of pamphlets published	287
Number of bound books	333
Number of periodicals	118
Number of agents selling subscription books	1,200
Number of agents selling periodicals (approximately)	3,000
Proportion of agents selling doctrinal books	87 1/2%

Proportion of agents selling health books	9 3/4%
Proportion of agents selling miscellaneous books	2 3/4%

More than half of the entire force of agents—56 1/2%—are selling those two most valuable books, “The Great Controversy between Christ and Satan” and “Thoughts on Daniel and Revelation.”*GCB May 26, 1909, page 160.8*

The total value of literature sold during the past four years has been as follows:—*GCB May 26, 1909, page 160.9*

1905	$ 548,000
1906	824,000
1907	1,028,000
1908	1,290,000
Total	$3,690,000

This total for four years is over half a million dollars above the total sales during the previous ten years, and represents about one third of the literature sold during the past sixty-four years since the work began.*GCB May 26, 1909, page 160.10*

And the good work is still advancing with rapidly increasing strides. These statistics are already out of date. The Lord has been doing great things for us since the close of 1908. Also the figures we might prepare to-day would be out of date to-morrow. We have already begun to realize the part which our literature is to play in this last great gospel drama. The circulation of literature is only beginning. Its possibilities have hardly been touched with the tips of our fingers.*GCB May 26, 1909, page 160.11*

Recommendations*GCB May 26, 1909, page 160.12*

During this Conference broader plans should be laid for entering the open doors for our literature both at home and abroad. Among the items which should receive consideration are the following:—*GCB May 26, 1909, page 160.13*

1. Suitable provision should be made for the thorough and efficient handling of the periodical work and home tract and missionary work:—*GCB May 26, 1909, page 160.14*

(a) Proper administration from the headquarter’s office. Should the supervision of this work be continued by the Publishing Department, or by another department created for that purpose?*GCB May 26, 1909, page 160.15*

(b) Efficient leaders in the union conferences.*GCB May 26, 1909, page 160.16*

[chart of Aboriginal languages not reproduced]*GCB May 26, 1909, page 160.17*

How the Avondale School Press is Helping to Bear “Australia’s Burden”*GCB May 26, 1909, page 161.1*

NOTE.—We reproduce this chart, shown at the Conference by Elder Olsen, not only for the information it gives as to what is being done in the island languages, but as a model to our mission printing plants abroad in the reporting of their work in various tongues, other than the leading languages of Europe in which the publications are so numerous.*GCB May 26, 1909, page 161.2*

(c) The proper handling of details in each local conference.*GCB May 26, 1909, page 161.3*

(d) The adjustment of discounts and commissions so they will meet as nearly as possible the expenses of the field work.*GCB May 26, 1909, page 162.1*

2. As the sale of our literature has increased, the demand which has been felt keenly for many years is becoming more imperative that suitable provision be made for the improvement and correction of our literature, and for bringing references, statistics, etc., up to date. This need is too urgent to be neglected longer.*GCB May 26, 1909, page 162.2*

3. Liberal appropriations should be made to assist several of our mission fields in the effort to improve their publishing facilities. Among the most urgent calls are those from China, Japan, South America, Mexico, and eastern Canada. Several experienced field men, also, should be sent abroad at this time to assist in organizing and building up the circulation of literature in mission fields.*GCB May 26, 1909, page 162.3*

4. The possibilities of this work are so great, and the lines so varied, should not the general department be so organized that its officers will be engaged in the general work, and devote a proper share of their time to publishing interests in mission fields?*GCB May 26, 1909, page 162.4*

5. There should be a careful review of our scholarship plans by joint councils between the Publishing, Educational, and Young People's departments, and by the Conference as a body, so that these plans may, by every reasonable means, be made satisfactory for the assistance of our young, people in securing an education, while at the same time engaging in practical gospel service.*GCB May 26, 1909, page 162.5*

6. Our financial policy also should be carefully reviewed. With an investment of more than a million dollars in facilities, and with an annual business which has passed by a long way the million-dollar mark, it is necessary that our financial policy, both in publishing houses and in the field, be such that our progress will be substantial, and without unnecessary risks.*GCB May 26, 1909, page 162.6*

7. There should also be a careful review of the various sources of income, and a proper distribution of the same, having as its object the making of this department as nearly self-supporting as we can. While we believe that the publishing work is as truly gospel work as ministry from the sacred desk, and that tithes may be used as properly in advancing this work as any other, yet, in the providence of God, a great line of self-supporting work has been given to us, and it should be our aim to carry a large share of the expenses of this work in the general, union, and State conferences, and thus release a larger sum annually in tithes and donations for the

support of missions and the gospel ministry.*GCB May 26, 1909, page 162.7*

With thanksgiving to God for his manifold blessings, and with unbounded confidence in the possibilities before us in this department of service, we respectfully submit this report to the delegates of this Conference.*GCB May 26, 1909, page 162.8*

The chairman next called for any further reports from committees. Further partial report from the Committee on Plans and Finance was presented by G. Dail, as follows:—*GCB May 26, 1909, page 162.9*

Report from Committee on Plans and Finance*GCB May 26, 1909, page 162.10*

GENERAL AND FIELD MISSIONARY AGENTS

WASe

Whereas, In the beginning of our subscription-book work, one of the principal factors in establishing it was the organization of the field under the leadership of general and local agents; and,—*GCB May 26, 1909, page 162.11*

Whereas, That line of work suffered years of decline through disorganization, but is now being strongly revived wherever the field is being properly manned; therefore, —*GCB May 26, 1909, page 162.12*

8. *Resolved*, That we move forward with all possible haste in the work that has been begun of selecting and training general and field missionary agents, and of placing them where they are most needed, until all the great fields of the world are manned for handling the circulation of literature thoroughly.*GCB May 26, 1909, page 162.13*

ELIMINATING COMMERCIAL WORK

WASe

Whereas, The blessing of the Lord has rested upon the efforts of our publishing houses to eliminate commercial work; and,—*GCB May 26, 1909, page 162.14*

Whereas, Their progress in this direction has met with the approval of our people, and has brought improved conditions both in the publishing houses and in the field; therefore,—*GCB May 26, 1909, page 162.15*

9. *Resolved*, That we approve of these steps, and that we support our publishing houses loyally in carrying them out.*GCB May 26, 1909, page 162.16*

IMPROVEMENT OF LITERATURE

WASe

Whereas, Thorough attention should be given to the revision and improvement of our standard literature; and,—*GCB May 26, 1909, page 162.17*

Whereas, This will be an undertaking which will involve much labor; therefore,—*GCB*

May 26, 1909, page 162.18

10. *We recommend*, That this work be provided for as follows:—*GCB May 26, 1909, page 162.19*

(*a*) That a book editor be appointed by the General Conference Committee, who shall be an officer of the Publishing Department, and devote as much time to this work as its needs require.*GCB May 26, 1909, page 162.20*

(*b*) That the publishing houses in the United States each be advised to appoint a book editor, who shall be a member of the respective literature committees of these houses.*GCB May 26, 1909, page 162.21*

(*c*) That the book editor of the General Department secure co-operation between the literature committees of the several publishing houses in accomplishing this work.*GCB May 26, 1909, page 162.22*

IMPORTANCE OF LITERATURE COMMITTEES

WASe

11. *Resolved*, That we give information to all our people concerning the careful, painstaking work of the literature committees in our publishing houses in preparing new literature, and that we discourage the practice of private individuals bringing out literature on their personal judgment and responsibility.*GCB May 26, 1909, page 162.23*

SABBATH-SCHOOL HOME DEPARTMENT

WASe

Whereas, The Home Department of the Sabbath-school has been established to meet the needs of our people who are isolated from those of like precious faith, as well as those whom circumstances prevent from attending the local school; therefore,—*GCB May 26, 1909, page 162.24*

12. *We recommend*,—*GCB May 26, 1909, page 162.25*

(*a*) That the Conference workers be urged to co-operate with our secretaries in strengthening this work by securing the names and addresses of all isolated Sabbath-keepers within their territory, that they may be brought in touch with the progress of the message.*GCB May 26, 1909, page 162.26*

(*b*) That we urge the carrying forward of this work more fully in our local schools, thus bringing the vitalizing power of the Sabbath-school lessons to the whole denomination.*GCB May 26, 1909, page 162.27*

SABBATH SCHOOL WORKER

WASe

Whereas, The *Sabbath School Worker* is a molding factor in our Sabbath-schools, and it is the medium whereby Sabbath-school laborers are kept in touch with progressive methods; therefore,—*GCB May 26, 1909, page 162.28*

13. *We recommend*, That earnest efforts be made to place this journal in the hands of every officer and teacher in our Sabbath-schools, by—*GCB May 26, 1909, page 162.29*

(*a*) A liberal use of sample copies, calling attention to special articles and practical illustrations.*GCB May 26, 1909, page 162.30*

(*b*) Personal labor and continual correspondence by the State Sabbath-school secretary.*GCB May 26, 1909, page 162.31*

(*c*) Enlisting the co-operation of the missionary and tract society secretaries and conference laborers.*GCB May 26, 1909, page 162.32*

(*d*) Small leaflets containing selections from the *Sabbath School Worker*, testimonials, etc.*GCB May 26, 1909, page 162.33*

(*e*) Frequent testimonials in our periodicals of help received from the *Sabbath School Worker*.*GCB May 26, 1909, page 162.34*

(*f*) Arranging, if possible, for club rates to subscribers for single copies of the *Sabbath School Worker* and *Youth's Instructor*, or *Sabbath School Worker* and *Little Friend*, or for single copies of the three papers.*GCB May 26, 1909, page 162.35*

CITY WORK WITH PUBLICATIONS

WASe

Whereas, We are debtors to the millions of all nationalities in the large cities, to give them the advent message as quickly as possible, and experience has shown that the sale of literature, house-to-house visiting, and Bible studies are effective methods of labor; therefore,—*GCB May 26, 1909, page 162.36*

14. *Resolved*, That we lay broad plans for the organization of city work, which will include the sale of periodicals and books, the distribution of tracts and leaflets, visiting and Bible studies in the homes, and the training of local church-members and students from our schools to become efficient helpers to those regularly appointed to this work.*GCB May 26, 1909, page 162.37*

It was agreed that action on the report should wait over until the next day, in order to give delegates opportunity to have the printed resolutions before them.*GCB May 26, 1909, page 162.38*

The meeting adjourned.*GCB May 26, 1909, page 162.39*

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

TWENTY-FIRST MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 25, 3 P. M.

G. A. Irwin occupied the chair, calling upon W. A. Hennig to offer prayer.*GCB May 26, 1909, page 162.40*

REPORTS FROM THE LATIN FIELD

WASe

The chair stated that, as no committees were prepared to report, the time would be devoted to a report from the Latin Union Conference, and thereupon called upon the president of the union, L. P. Tieche, to present his report, which he did, as follows: —*GCB May 26, 1909, page 162.41*

Latin Union Conference*GCB May 26, 1909, page 162.42*

I am thankful for the privilege of presenting to this assembly the greetings of the brethren of the Latin Union Conference.*GCB May 26, 1909, page 162.43*

The territory of our Conference is composed of France, Spain, Portugal, Italy, Algeria, Tunis, French Belgium, and French Switzerland, with a population of 110,000,000 souls. This is certainly a respectable number, which ought to make an impression on our minds and on our hearts. I would also state that we have in our field only 1,000,000 Protestants, about 6,000,000 Mohammedans and Jews, and more than 100,000,000 Catholics.*GCB May 26, 1909, page 163.1*

Our working force is composed of 40 workers, including the canvassers. We have 24 organized churches, and the total membership is 964. We also have a sanitarium, a school, and a publishing house.*GCB May 26, 1909, page 163.2*

During the last four years the work in our union has progressed slowly but steadily. The statistical reports indicate a net increase of 280 members, and the tithe has increased from $5,802 in 1904 to $9,211 in 1908.*GCB May 26, 1909, page 163.3*

These figures will perhaps look small when compared with the many encouraging reports we have heard, and we feel that we have nothing to boast of. Nevertheless, when we consider everything, we have reason to be thankful even for this small result. These 280 souls have in reality been brought out of the hands of the prince of darkness, one by one, and we know that they are a subject of great joy in the heavenly courts.*GCB May 26, 1909, page 163.4*

We must not forget that some of the mission fields have been entered only lately, and that those who have started the work there had to learn the language, and also get used to the ways and manners of the people. Only a few years ago we had no workers in Spain, Portugal, or Algeria, but now we have workers and members in every field of our union.*GCB May 26, 1909, page 163.5*

In 1907, a conference of 250 members was organized in France. Since Jan. 1, 1909, the territory of this conference has been limited to the southern part of France, while the northern part is called the Northern France Mission Field. The reason of this division was to relieve the French Conference of the burden of a great mission field, and place it in a position soon to become self-supporting.*GCB May 26, 1909, page 163.6*

NORTHERN FRANCE MISSION

WASe

This field has a population of 23,000,000, with two workers, one in Paris, and one in Rouen. In Paris we have a church of 44 members. At first it was thought an impossibility to plant the flag of present truth in Paris, and the first efforts made seemed to confirm this idea. But we thank the Lord that by his help, and by the persevering effort of the workers sent there, the light of the third angel's message is shining in the midst of that great city. None except those who have passed through the experience can imagine what difficulties are to be met in a city like this. I wish Elder Augsbourger, who has worked there for four years, and Elder Badant, who is working there now, could be here to tell us something about it; for they would also tell us that difficulties are always a blessing to those who fear the Lord. Now that a good start has been made in Paris, we are encouraged to continue the work.*GCB May 26, 1909, page 163.7*

THE SPANISH MISSION

WASe

Spain has a population of 18,000,000. Public meetings have been held in Barcelona and Valencia by Elders Walter and Frank Bond, and have brought 35 souls to the truth. Four natives are at work selling our literature, and two are doing Bible work. We are thankful for this small beginning; but Brother Walter Bond thinks that he ought to have more help, and I wish to give you a paragraph of the letter I received here the other day:—*GCB May 26, 1909, page 163.8*

"I hope that you do not forget old Spain and her needs. We are indeed anxious that help should be sent. As you know, there are hundreds of cities waiting for some one to carry them the message. The silent call of 18,000,000 souls in the grossest of darkness is the strongest appeal we can send you.... You remember the parable of the unjust judge and the poor widow. Her request was at last granted because she continued to ask. So we perhaps almost weary you by our much asking. But we can not be silent when the need is so great, and the laborers are so few. Surely we would fail of doing our duty if we did not continue to sound the Macedonian plea for help."*GCB May 26, 1909, page 163.9*

THE PORTUGUESE MISSION

WASe

We are glad to report that the standard of the last message has been planted in

Portugal. Brother Rentfro is holding public meetings in the center of Lisbon, and the last time I was there, in February, 13 souls were rejoicing in the blessed light of the truth. I have also received a letter from Brother Rentfro, asking me not to forget to present the needs of Portugal. He wishes me to say that more workers are very much needed. No one will blame him for this, if we remember that he and a native canvasser are the only workers in this most difficult field. It is also well to say here that 80 per cent of the population can neither read nor write. Here is the place where a school could accomplish much good. The fact that so many people do not read in Portugal is a great hindrance to the advancement of the work in that field. The canvasser must knock at many doors before he can find a person who can read. I understand that 85 per cent of the population in India can not read. If that is an argument to show the necessity of sending help to that field, I hope we shall all agree that the same argument holds good for Portugal also. We should certainly have more workers in that field.*GCB May 26, 1909, page 163.10*

THE FRENCH-BELGIAN MISSION

WASe

This field has a population of over 3,000,000. One minister, a Bible worker, and 2 canvassers are at work in the mining centers. We have there one church and one company, with 40 members. The brethren intend to hold three tent-meetings during the summer. By this means they can reach hundreds of people, and thus sow the good seed. We hope that these efforts will bring a goodly number of souls to the truth.*GCB May 26, 1909, page 163.11*

ALGERIAN AND TUNIS MISSION

WASe

This field has a population of over 7,000,000. Here we are in direct contact with the Arabs, who form two-thirds of the population. Thus far our work has been limited to the city of Algiers. Brother Jespersson has started the work there, doing medical missionary work; and now Brother Augsbourger is holding public meetings. Six persons have already been baptized, and others will follow soon.*GCB May 26, 1909, page 163.12*

One great problem we have to face is to know how to reach the Arabs. Although these people live right at the door of civilization, they do not care to change their habits and customs, and above all they are determined not to change their religion. It is religious duty for them to hate the Christians, and it is difficult to make them believe that we love them. But we are convinced that the last message is also for the Arabs, and our desire is to do something, right away, for them in our field.*GCB May 26, 1909, page 163.13*

ITALIAN MISSION

WASe

I am not prepared to say much about this field, as I expected that Brother Everson

would be here to speak for that work. I shall only state that we have there 44 members, 26 in Corre Pellice, and 18 in the rest of the kingdom. At present we have five workers—certainly not too great a number for a population of 33,000,000. We hope that this field will receive due attention at this Conference. Its needs are great, and never have the conditions been so favorable for the preaching of the last message.*GCB May 26, 1909, page 163.14*

Now I wish to close with a few words concerning our sanitarium and publishing house. Brother Vuilleumier will report on the school work.*GCB May 26, 1909, page 163.15*

THE SANITARIUM

WASe

The transfer of our sanitarium from Basel of Gland has proved a wise move in every respect. This was done in 1905. At that time we thought that our accommodations for 40 patients would suffice for many years; but we find ourselves already confronting the necessity of enlarging. We hope that by next spring we shall be able to accommodate at least 100 patients. Our institution enjoys a good reputation near and far, and is exercising a good moral influence in the country. A number of patients go away leaving the testimony that they have received not only physical benefit but also moral and spiritual help.*GCB May 26, 1909, page 164.1*

We have also had the privilege of seeing some patients accept the truth, among whom were two ladies from Egypt, who have been baptized in the blue waters of Lake Geneva.*GCB May 26, 1909, page 164.2*

THE PUBLISHING HOUSE

WASe

The publishing house is located in Geneva. Here is where all the business is done, while the editorial work is done in Gland and the printing in Basel. Since our trouble on the Sunday question at Basel, we discontinued printing for ourselves, and the machinery was scattered to the four corners of the earth. Now we think we ought to have a small printing plant in connection with our school, and we put this on the list of the many things we need in our field.*GCB May 26, 1909, page 164.3*

The amount of our book and periodical sales aggregates between $7,000 and $10,000 a year. We hope to do more in the future as more attention will be paid to the selling of larger books.*GCB May 26, 1909, page 164.4*

OUR NEEDS

WASe

First of all we wish to thank the General Conference for the help we have received in men and appropriations, and we sincerely hope that this help will be continued to us. Remember that we have 110,000,000 souls to care for, and only 40 workers. We

hope that this Conference will seriously consider our needs, and give us one or more workers for Spain; one or more workers for Portugal; one or more workers for Italy, and $5,000 to start a printing plant.*GCB May 26, 1909, page 164.5*

The chair next called on H. H. Dexter, the president of the French Conference, who presented the following report:—*GCB May 26, 1909, page 164.6*

France*GCB May 26, 1909, page 164.7*

In speaking of France, a certain writer has said that it is the only nation in the world, of which the authentic record survives, that has, as a nation, lifted its hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her legislative assembly, pronounced that there is no God.*GCB May 26, 1909, page 164.8*

In commenting on the prophetic phrase "where also our Lord was crucified," the spirit of prophecy says, "In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In repelling the gospel which would have brought her healing, France had opened the door to infidelity and ruin."*GCB May 26, 1909, page 164.9*

France made war upon the Bible, and this inaugurated the era known in the world's history as the "Reign of Terror." While at one time the papacy wielded great power in France, urging its rulers to destroy the followers of Christ, we thank our heavenly Father that now perfect religious liberty is enjoyed, and especially so since the separation of church and state. The agents of the British Bible Society are scattering thousands of copies of the Bible throughout France. Thus the way is being prepared for the preaching of the third angel's message.*GCB May 26, 1909, page 164.10*

The god of reason is still the shrine before which fall a large proportion of the French people. The teaching of the non-existence of God is inculcated into the minds of the young in the state colleges and universities. Silver-tongued orators go from city to city holding mammoth meetings, where they ridicule the Bible and deny the existence of God. There are organized societies of "free thinkers" in nearly all the towns and cities of the nation.*GCB May 26, 1909, page 164.11*

It was by the means of the *Signes des Temps*, our French paper, that the light of present truth was first taken to France. A few families of earnest peasants in southern France accepted the message by the study of this journal, which was sent them by Elder J. N. Andrews. Later, the living preacher visited them, baptized about 15, and organized them into a church.*GCB May 26, 1909, page 164.12*

Later, in 1876, Elder D. T. Bourdeau began work in southern France. At that time public meetings were prohibited; but small meetings were held in the homes of the people, where no more than twenty could attend. Only publications authorized by the archbishop of Paris could be legally sold; within the next few years a more liberal policy was adopted by the republic, until now perfect liberty is granted all religious denominations.*GCB May 26, 1909, page 164.13*

Earnest companies of believers were raised up by the labors of Elder Bourdeau at Nimes, Valence, and Branges; many of these believers have since fallen asleep. For several years the work was continued by brethren from Switzerland. Thousands of copies of papers and tracts have been sold and given away, but never have the canvassers been able to demonstrate that this branch of the work could be self-supporting. At the present time we have no regular canvassers. All our workers are expected to devote some time to the sale of our publications.*GCB May 26, 1909, page 164.14*

Prof. B. G. Wilkinson was sent to France in 1901, and became superintendent of the Latin Union Mission, having his headquarters at Paris. He held an institute for field workers in Paris, in the winter of 1903-04, which proved a great blessing to the French work. Several of our successful young workers had their first training at this institute, as also at one held at the city of Geneva.*GCB May 26, 1909, page 164.15*

In the fall of 1904 the Mission Board asked the Louisiana Conference to release me for the work in France. For six months I was obliged to devote most of my time to a re-study of the language. While I had gone to a French school in Tahiti, in the Society Islands, when a boy, yet for a period of 20 years I had not looked into a French book, nor spoken many words in that language. The Lord blessed me in acquiring quickly a speaking knowledge of the language; and eight months after landing I held a short series of tent-meetings.*GCB May 26, 1909, page 164.16*

Since the summer of 1904 we have held a yearly camp-meeting, which always proves to be an occasion of great blessing to our French brethren and sisters. There is an earnest determination in the hearts of our French people to move forward as one for the advancement of the truth among the 40 millions of this great republic.*GCB May 26, 1909, page 164.17*

Representatives of the third angel's message are found in 12 of the 84 departments. Fifty persons were baptized last year, making our total membership at present about 225.*GCB May 26, 1909, page 164.18*

A church of 23 members has been raised up in the university city of Montpelier, southern France, through the labors of one of our French ministers, assisted by several Bible workers. This This minister's sons is taking a medical course at the university, and will be the only one among us to receive a diploma to practice medicine in France. This young man is an earnest Christian, and purposes consecrating himself to medical missionary work. There are several small companies of believers in the departments of the Gard and the Tare Work was begun lately in Saint-Etienne an industrial city of nearly 200,000 in habitants. Two lady Bible workers have just begun working at Grenoble, a city of 80,000 inhabitants.*GCB May 26, 1909, page 164.19*

Last winter I held a series of meetings at Lyons, a city of 500,000 inhabitants. Ten were converted, and began the observance of all the commandments of God. Before coming to this meeting I had the joy of baptizing 8 of these believers, two of whom are men who close their stores on the Sabbath.*GCB May 26, 1909, page 165.1*

OUR SCHOOL

WASe

Our little union school at Gland, Switzerland, is filling a long-felt want. Several young workers in our field have received one or two years' training at Gland. Two of our young men attended the Stanborough Park Missionary College last year, but we are trying to keep our young men in our own union school. The future success of the work in France depends in a large measure upon the proper training of our young people; we are therefore anxious that our school shall become a strong factor in preparing young men and women to give the third angel's message.*GCB May 26, 1909, page 165.2*

Our most earnest prayer is that the Lord of the harvest may raise up laborers to send forth into this portion of his great vineyard. I am certain that there are brighter days before us in the French field, even though its people are atheistic and Catholic. France is a beautiful country, and is well called "The Garden of Europe." Primary education is compulsory, so that all the people are able to read and write. While the weekly vacations are given on Thursdays and Sundays, perfect liberty is given our people to keep their children from school on the Sabbath.*GCB May 26, 1909, page 165.3*

Hitherto fear of the military service has driven our young men to Italy or Switzerland; but we are teaching them to remain in their own land, and that the Lord will help them to support any trial they may confront in the military service.*GCB May 26, 1909, page 165.4*

OUR PUBLISHING WORK

WASe

The following books appear in the French language: "Great Controversy," "Patriarchs and Prophets," "The Life of Christ," "Bible Readings for the Home Circle," "The Prophecies of Daniel," "From Eden to Eden," "Steps to Christ," "His Glorious Appearing," and two volumes of selections from the testimonies—besides a score or more of tracts and pamphlets on the vital points of present truth. The *Signes des Temps*, published monthly, is taken in clubs by all our workers and companies, and sold or given away.*GCB May 26, 1909, page 165.5*

We are waiting for the Lord to raise up a man who will demonstrate that the canvassing work can be made a success—that is, self-supporting—in our field. One of our workers has a unique method of selling our publications. He has a portable folding table and blackboard that he takes to the fairs. After making a display of the most attractive and easy-selling tracts, he proceeds to draw a diagram on the blackboard. This, of course, will draw a crowd, which he canvasses for a few minutes, when he offers his goods for sale. In house-to-house work it takes all day, working ten hours, to sell about 20 two-cent tracts, whereas by this method, from 100 to 150 two-cent tracts can be sold in two hours. I have personally tried this method, and find it a success.*GCB May 26, 1909, page 165.6*

Next winter, the Lord willing, I purpose renting a large hall for Sunday evening meetings. By judicious advertising I believe a good attendance can be secured, and

many souls brought to a saving knowledge of the truth.*GCB May 26, 1909, page 165.7*

I will point out on the map a few of our largest cities, having a population exceeding 100,000: Paris, 2,750,000; Marseilles, 520,000; Lyon, 475,000; Bordeaux, 252,000; Lille, Toulouse, Saint-Etienne, Nice, Nantes, LeHavre, Roubaix, Rouen, Nancay, Reims, Toulon.*GCB May 26, 1909, page 165.8*

Besides these there are scores of other cities having between 25,000 and 100,000 souls.*GCB May 26, 1909, page 165.9*

We believe that there are thousands of honest souls in all these cities, who are prepared to hear and accept present truth. But where are the workers? Our little French Conference is not yet self-supporting—we had a deficit last year of $3,100. Our union president often reminds us to augment our income, and to reduce our expenses. We are doing our very best to encourage our dear French brethren (some of whom earn only 30 cents a day), to be faithful in paying the tithe and offerings; but the amount is small, and does not permit us to undertake progressive work. We hence appeal to our more fortunate conferences in the home land to give us a helping hand. We need a fund for the education of our converted young men and women; and we need $500 for hall rent and advertising the coming winter.*GCB May 26, 1909, page 165.10*

A sentence spoken by Sister White the other morning much impressed me. She said, "The cities are presented to me *over* and OVER and *OVER* again."*GCB May 26, 1909, page 165.11*

In January, 1907, France was organized as a conference. Two years later the northern half was cut off the French Conference, and recognized as a separate mission field. The French Conference has a population of 17,000,000, with an area of 105,000 square miles.*GCB May 26, 1909, page 165.12*

Our tithe for 1907 was $2,450; for 1908 at was $2,717, showing a gain of $267. The average tithe per capita is $10. The weekly offerings for 1908 amounted to $144, as against $82 for 1907, showing a gain of $62.*GCB May 26, 1909, page 165.13*

The French Conference has 3 ordained ministers, 2 licensed ministers, and 8 Bible workers. We have given 3 of our best workers to the union—2 for Algeria, and I for northern France.*GCB May 26, 1909, page 165.14*

The believers in France are heart and soul with this people in all lines of reform work. In their behalf I present hearty greetings to all our brethren and sisters assembled in General Conference.*GCB May 26, 1909, page 165.15*

French-Swiss Conference*GCB May 26, 1909, page 165.16*

Report rendered by J. Curdy, president, as follows:—*GCB May 26, 1909, page 165.17*

In behalf of the French-Swiss conference, I am happy to extend to all the brethren gathered here in General Conference, their most hearty greetings.*GCB May 26,*

1909, page 165.18

The section of country where the conference that I represent is located is so well known that I shall make no attempt to introduce it to you. I shall not describe its white-capped mountains, its beautiful lakes and rich valleys. One may read the best and most enthusiastic description of Switzerland, and then say, with one of our brethren when he first saw the landscapes he had read about: “The half has never been told.”*GCB May 26, 1909, page 165.19*

It has already been stated here that it was in our conference that the first missionary was sent from America in answer to the earnest call of a few believers who were walking in the light that God had imparted to them. For a time, the Swiss Conference, as it was called at the time of its organization, in 1884, and the next year, 1885, the “Central European Conference,” had a very large territory. Its boundaries were not well defined; but we had at our annual meetings delegates from Germany, Italy, France, Rumania, and even from Algiers. All these countries were then considered as the territory of the “Swiss” or “Central European Conference.” Now our conference rejoices to see the progress of the work in the countries that it had once to supervise, as a mother rejoices in the prosperity of her children when they have left the house of their parents to make their own way.*GCB May 26, 1909, page 165.20*

Our people have not forgotten all they owe to their brethren in America. They remember that those brethren were the instruments God used to bring them out of darkness to the precious light of the third angel’s message. They keep a grateful memory of the generous hearted men who left your shores to go to a strange land, in order to bring them the glad tidings of the near coming of the King.*GCB May 26, 1909, page 165.21*

The names of Andrews, Whitney, Bourdeau, and Holser, to speak only of those who have laid down their lives to bring them to a saving knowledge of the truth, are among their most precious memories.*GCB May 26, 1909, page 166.1*

In behalf of the French-Swiss Conference, I extend to all our people in America our most heartfelt thanks. We feel united to you in the most sacred bonds of thankfulness and Christian love. With you we mean to stand loyal to the truth that this people is proclaiming to the world. By the blessing of God, we no longer need your financial help, but we need an interest in your prayers, your advice, and your instruction.*GCB May 26, 1909, page 166.2*

We feel anxious to do our part, not only in the narrow field assigned to us, but in the greater field of our missionary enterprises abroad, as this report will show. Our field has a population of one million, speaking mostly the French language; but we have some Italians and some Germans.*GCB May 26, 1909, page 166.3*

STATISTICS

WASe

January 1, 1905, our membership was 457; our tithe for the preceding year was $3,808. In 1908 our membership was 564; our tithe, $6,248, making a net gain of 107 members, and $2,440 tithe. In 1907, we were able, by the blessing of God, to

contribute over $6,000 to the work of the Latin Union. You will probably ask how we could give for outside missionary enterprises the total amount of our tithes. A legacy that we received, and $1,000 taken from our reserve fund, helped us to give this amount without hampering our work.*GCB May 26, 1909, page 166.4*

For many years we have been giving for foreign missionary enterprises the total amount of our First-day and Sabbath-school offerings. Last year, the ten-cent-a-week plan of donation was adopted, but we modified it to suit our circumstances. We decided to give five cents a week, per capita, and most of our people are acting upon this decision.*GCB May 26, 1909, page 166.5*

Besides this, we are paying a second tithe to the union. We are also paying the wages of a worker in France, and of a general worker for the union.*GCB May 26, 1909, page 166.6*

We are grateful to note among our church-members, especially among our youth, a deeper interest in the circulation of our paper. Up to last year, our people had never been able to dispose of an edition of 10,000 copies of *Les Signes des Temps* without the help of the regular canvassers. Now, 30,000 copies of special numbers are easily disposed of by our churches without expense to our publishing house or our conference.*GCB May 26, 1909, page 166.7*

We have I ordained minister, 3 licentiates, 3 Bible workers, and 3 canvassers in the field. Last year 54 new members were added to our number, and we have reasons to expect a better showing for the present year.*GCB May 26, 1909, page 166.8*

While we are thankful to God for his prospering hand, we, as workers and church-members, are not satisfied. We long for a deeper consecration and a greater measure of success in our labors.*GCB May 26, 1909, page 166.9*

Although we do not need appropriations for the conference I represent, I do not dare to stop here. I have worked in France, Italy, and Belgium, and I am personally interested in the work in those most needy fields, as well as in Spain and Portugal. While we have donated willingly and joyfully for these fields, we are compelled to say that our resources are not adequate to continuing doing so. I give my voice to that of our union president to echo in this meeting the Macedonian cry.*GCB May 26, 1909, page 166.10*

Latin Union School*GCB May 26, 1909, page 166.11*

J. Vuilleumier was asked to speak for the training school of which he has had charge, in addition to his work as editor of the French paper. He said:—*GCB May 26, 1909, page 166.12*

I thank God for this privilege of representing the smallest of our schools to the greatest of our assemblies. Just one word with reference to France. You have been hearing that this was the only country that ever declared its opposition against God. It is perhaps also the only country wherein a man is to be found who knows the whole Bible by heart at the present time, and that is a fact of which I am a witness. I have opened my Bible from Genesis to Revelation, and said, Repeat*Deuteronomy 7:23*, *Isaiah 42:22*, or Ezekiel, or Malachi, or Luke, or John, or Matthew, and the

verse would come. Then I would change the experiment, and read him a verse in Chronicles, or anywhere in the Bible, and he would tell the chapter and verse.*GCB May 26, 1909, page 166.13*

There is hope for France, although an infidel country. If it became an infidel country, it is not to be wondered at. The power of the papacy was supreme in that country for over a thousand years, and that country was the scene of the most cruel massacres that have been witnessed in any land, wherein religion was exterminated, as it were, and hundreds of thousands were driven out, enriching Germany and England, and other countries, with their arts, ability, and knowledge, and leaving France as it were bloodless and dead.*GCB May 26, 1909, page 166.14*

But I am to speak to you about the school work. Our school was opened to prepare workers for France, Belgium, Italy, Portugal, Spain, Algeria, and, perhaps we might add, for the French colonies, and the French-speaking people in the United States, Canada, and other countries. We should have a good school. All good things begin small, and our school is a small school. We have had about seven years' work, as has been said, one in Geneva, one in Paris, and five in Gland, on Lake Geneva. We have about eight or ten Bible students coming from France, Switzerland, Spain, and Portugal and Belgium, and perhaps fifteen more belonging to the nurses' course (the school being associated with the Gland sanitarium).*GCB May 26, 1909, page 166.15*

Our courses are necessarily crude. Our teaching force is small. We are in great need of help, that the school may develop. If we are to have more students, if we are to have a two years' course to develop proper workers, we shall need several things that we do not have now. I can but appeal to the General Conference in favor of that little struggling school, without building, without facilities, and up to last year without schoolrooms. We shall need a principal, a school man, who can devote his life to that work, one who has the missionary spirit; because what we are interested in is missionary workers. At the same time we ought to have some scientific teaching, commercial teaching, some lines of study with which we can educate workers for the different branches of our field. We need a scholarship fund, and a printing plant and other industries by which students can earn their way in part. I can but lay this little school upon your very heart, asking you to remember it in your prayers, remembering that it is to train workers for more than one hundred millions of people.*GCB May 26, 1909, page 166.16*

THE LEVANT FIELD

WASe

The chairman announced that the Levant reports would next be heard, and requested L. R. Conradi to call the speakers. First, Elder Conradi read the following letter, which he had just received from Elder Z. G. Baharian, of Turkey:—*GCB May 26, 1909, page 166.17*

"SCUTARI (Constantinople),*GCB May 26, 1909, page 166.18*

"May 9, 1909.*GCB May 26, 1909, page 166.19*

"DEAR BROTHER CONRADI:—*GCB May 26, 1909, page 166.20*

“Yesterday I received a letter from Konia. Brother G. Simionyan writes that he has received two letters from Mersin, giving some information about our people in the province of Adana. In Mersin, Brethren Topsarkisian, Arslanian, and Charles Simmons are all alive. Just before the massacre, the elder of the church, Hadji Kupelian, had from Adana gone to Mersin, and spending one day there, had gone to Kozolonk in company with Brother Garabed Keshishian, of Tarsus. While they were there in the house of our Brother Kaspar Nalbendian, the massacre was begun in the village, and all have been killed. This caused much sorrow to my heart. The wife of Brother Nalbendian also was killed. All were faithful brethren. Brother Nalbendian had four children. We do not know what happened to them. In Tarsus, Brethren Krikor and Kevark have only saved their lives, losing everything. In Adana Brother Dikran Ashodian has been killed. No news about others has been received.*GCB May 26, 1909, page 166.21*

“I am glad to write you that Brother Enoch Ayvazian had left the villages of Antioch a few days before the massacre, and had come to Aleppo. He writes that in Antioch and vicinity the massacre has been awful. We don’t know what became of our brother George Seyrekian, in Antioch.... My wife (in Aintab) is writing (April 23) that there has reigned a great terror over the people of Aintab, hearing of the massacre of Adana and Antioch. But, thank the Lord, nothing bad has happened there yet. In Adana two American missionaries have been shot. Elder AcMoody knows one of them, the son-in-law of De Christie, the tall young man that led us in showing us the buildings.*GCB May 26, 1909, page 167.1*

“Greater calamity has fallen on the Congregational churches, because many of their ministers and delegates have been killed on their way to Adana.*GCB May 26, 1909, page 167.2*

“At first Brother Alexan had received a telegram to inform that all our people in Adana were safe. But this letter of May 3, from Konia, is full of sorrow. I shall write to our people in other places in Turkey to run to the help of their brethren, though the help will not be much. I would have you also work for them, collecting some help. Nothing has been left to those who have remained. Help is being sent from every quarter, but the demand is great.*GCB May 26, 1909, page 167.3*

“Brother Alexan Buzugherian has left Konia for Aksaray, rather a dangerous step in such times. May God keep him from evil.*GCB May 26, 1909, page 167.4*

“My greetings to our people assembled in Conference. Our prayers will attend them. I hope Brother AcMoody is better. Please give this information to him, as I could not write him now.*GCB May 26, 1909, page 167.5*

“With best wishes, Yours in the message,

Z. G. BAHARIAN.”

Elder Conradi then made the following brief remarks: I am sure at this Conference we appreciate this letter. It means very much to our people there, and I believe they are worthy of our sympathy as a Conference here at this time. Let us pray for those who remain.*GCB May 26, 1909, page 167.6*

When I left Hamburg to come here, I told our assistant treasurer if any news came from Turkey, to attend to their immediate wants from the money we had in the treasury, because I did not believe we ought to leave our people helpless at this time. [Many amens were heard in response to this sentiment.]*GCB May 26, 1909, page 167.7*

C. D. AcMoody, director of the Turkish Mission, was then introduced, and rendered the following report:—*GCB May 26, 1909, page 167.8*

The Turkish Mission*GCB May 26, 1909, page 167.9*

The Turkish Mission comprises Turkey in Europe, and that part of Turkey in Asia lying north of the Bay of Alexandretta, the country known as Asia Minor and Armenia.*GCB May 26, 1909, page 167.10*

PAST HISTORY

WASe

In presenting a report of the Turkish Mission for the past four years, it may be well to briefly review the way in which the truth entered the Turkish empire. It first entered Constantinople about twenty years ago. An Armenian brother who had accepted the message in America, returned to his own country to let his light shine, and to disseminate the principles which he had learned to love. In the course of a few months Elder Z. G. Baharian, who at the time was a student in the Aintab Protestant College, became interested in the principles of the third angel's message through literature sent him from Constantinople. After his graduation he came to Constantinople, and studied the truth with this Armenian brother. He was then sent to Basel, where he remained several months studying the principles of Seventh-day Adventists, returning to Turkey as a worker in 1892. His work was confined for several years to the Asiatic coast in the vicinity of Constantinople, where several companies of Sabbath-keepers were raised up.*GCB May 26, 1909, page 167.11*

A Bible institute was held in 1895, and another was held in 1896, from which six workers were sent out into the field. Unfortunately, the majority of these workers soon left the work for the field. Unfortunately, the majority of these workers soon left the work for various reasons. The third Bible institute was held in the winter of 1898-99. The workers sent out from this institute did good work for a time.*GCB May 26, 1909, page 167.12*

Some workers were sent into the central part of Turkey in 1904, and Brother Baharian was exiled from Constantinople to the country of his birth, at Aintab. Many of those who hear this report will remember reading an account of the imprisonment of Elder Baharian which followed his banishment, when, for several months, it was thought that he must face the penalty meted out only to anarchists and traitors, which in Turkey means banishment for life or capital punishment; but God delivered his servant.*GCB May 26, 1909, page 167.13*

The fourth Bible institute was held in Aintab in 1905. Elder Wakeham had charge of this institute. There were four workers in attendance besides Elder Baharian.*GCB May 26, 1909, page 167.14*

The late Dr. George went to Turkey in 1903, and began immediately to prepare himself for work among the people of Constantinople in medical lines. His task was greater than that of the ordinary foreign missionary, as it was necessary for him first to acquire the French language in order that he might pass the medical examination in Turkey. He was successful in passing his examinations, and then devoted his attention to acquiring the Turkish language. He started treatment-rooms in Constantinople after visiting among the churches, and much patient effort in preparing a suitable location. Having thus started his work, he was afflicted with tuberculosis, and was forced to leave the field in 1906, two weeks before my arrival in Constantinople. He went to Switzerland for his health, and later to Germany, where he died in February, 1907.*GCB May 26, 1909, page 167.15*

Too much could not be said in paying high tribute to the character and work of this missionary, who laid down his life in the interests of the third angel's message in the land of the sultan. Though I was not privileged to meet him personally, I found that he had left behind him, through his earnest work, that which was lasting, and that which was to stand as an encouragement to those who would follow him. In everything he did, persevering effort and painstaking care were shown. He clung to his work too long for the good of his health. When he left Constantinople, he was confined to his bed. His death was indeed a severe blow to such a weak mission field as Turkey. The burden which rested upon all of us as the result of this experience seemed heavy indeed. The treatment-rooms had to be closed up, and the furniture stored and finally sold, because no one could be found to take his place. This is an appeal to all who love the message throughout the world, and especially to those assembled at this Conference, to place some one in the Turkish empire to take up the work of him who fell at his post.*GCB May 26, 1909, page 167.16*

WORK DURING THE PAST FOUR YEARS

WASe

Time does not permit me to dwell longer upon this subject, and I will proceed to make a statement of the work that has been done during the last four years.*GCB May 26, 1909, page 167.17*

The chief matter of interest in the years of 1905-06 relates to the establishment of the treatment-rooms in Constantinople, which has already been referred to. During these years, Elder Baharian was not allowed to travel, and was confined almost entirely to the city of Aintab. Here he has not been able to do as much as has been desired, because of the bitter antagonism of the Protestants against his work. Besides, there have been obstacles to meet in Turkey which are met in no other fields. These I will speak of later.*GCB May 26, 1909, page 168.1*

I arrived in Constantinople, Dec. 3, 1906. My efforts were expended during the following winter in traveling among the churches and companies in the vicinity of Constantinople, as they had not been visited by any minister, either native or foreign, for some time. The summer of 1907 I spent most of my time in the city of Constantinople, traveling again among the churches in the fall.*GCB May 26, 1909, page 168.2*

The first week of December, 1907, a general meeting was held at Bagtchedjik, which was attended by Elder Conradi. We enjoyed his presence with us very much.*GCB May 26, 1909, page 168.3*

The winter of 1908 a Bible institute was conducted in Bagtchedjik. From eight to ten young people were in attendance; some of these, however, were too young to go out into the work. Only one active worker was developed from the institute.*GCB May 26, 1909, page 168.4*

In the middle of May, 1908, Elder R. S. Greaves and wife arrived in Smyrna to take up work among the Greeks. Smyrna is the second city in size in the Turkish empire, and is composed of Greeks, who are Turkish subjects. Brother and Sister Greaves have been diligently working upon the Greek language, and hope so to master it as to be able to work to advantage on the west coast of Asia Minor, and in the islands of the Greek Sea.*GCB May 26, 1909, page 168.5*

Prior to July 25, 1908, and especially since 1903-04, our native workers, wherever located in Turkey, have labored under such tremendous disadvantages as in many cases to render their work quite fruitless, as far as securing converts to the faith is concerned. But since the declaration of the Turkish constitution in July, such liberty has prevailed in the Turkish empire as has never before been known. Perfect freedom of speech and press was granted, and that for which we had prayed many years, and which we had endeavored to secure by various means for a long time, was granted to us in a single day.*GCB May 26, 1909, page 168.6*

OUR FIRST GENERAL MEETING

WASe

A Levant Union general meeting had been planned for, but it had not been decided where it should be held. We were desirous that some of the native workers attend this meeting. The liberty came in time so that the general meeting could be held in Turkish territory. Accordingly, the workers came together at Beirut, Syria, the last week in September, and three of our native workers from the Turkish Mission were able to attend this meeting. For the first time in the history of our work in Turkey we had liberty and were free to meet together to sing praises to God, and counsel together regarding his work, knowing that we were not infringing upon the tyrannical laws of the sultan. This meeting was a great help to the whole Levant Union, as workers were gathered together from all the various mission fields. Especially was it a great help to the Turkish Mission.*GCB May 26, 1909, page 168.7*

The Turkish Mission contains the greater part of the constituency of the Levant Union. At this meeting various plans were laid for furthering the cause in Turkey as well as throughout the Levant; a large portion of those plans are still to be carried out. Their execution depends largely upon the action of our brethren in this country, in supplying the men and means.*GCB May 26, 1909, page 168.8*

Following this meeting, Elder Baharian and myself made a tour throughout central Turkey, visiting the isolated companies of Sabbath-keepers, some of whom had never seen a Seventh-day Adventist minister. Few can appreciate what this meant to

the native constituency. God's blessing attended us throughout the trip, most of which was made on horseback, as there are very few roads in that part of Turkey. During the trip, we were ten days in the carriage, and eleven days in the saddle. We visited ten churches and companies.*GCB May 26, 1909, page 168.9*

Upon arrival at Constantinople the middle of December, I found it necessary, on account of my health, to make immediate plans to come to America, and I accordingly left Turkey, Jan. 10, 1909.*GCB May 26, 1909, page 168.10*

STATISTICS

WASe

I would now give a brief statistical resume of the membership, workers, etc., of this field for the last four years. At the close of 1906 our membership was 243, in 2 churches, and 15 companies. Total workers, II; number baptized during the year 1906, 33. Money received, including tithes and offerings, $592.19. At the close of 1907 the membership had increased to 276, with 4 churches and 17 companies. The number baptized was 32; and the number of workers, 8; money received, $853.14. At the close of 1908 the membership shows only 233 members, with 5 churches and 10 companies; number baptized during the year, 18; total workers, 9; total money received, $621.30.*GCB May 26, 1909, page 168.11*

The falling off in membership shown in the report for 1908 is due to two reasons: 1 Prior to the report for 1908, some 50 Sabbath-keepers had been reported who were not church-members, but in this report none but members of the church are reported; 2 an apostasy has been growing in the Levant Union, the center of which was in Egypt, and this affected the Turkish Mission Field. The crisis was reached in the beginning of the year 1908, when, after thorough work had been done, those who would not obey the truth of the third angel's message were disfellowshiped. Great care was taken, however, to disfellowship only those who desired to be dropped from the church, and who would not conform to the teaching of the truth as it is in Jesus.*GCB May 26, 1909, page 168.12*

Regarding the financial statements, I would say that the condition of the Turkish Mission has been such as to make it quite impossible to collect the church moneys into the treasury at regular intervals. This is the reason for the large showing in 1907, which is due to the fact that some of that money should have been collected in 1906. It is a pleasure to report, however, that even though there was a falling off in 1908 as compared with 1907, there is still an increase above 1906.*GCB May 26, 1909, page 168.13*

The delegate from the home land who hears this report may consider the financial side to be weak as compared with the constituency. But when you consider that there are many families who live on from $50 to $75 a year, and that out of this must come their living expenses, you can readily see that the tithe must be very small. This is not true with all our brethren, however. Some of them God has blessed with reasonable means, and upon these we can depend for liberal tithe and offerings.*GCB May 26, 1909, page 168.14*

Of the workers reported for 1908, there are 4 ordained ministers, 2 native workers, 2 licentiates, 1 nurse, and 1 Bible worker. So it can be seen that the force of workers for the population of eighteen millions of people is small indeed. The cry for workers comes from many a land, but there are many reasons why the special attention of our people should be called to our great Mohammedan mission fields.*GCB May 26, 1909, page 168.15*

FREEDOM FOR TURKEY

WASe

Prior to the granting of the constitution, the Turkish field was in many respects the most difficult in the world in which to work. Our brethren were not recognized by the government officials, because our church is not an established church according to Turkish law. If a man be not a church-member of some established church which is recognized by the Sublime Porte, he is not a protected subject under Moslem law. It would take a great deal of space to enter into details to show the embarrassing situation under which our work has been conducted. No meetings could legally be held anywhere. None of our people could become legally married without being baptized according to the rites of the Gregorian or Greek Orthodox churches. Neither could our people secure permission to travel. Our native workers were especially watched, and were not able to do any effectual work for weeks at a time. We sought God earnestly for a door to be opened whereby we might be able publicly to spread the gospel; and just while we were considering some plan by which we might accomplish this, the hand of God, which rules over the affairs of nations, was manifested in causing to come to pass a complete change in the Turkish empire. This change will be recorded in history as a miracle in the doings of nations, and we praise God that since July we have had a free hand in Turkey. The problem that now presents itself is not, How shall we secure the right to labor? but, How shall we fill the great open door that we now face?*GCB May 26, 1909, page 168.16*

FACING THE FUTURE

WASe

Before us lies an empire of many nations; for so diverse are the peoples of the Ottoman empire that it can be said to be a grouping together of several nations and tribes into one great empire.*GCB May 26, 1909, page 169.1*

As distinct and separate from each other are the different languages of Turkey, as the English language is separate from any one of them. There are some 19 or 20 distinct languages spoken in the empire, besides the various dialects of these languages. The acquiring of one of these languages is practically of no assistance in acquiring a second. We need workers to master these languages, and to enter into the field to reach the various peoples with the message.*GCB May 26, 1909, page 169.2*

Whether you consider it politically, religiously, or prophetically, there is no country in the world to-day that occupies a position of so unique importance as does the Turkish empire.*GCB May 26, 1909, page 169.3*

No longer can we maintain the plea that Turkey is so largely a closed field that it will not pay to spend our energies upon it until the door is opened, for now the door is opened. O, how important that we should be ready to enter the regions beyond at these critical moments! Hours might be spent in making pleas, but, brethren, consider just a moment that in the world there are two hundred million Mohammedans, from whose ranks but *one* has been converted to the truth.*GCB May 26, 1909, page 169.4*

I hope a liberal supply of men and means may be supplied to carry on our work not only in Turkey, but also in Persia and in Egypt. In view of the fact that God has permitted me to be so afflicted as to make it necessary to lay down my work for the present, I would urge that some strong, devoted Christian worker be found to take up the work in the Turkish field immediately. May our prayers go up to God in behalf of the millions who to-day turn their faces in their devotion toward Mecca. Let us supply means whereby their faces may be turned toward the New Jerusalem.*GCB May 26, 1909, page 169.5*

C. D. Ac Moody: There lies before me an interesting letter written by Robt. S. Greaves, our minister at Smyrna. I shall not have time to read this to-day; but I must state that Brother Greaves is of good courage, and is making steady progress in his study of the Greek language. At the time of my last visit with him, in December, he desired me to carry to this Conference his greetings.*GCB May 26, 1909, page 169.6*

H. R. Salisbury: Would it not be fitting for this Conference to send a memorial of sympathy to our brethren who remain alive in Turkey. This is the very least that we could possibly do; and later I hope that this memorial may be followed by something more substantial. I would move, Mr. Chairman, that we, in Conference assembled, send such a memorial to them, and that the chair appoint a committee of three to draft this memorial.*GCB May 26, 1909, page 169.7*

E. E. Andross: I second the motion.*GCB May 26, 1909, page 169.8*

H. Shultz: Let us not forget Brother Salisbury's suggestion that this memorial be followed by something more substantial.*GCB May 26, 1909, page 169.9*

The motion passed unanimously, and the chairman appointed the following persons to act on this committee: H. R. Salisbury, G. B. Thompson, L. R. Conradi*GCB May 26, 1909, page 169.10*

Upon motion, the Conference adjourned to 10:30 A. M., May 26.*GCB May 26, 1909, page 169.11*

G. A. IRWIN, *Chairman,*
W. A. SPICER, *Secretary*.

A TOUCHING APPEAL

WASe

During the Monday night service, May 24, when the delegates from the South African Union Conference, with the aid of a stereopticon, vividly portrayed conditions

surrounding our mission stations in the interior of the dark continent, there was thrown upon the screen a photograph of a native chief who had walked for three hundred miles to one of our stations to plead for a teacher to be sent to his people. At the time, no teacher could be sent, and the chief had to return home alone, hoping against hope that sometime we might send a missionary in response to his plea. Elder H. J. Edmed said:—*GCB May 26, 1909, page 170.1*

And this chief is only one of many who are urging us to send them missionaries who can teach Bible truth. The few out-stations that have been established are only a beginning of what must be done all over that great field. That which has already been accomplished, only urges on. The graves of our missionaries are beckoning us to advance, constantly advance. The conditions themselves constitute the strongest possible argument in favor of the extension of our work in that mission territory. Those who are already on the ground, are laboring to the utmost of their strength; their brethren in America, we are confident, will give them most hearty support.*GCB May 26, 1909, page 170.2*

By and by, when the Lord Jesus comes in glory, yea, when he stands in the midst of the brethren, his church, and sings that lovely song (*Hebrews 2:12*), we hope that thousands of these dark sons and daughters of Africa will be there to say Alleluia!—and they will be there, if we support God's missions. We appeal to you, brethren. Those whose graves you have seen on the screen tonight, the men and women still living, whose faces bear the marks of fever, of deprivation, of distress, of sorrow,—these appeal to you to-night: "Send us help! Send us means!" Lift up your prayers to God, that he may bless poor, benighted Africa!*GCB May 26, 1909, page 170.3*

COME INTO LINE

WASe

["In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel.... An angel flying in the midst of heaven put the standard of Emmanuel into many hands, while a mighty General cried our with a loud voice: *Come into line.* Let those who are loyal to the commandments of God and the testimony of Christ now take their position."—"*Testimonies for the Church 8:41*.]*GCB May 26, 1909, page 170.4*

The conflict is raging, the armies now clash,
But 'mid the loud roar comes a message divine;
Our mighty Commander, our General, cries,
To laggard and loiterer, *"Come into line!"**GCB May 26, 1909, page 170.5*

CHORUS:
Come into line! Come into line!
Message from heaven—message divine.
March on as a unit, God gives the sign;
Gird up your loins, now, and *"Come into line!"**GCB May 26, 1909, page 170.6*

My brother, arouse! hear the tread of the foe!

He boldly advances with evil design;
Enroll ‘neath Emmanuel’s banner to-day
Make full consecration and “Come into line!”*GCB May 26, 1909, page 170.7*

What is there that hinders your progress to-day?
Cut off the right hand, and pluck out the right eye!
Yes, idols as dear as your strength and your sight
Must now be renounced, or you perish, you die!*GCB May 26, 1909, page 170.8*

O laggard, respond to the call of the hour!
The day is far spent. See, the sum doth decline;
Do *something,* or *nothing;* be *hot* or be *cold;*
Drop out altogether, or “come into line!”*GCB May 26, 1909, page 170.9*

God’s church must be perfect, be blameless, be pure.
He offers to-day the assurance divine
That all may be robed in his spotless attire
Who heed his injunction to “COME INTO LINE!”*GCB May 26, 1909, page 170.10*

MRS. EDITH B. GOODRICH.

Meadow Glade, Wash.

May 27, 1909 - NO. 12

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 27, 1909

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 26, 6 A. M.

The morning service, conducted by A. J. Breed and G. W. Amadon, was a season of prayer and thanksgiving to God for his presence and power in the midst of his people. Aged pioneers in the third angel's message testified of their confidence in God's power to finish his work in the earth quickly; and many who are younger in the faith spoke of their determination to do their part faithfully. As one earnest worker said, while there lies before us a world in great need, back of us is a God of infinite power who is well able to cut short his work in righteousness through the untiring efforts of those who consecrate themselves wholly to his service at this time.*GCB May 27, 1909, page 171.1*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

SABBATH-SCHOOL DEPARTMENT

WASe

Sixth Meeting, May 26, 8 A. M.

Every member present felt that the most essential feature of the Sabbath-school work was up for consideration at this meeting—"The Daily Family Study of the Sabbath-school Lesson." Miss S. Lela Hoover, the Western Washington secretary, introduced the topic by a thoughtful paper. It is a truth beyond all controversy in the mind of every Christian who has had any experience in the things of God, that in order to maintain a vital connection with the Holy Spirit, he must apply himself daily to study, meditation, and prayer. We know that we have a number of books that are a great help to Bible study, but where can we find a series of lessons so systematically arranged, so carefully and thoughtfully prepared, and so well illustrated, as the lessons for our Sabbath-school? Then, too, this study, as arranged to meet all ages of the family, affords a rare opportunity for gathering the children and youth daily, and filling their minds with truths that will be as a wall of defense to them in their associations with the world.*GCB May 27, 1909, page 171.2*

Enumerating the many essentials which go to make an ideal school, she stated that "they are the signs which follow a faithful daily study of the Sabbath-school lessons." If we can get all of our people to studying the Sabbath-school lessons daily, we shall have solved many problems that now perplex us in every department of the work.*GCB May 27, 1909, page 171.3*

A valuable paper prepared by Mrs. Jessie B. Everett was read by the secretary, as the writer was unable to be present. Miss Dollie H. Callender, the Kentucky secretary, continued the discussion by presenting a number of helpful thoughts.*GCB May 27, 1909, page 171.4*

Elder M. C. Wilcox: The need of humanity is the same everywhere. It is the great need of the Word of God. Every worker should do all in his power to stimulate the study of the Sabbath-school lesson in the home. There is no better way to influence others to do this than by doing it ourselves.*GCB May 27, 1909, page 171.5*

E. K. Slade: The blessedness of the Sabbath-school centers largely in the study of the Sabbath-school lesson. The thought, the idea, of the Sabbath-school is the study of the lesson. This should be the central theme. There is no question but that there is a tendency on the part of many to neglect the Sabbath-school lesson. I hope that an influence may be set on foot in favor of studying the lesson that will reach every home. This matter should be made prominent in every school.*GCB May 27, 1909, page 171.6*

Miss Ella E. Merickel: We have arranged to supply each tent at our campmeeting soon to be held, with a copy of the Sabbath-school lesson and a suggestive program for family study. The conference committee have agreed to urge that the program for

study be carried out by the attendants at the campmeeting.*GCB May 27, 1909, page 171.7*

The next topic was that of "Sabbath-school Membership: Attendance, Punctuality." A paper going into all the details of this subject was presented by Miss Tillie E. Barr, the East Michigan secretary. She presented the evil attending irregular attendance and tardiness. The example of the officers and teachers is very far-reaching in bettering this condition. Several methods were suggested for increasing attendance and promptness on the part of our Sabbath-school membership.*GCB May 27, 1909, page 171.8*

Mrs. Maud Lowry, the secretary for the District of Columbia, presented a very helpful paper, the points of which were illustrated by charts, showing the actual accomplishments of results in one of the schools in her territory. There being no time for further discussion, the meeting closed.*GCB May 27, 1909, page 171.9*

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Eleventh Meeting, May 26, 8 A. M.

The meeting was devoted to a consideration of the question, "How to Do the Most Effective Work at Our Campmeetings Along Religious Liberty Lines."*GCB May 27, 1909, page 171.10*

Elders E. T. Russell and A. J. Breedoccupied most of the time, quoting in their remarks quite largely from the chapters on "The Coming Conflict" and "An Impending Crisis," in "Testimonies for the Church," Nos. 32 and 33. Both brethren thought that time should be devoted in our camp-meetings to the subject of religious liberty, and that special meetings should be held at these, in which the subject should be studied, and opportunity given for questions to be asked and answered. There can be no better place than our camp-meetings to interest our people in, and arouse them upon, this important phase of the message. At these meetings our people should be encouraged to subscribe for *Liberty*, and an effort should be made to encourage individuals to devote their time as regular agents for this magazine. The religious liberty work, if understood, and heartily engaged in by our people generally, will bring renewed spiritual life to them.*GCB May 27, 1909, page 171.11*

The chairman stated that he thought our people generally, and our workers in particular, should be encouraged to read over the chapter in "Testimonies for the Church," Nos. 32 and 33, from which the brethren had read extracts.*GCB May 27, 1909, page 172.1*

The interest in religious liberty topics is unabated. Every discussion is listened to with marked attention. Every one seems to realize that here is a part of the work that comes right to all our doors. In this connection we may be called upon at almost any time to give a reason for the hope that is in us, and we ought to be prepared to do it meekly but firmly and intelligently. Our duty is not wholly to our immediate neighbors; the message is due lawmakers, judges, executives, etc. Many of these men can be reached with the truth in this way who would be hard to approach from any other

standpoint.*GCB May 27, 1909, page 172.2*

THE PUBLISHING DEPARTMENT

WASe

Eleventh Meeting, May 26, 8 A. M.

This was one of the most enthusiastic, interesting meetings of the session thus far. The Publishing Department is not spending much time upon theories or lengthy presentations. A careful study of the details of the work is being made, in order to bring the many varied features of the publishing work into harmonious, effective operation.*GCB May 27, 1909, page 172.3*

The following outline of the reporting system was given careful study, and unanimously adopted:—*GCB May 27, 1909, page 172.4*

(*a*) That all canvassers report to the field missionary agent and the secretary of the tract society at the end of each week on blanks provided for that purpose, except in cases where it is found satisfactory for agents to send their weekly reports to the tract society secretary, and have the tract society secretaries forward them promptly to the field missionary agent.*GCB May 27, 1909, page 172.5*

(*b*) That tract society secretaries enter reports in agent's weekly recordbook.*GCB May 27, 1909, page 172.6*

(*c*) That the tract society secretary forward reports to field missionary agent, unless duplicates have been sent to him by the canvassers, and make up a summary on or before Tuesday morning of each week, covering the work for the previous week. Send copy of this summary to State conference president, field missionary agent, general missionary agent of the union, the publishing house or branch which must supply the books, and the union conference paper, or other periodicals which publish the reports.*GCB May 27, 1909, page 172.7*

(*d*) That the general missionary agent of the union compile monthly summary of State conference reports on or before the twelfth day of the following month on blank provided for that purpose, and send to secretary of the Publishing Department.*GCB May 27, 1909, page 172.8*

(*e*) That field missionary agents and tract society secretaries unite in supplying reports and suitable instruction for each number of the State paper wherever there is such a periodical.*GCB May 27, 1909, page 172.9*

(*f*) That the general missionary agent of each union join with the manager of the Circulating Department of the wholesale house supplying goods to his territory in preparing suitable reports and articles for each number of the union conference paper.*GCB May 27, 1909, page 172.10*

(*g*) That the secretary of the Publishing Department supply monthly reports for the *Review and Herald*.*GCB May 27, 1909, page 172.11*

(*h*) That the field missionary agent of each conference be responsible for keeping the territorial record accurate and up to date.*GCB May 27, 1909, page 172.12*

(*i*) That the general agents of union conferences provide themselves with suitable record-books in which to record the reports from each conference in his territory.*GCB May 27, 1909, page 172.13*

MEDICAL MISSIONARY DEPARTMENT

WASe

Eleventh Meeting, May 26, 8 A. M.

Dr. G. H. Heald read a paper on "General Hygiene," emphasizing the thought that while we should not do less on the subject of diet, etc., we should do much more than we have been doing on other lines. For instance, we should give more attention to the prevention of communicable diseases, including tropical diseases; we should make more of a study of school hygiene, sanitation, ventilation, the remedying of defects in the eye, nose, throat, teeth, etc., which greatly diminish efficiency of students; and we should have a more complete course of hygienic instruction introduced into the schools.*GCB May 27, 1909, page 172.14*

As this paper had been laid over from yesterday on account of discussion on the previous paper, it was decided to have this paper and the following one discussed together, so Miss Margaret Bilz was called upon to take up the consideration of the next topic.*GCB May 27, 1909, page 172.15*

Miss Bilz, who is a national W. C. T. U. lecturer, related personal experiences in the temperance work. Some of these emphasized a deplorable lack of co-operation on the part of our people in some localities in the matter of actively supporting the cause of temperance reform, while others gave abundant evidence of the benefits a proper co-operation with this work can bring in the way of promoting interest in proper diet, healthful dress, and other lines of reform. In one society, as a result of the example of the Seventh-day Adventist woman who was its leader, every woman in the organization was wearing a health waist. The two ways of promoting the cause of temperance were mentioned, that of active prohibition and that of education in temperance principles.*GCB May 27, 1909, page 172.16*

There was a general expression of interest in this paper, and other examples were related showing the excellent results of a judicious co-operation with the W. C. T. U. and other temperance organizations.*GCB May 27, 1909, page 172.17*

Conference Proceedings. TWENTY-SECOND MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 26, 10:30 A. M.

G. A. Irwin in the chair. After the opening song, prayer was offered by A. J. Breed.*GCB May 27, 1909, page 172.18*

A legal meeting of the Washington Training College was called at this hour, report of which appears elsewhere.*GCB May 27, 1909, page 172.19*

A legal meeting was next called of the Washington (D. C.) Sanitarium Association, report of which also appears on another page.*GCB May 27, 1909, page 172.20*

After the adjournment of these legal meetings, the chair called for any further reports from committees. G. Dail presented a further partial report from the Committee on Plans and Finance, as follows:—*GCB May 27, 1909, page 172.21*

Partial Report Committee on Plans*GCB May 27, 1909, page 172.22*

Whereas, Agitation for Sunday legislation is rapidly increasing in the United States and in Canada; and,—*GCB May 27, 1909, page 172.23*

Whereas, The general annual collection of funds for the prosecution of religious liberty work has heretofore been exclusively for the use of the general religious liberty department; therefore,—*GCB May 27, 1909, page 172.24*

15. *We recommend*, That there be an equal division of the funds to the General, union, and local conferences in these fields.*GCB May 27, 1909, page 172.25*

Discussion of Resolutions*GCB May 27, 1909, page 172.26*

On motion to adopt by considering and voting upon each item separately, the partial report of the Committee on Plans (on page 162 of the BULLETIN) was brought up for discussion.*GCB May 27, 1909, page 172.27*

Resolution 8 (on general and field missionary agents) was read and adopted without discussion.*GCB May 27, 1909, page 172.28*

Resolution 9 was read, as follows:—*GCB May 27, 1909, page 172.29*

ELIMINATING COMMERCIAL WORK

WASe

Whereas, The blessing of the Lord has rested upon the efforts of our publishing houses to eliminate commercial work; and,—*GCB May 27, 1909, page 172.30*

Whereas, Their progress in this direction has met with the approval of our people, and has brought improved conditions both in the publishing houses and in the field; therefore,—*GCB May 27, 1909, page 172.31*

9. *Resolved*, That we approve of these steps, and that we support our publishing houses loyally in carrying them out.*GCB May 27, 1909, page 172.32*

A. J. Breed: I would like to tell the Conference how much I appreciate this resolution. About fifteen years ago, when the president of the publishing association was making his report in General Conference, he suggested that he hoped to see the time when our publishing houses would all confine their time and attention to our own work, and eliminate commercial work entirely. During his report I prepared a resolution to this effect and presented it to the Committee on Resolutions, and it was brought before the body. I was never sat down on so hard in my life as I was at that time, and had it not been for Elder Irwin, who came to my assistance, I would have had a worse time than I did; but I lived through it, and to-day I am glad that so many hundreds of our people can be engaged in our own work, and that our publishing houses have eliminated commercial work.*GCB May 27, 1909, page 172.33*

The resolution was adopted unanimously by a rising vote.*GCB May 27, 1909, page 173.1*

Resolution 10 was read, as follows:—*GCB May 27, 1909, page 173.2*

IMPROVEMENT OF LITERATURE

WASe

Whereas, Thorough attention should be given to the revision and improvement of our standard literature; and,—*GCB May 27, 1909, page 173.3*

Whereas, This will be an undertaking which will involve much labor; therefore,—*GCB May 27, 1909, page 173.4*

10. *We recommend,* That this work be provided for as follows:—*GCB May 27, 1909, page 173.5*

(*a*) That a book editor be appointed by the General Conference Committee, who shall be an officer of the Publishing Department and devote as much time to this work as its needs require.*GCB May 27, 1909, page 173.6*

(*b*) That the publishing houses in the United States each be advised to appoint a book editor, who shall be a member of the respective literature committees of these houses.*GCB May 27, 1909, page 173.7*

(*c*) That the book editor of the General Department secure co-operation between the literature committees of the several publishing houses in accomplishing this work.*GCB May 27, 1909, page 173.8*

F. F. Byington: I would like to ask, in regard to section *b,* what is meant by the appointment of a book editor, if this member shall be selected from the literature committees already existing, or whether the appointment as book editor shall make him such.*GCB May 27, 1909, page 173.9*

I. H. Evans: It is understood that this man shall be a member of the literature

committee, and if he is not a member when he is appointed, then the General Conference Committee, which makes up these committees, will appoint him such.*GCB May 27, 1909, page 173.10*

W. J. Fitzgerald (England): I would like to inquire just how much is meant by the "publishing houses in the United States," whether it recognizes the three principal houses or whether it would include the smaller ones.*GCB May 27, 1909, page 173.11*

I. H. Evans: My understanding is that it takes in the Review and Herald, the Pacific Press, the Southern Publishing House, and the International Publishing Association; I think these are all that are recognized as leading publishing houses. If any other house producing books should wish a representation on this committee it could be recognized, but it is not supposed that the smaller publishing houses will produce books that require the agencies of the denomination in their circulation, to any extent. However, if it should be necessary for any to be represented, I suppose that could be arranged.*GCB May 27, 1909, page 173.12*

W. H. Thurston: I would ask why this is confined to the United States. Why would not it take in the publishing houses in Europe and Australia?*GCB May 27, 1909, page 173.13*

E. R. Palmer: It was thought it would not be operative if extended to other countries, because these countries have their own publishing institutions, and must publish and create literature on the basis of local conditions and local interests, and it would be better for their work to revise their own books from their point of view.*GCB May 27, 1909, page 173.14*

E. W. Farnsworth: How extensive would be the power of the book editor? Would he simply attend to the grammatical errors and the style, or would he make practically a new book out of it?*GCB May 27, 1909, page 173.15*

W. C. White: I understand that a servant is to do that which he is instructed and employed to do; and if he does not do it satisfactorily, his employer gives him proper instruction. This man, who would be employed by the General Conference, would work under the direction of the General Conference Committee, principally through the Publishing Department. He would naturally do those things which he was asked to do, and his work would be submitted to the members who direct his labor for approval. It would be impossible for this congregation to instruct a book editor as to how far he should go in literary criticism or in criticism of theology, but the members who stand close to him would need to give him instruction, and his work would be, I understand, advisory, and would be as directed by the General Conference Committee, but not in any sense to control or direct the work of any publishing house. His work would come to the publishing houses as suggestive and advisory; then each publishing house, through its own committee, would decide what it should do, in the fear of God, in providing good literature.*GCB May 27, 1909, page 173.16*

W. M. Healey: I notice in the first preamble an answer to the question. "Thorough attention should be given to the revision and improvement of our standard literature." It is not simply regarding new literature, but, according to the preamble, will apply to what is already in existence, or what has been published in the past. That is, it would

refer to the 300 books or more which are already published.*GCB May 27, 1909, page 173.17*

J. O. Corliss: Will the author of a production appear in the matter at all, or will he be consulted in the revision of his book, or will the General Conference Committee control it, with his name still continuing on it?*GCB May 27, 1909, page 173.18*

W. C. White: I am hoping that some of the questions raised at this Conference will result in the developing of a "law department" at this Seminary. I believe that it would be profitable for the students at this school and of our other schools, to study law. But whether our seminaries and colleges establish such a department or not, each one of us, whether ministers, physicians, or bookmen, must study the golden rule. And I understand that all our resolutions are formed, and will be acted upon, with reference to the golden rule. Now, it is customary for authors to present their manuscript for criticism, and after criticism, they go back to the author for revision. I have known a book to go back to the author three times, and after the third time it has become a very popular book. Of course there are differences of opinion between authors and committees as to standards of punctuation, grammar, rhetoric, etc., but in cases where vital questions are at stake, and the book committee and author can not agree, the matter is usually acted upon by the board of directors of the house that is responsible for the work. And if these can not agree, the book has to wait until an agreement can be made.*GCB May 27, 1909, page 173.19*

On motion of M. C. Wilcox, seconded by E. T. Russell, the words "an officer" in subdivision *a,* were changed to read "a member."*GCB May 27, 1909, page 173.20*

On motion of I. H. Evans the words "of the General Conference" were inserted after the words "Publishing Department."*GCB May 27, 1909, page 173.21*

C. S. Longacre: I would like to know how this committee would proceed to revise the book of an author who is now deceased.*GCB May 27, 1909, page 173.22*

E. R. Palmer: Any work of that kind would have to be done in perfect co-operation with whoever has control or ownership of the book of the deceased author. Any changes that were made would have to be properly noted.*GCB May 27, 1909, page 173.23*

By suggestion of W. M. Healey, and by common consent, the words "or shall thereby become" were inserted after "who shall be," in section *a*.*GCB May 27, 1909, page 173.24*

The resolution as amended was adopted, the amended section reading as follows:—*GCB May 27, 1909, page 173.25*

(*a*) That a book editor be appointed by the General Conference Committee, who shall be or shall thereby become, a member of the Publishing Department of the General Conference, and devote as much time to this work as its needs require.*GCB May 27, 1909, page 173.26*

Resolution 11 was read, as follows:—*GCB May 27, 1909, page 173.27*

IMPORTANCE OF LITERATURE COMMITTEES

WASe

11. *Resolved,* That we give information to all our people concerning the careful, painstaking work of the literature committees in our publishing houses in preparing new literature, and that we discourage the practice of private individuals bringing out literature on their personal judgment and responsibility.*GCB May 27, 1909, page 173.28*

S. N. Haskell: I do not know whether I should read some Scripture first, or not. I wish to speak on general principles. There is danger of our circumscribing the freedom of individuals in getting out something to meet a certain issue. I am not speaking because of any fear for myself. Lest any should think thus, I will say a few words about the paper that I am publishing, *The Bible Training School*. This paper was not started by the action of one individual. There was an action of a committee. There were present two members of the General Conference Committee, one president of a union conference, a committee of a large union conference. Others also were present, and there was a unanimous vote that such a paper be started.*GCB May 27, 1909, page 173.29*

I remember that somewhere there is a testimony that says that the truth shall fall like the leaves of autumn. We are also told that issues will come up,—and they are now coming up almost constantly in different parts of the world. Now shall individuals who are in a crisis not be at liberty to issue something to meet that issue? or must their writings be first submitted to this general committee, and wait for its action and co-operation?*GCB May 27, 1909, page 173.30*

I remember a time in the history of this work when an action came up proposing to centralize the publishing work, so that even the *Signs of the Times* should be merged into the *Review and Herald*. Some one wrote to Sister White regarding this. In her reply she referred to the words found in the forty-seventh chapter of Ezekiel:—*GCB May 27, 1909, page 173.31*

“And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand, and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.”*GCB May 27, 1909, page 173.32*

Sister White quoted these words, and said, “Do not our brethren know that the literature yet to be produced will be so extensively circulated that it will be impossible for one publishing house to handle it?”*GCB May 27, 1909, page 174.1*

I do not believe that we have printing-offices enough to-day to issue all the literature that will necessarily be issued before the Lord comes. We do not want to put any bands about the work of the third angel’s message that will be the cause of circumscribing it, so that it can not go as God would have it go. We have not as yet realized the extent of our work. God will have it go forward, even if he should have to raise up men and women that are outside of our regular organized work to carry it

forward. There are some of us here who can remember actions that have been passed that we take certain positions. But we do not take those positions to-day. The message has burst the bands and gone before. It is to go ahead. It is forward march, and we want to give individuals the liberty, when they come to live issues, to do something to meet these issues. And the press is the most powerful agency that we have.*GCB May 27, 1909, page 174.2*

Now you may say that if we do that, and leave liberty for individuals to do that, Satan will take advantage of it. He will; there is no question about that. We will have a thousand things that we do not want; but God will take care of his work, after all. We must let God paralyze the efforts of those who would hinder this work. I have full confidence in this work. I have confidence in the organization. I do not believe there is a man present who has more faith in it than I have. But I have been warned by the spirit of prophecy over and over that when God raised up people outside of my comprehension, to keep my hands off, and I believe that our relationship as a people should be such that we can say, "Go forward, in the name of the Lord."*GCB May 27, 1909, page 174.3*

Geo. I. Butler: I have not thought of taking any special part in this discussion. It is barely possible I may hardly realize just what is in view. But there are one or two thoughts in my mind, and as I am one of the old hands, I would like to understand the scope of the plans now being laid. Perhaps I can get some light in regard to them. We have been working in this cause for forty, fifty, or sixty years. We have had our doctrines brought out through the agency of men whom God has raised up, some of whom have been specified in the Testimonies as men specially chosen of God to carry on important work. Our system of truth has been quite well understood, and our books have contained these doctrines in a most remarkable and faithful degree. I think we have been very fortunate as a people in having men to write out our doctrines in our books, which have been adopted by the denomination, men who were eminently qualified for that purpose. Now I would like to know how far this new plan is to reach out in those things.*GCB May 27, 1909, page 174.4*

In every great work that has been started among mankind, in religious work, as in apostolic times, the leaders have had the doctrines of the gospel clearly in their minds; but, as expressed in J. N. Andrew's "History of the Sabbath," after the old generation passed away, others came up and modeled the cause. Now the question that we may be called upon to confront as a people, is whether this plan contemplates changing any of our old doctrines that have stood in our books for a long time. I would like to know whether there are any such possibilities connected with it.*GCB May 27, 1909, page 174.5*

C. H. Jones: I think we all recognize the force of Brother Haskell's remarks, when he states that special issues are likely to arise in various parts of our field, and must be met immediately. If we had one central committee, perhaps located in Washington, it might take some time to get manuscripts out and meet the issue; but I think we all understand that we have four leading publishing houses in this country, located in different parts of the country,—one located on the Pacific Coast, one in the central, one in the Southern States, and one here. These are denominational publishing houses, and can be reached from the different parts of the field at short notice. There is a publishing committee or a literature committee connected with each one of these

houses. That committee has the examination of manuscripts. If any individual wanted to get out something to meet a special issue, it would take only a short time to present it to the publishing house, and get its criticism and approval, and have it published by one of our regular publishing houses. You understand that our houses are organized very differently now from what they were a few years ago. They are no more stock companies, controlled by a few individuals; but the constituency has been enlarged until it takes in all our people; and these houses are now owned and controlled by our people. Now as a denomination is not it right that, in view of the fact that these houses were organized for a special purpose, to get out this literature,—is it not right for individuals to recognize these houses, and put out the literature through them?*GCB May 27, 1909, page 174.6*

I do not understand by that that any individual liberty or rights are to be curtailed in any way. If the manuscript is presented to the houses, and it meets with their approval, it can be published; if it does not meet with approval, of course the individual would then have the right to publish it if he wanted to, but could not use the machinery of the denomination in circulating it. Is it not right and just that there should be some control of matters in this way? We have seen some instances already whereby literature has gone out that we can not approve of. It seems to me the way our publishing houses are now organized and controlled, and located in various parts of the field, that it is only right and proper that the literature to be circulated by this denomination should pass through these houses, and go out in the usual way. As I stated before, if any one does not want to use that method, and desires to exercise his own right, he can publish, of course by himself, just the same as some have heretofore.*GCB May 27, 1909, page 174.7*

W. C. White: Some of the brethren have spoken of what is not aimed at in this resolution. I would like to point out a few things that are aimed at, and I believe that we shall have your full sympathy in the effort to limit certain work that is going on in the world, if we do not have your approval of the way in which we have proposed that it shall be done.*GCB May 27, 1909, page 174.8*

Now there are those who have gone out from us because they were not of us. They claimed to be of us in the matter of getting their views before the people, and still they are not of us in the matter of criticizing and condemning and bringing railing accusation against those who were formerly their brethren. These men work industriously to get their reading-matter into the hands of our people, and they use all manner of means to do it. I could show, from my files at home (I have a bundle that would fill a hat), literature and lengthy letters that have come, originally from one source, but which, through a method of manipulation, have been rained in upon us from dozens of sources. These we do not have time to read; and I am willing that all should know this. But there are hundreds of our people in the field who are uninstructed, and they receive this literature, and see quotations from the Bible; they know that is good. They see lengthy quotations from the Testimonies; they think perhaps that is good. They see condemnation of very well-known evils; they think that is good. And then with it there is a railing accusation against the men whom the people have appointed to carry God's message to the ends of the earth, that undermines faith, that weakens confidence, that makes the hands heavy; and many a worker who has been helping forward this message, helping to send it to the ends of the earth, stops and hesitates because of these railing accusations.*GCB May 27,*

1909, page 174.9

Ought we not to teach our people that there is some significance in the doctrine of the laying on of hands?*GCB May 27, 1909, page 174.10*

Now another line. There are men who have been teachers, preachers, and workers in this cause, who, for various reasons, have felt that they were called upon to present an extended literature from their own minds,—not in harmony with the teaching of their brethren, not in harmony with what we teach in our schools, and what our ministers preach in the pulpit, and not in harmony with what has been published from our publishing houses. Perhaps they have submitted their manuscripts and these manuscripts have been examined, and the verdict is given that, while they contain some truth, there are many things that are imaginary, visionary, not in accordance with our general platform of faith and belief. We believe that it is not profitable for the publishing houses to print this matter. But those who have prepared it believe that it is truth that the people need. They get it printed; perhaps they induce one of our houses to print it, and use the fact that it has come from one of our factories; and individuals go from church to church and from camp-meeting to camp-meeting selling their own productions. Is this profitable? Has not the time come when, as a people, it is time for us to give a word of caution and counsel in this matter?*GCB May 27, 1909, page 174.11*

Let me call your attention to another thing. There are men who have gone forth from us, perhaps away to the South, and are publishing an extensive line of literature in another language than the English, full of doctrines that undermine our whole system of truth regarding the sanctuary question. They send this literature out freely to our Mexican and Spanish and European brethren. It looks like that which comes from our Seventh-day Adventist houses,—it uses the same language, it refers in many ways to the same doctrines,—and then it weaves in the most subtle, the most confusing, the most weakening sentiments. They send this out, and we have seen it in the hands of conference employees, in the homes of our brethren, being distributed, the person distributing it not realizing the evil in it. Isn't it time that we say to our people that the imprint of one of our houses means something? the imprint of one of our school printing houses means something? the imprint of one of our conferences means something? In our "Year Book" there are twenty-two publishing houses recognized. Should not our people take time to look to the "Year Book," and see what the imprint is? Otherwise how are we to carry into this publishing work the same principles that we stand for in the doctrine of the laying on of hands, as it applies to church officers, to conference officers, to teachers in our schools? It is that sort of work that this resolution is aimed at, and I am sure that your sympathies are with it. I do not believe that it is intended, or ought in any way to be used, to hinder the ministers in issuing a local document to meet local issues, or a conference, or a group of conferences, in issuing campaign documents to meet special issues. But it is intended to instruct our people to watch the imprint of literature which they receive, and to have some test as to whether it is Seventh-day Adventist literature or not, before they eat it or begin to pass it out for other people to eat.*GCB May 27, 1909, page 175.1*

I. H. Evans: I would like to offer one additional reason why a resolution like this seems necessary. Here in the United States and in Europe we are in close touch

with each other and with headquarters. Out in the great mission fields they are far remote from headquarters. Missionaries sent out there often become enthusiastic, and have great faith that they can produce much better literature than has been produced, and are very anxious to try their hand at that thing. Therefore they get to work, and write up a tract or a leaflet very hastily, and without taking advice or counsel they are very anxious to have it printed and circulated. I believe it will be far safer for our brethren in mission fields to have counsel of our General Conference as to the literature that shall be printed, rather than to make it open, and leave everybody free to do as they please. I recall this moment an instance where one man, unwilling to circulate that which the Mission Committee was producing, produced his own literature, which the brethren did not approve, and used every agency at his command to circulate his own production. We have millions of people to reach in these countries, and it does seem to me that if our literature shall be carefully prepared and accepted by committees appointed for that work, it will be a great safeguard in these heathen lands, as well as in the home land.*GCB May 27, 1909, page 175.2*

H. W. Cottrell: I would like to inquire what the object is in the first part of this resolution. Does it in reality imply that our people are not informed as to the care that is taken by our publishing houses? I think our people know just as well as any of us know that our editors take pains in preparing matter that is published in the papers and tracts. I can't think all our people are ignorant of these facts. If they are ignorant, I think there is need of this; and if they are not, I see no need at all for the first part, and we might get directly to the thought in the last part.*GCB May 27, 1909, page 175.3*

H. J. Edmed (South Africa): I think perhaps sometimes our brethren on this side of the ocean forget the world-wide nature and extent of our work. Speaking from experience, I would say it does seem proper that there should be steps taken to teach and impress upon our people the fact that care is taken in the matter of what is produced in our publishing work. In the little conference I represent, for several months we fought a very severe battle upon the question which is at issue in this resolution. We could not discriminate—at least some who were inexperienced, who were receiving various papers and tracts and pamphlets and books—as to which was authorized matter representing the denominational view of the Scripture, and which was not. The result was that for several months complete chaos reigned supreme among the inexperienced members of our churches. It does seem to me that if the motive of this resolution is to give an established confidence in the minds of our people in the productions that are issued from our offices, then it is worthy of our support. I do not believe that these resolutions mean to circumscribe the work that Brother Haskell mentions, publishing the *Bible Training School*. I do not believe that kind of work is aimed at at all in the resolution; but I am glad to see something done to protect our people in distant lands from the imposition of apostates and from men who are circulating literature which undermines the faith of this people. For this reason I am heartily in sympathy with this resolution.*GCB May 27, 1909, page 175.4*

I hope our men will continue to look out upon the great field and consider the little children of this denomination who do not have the experience of your publishing work that you have here. They do not see your publishing houses, and sometimes they are wonderfully bewildered by the contradictions that are published. A few

months ago there appeared in one of our papers a series of articles on a certain subject. A few weeks after this there appeared some Bible studies in the *Bible Training School* on the same subject, diametrically opposed to these articles. Some experienced ministers might discriminate as to which of those articles were correct, and in accordance with the Scripture, but there are thousands of people who are not capable of making these discriminations. It does seem that before such articles are published, there ought to be some way of bringing such matters before a central committee, who can decide whether they shall be published. This does not limit free thought, it does not limit free production of ideas; but it does say that before a man sends to the world some idea that is different from the established principles of this denomination, it shall first be accepted or rejected by some persons who are responsible to the world-wide work for their decision. This is the principle I think involved in this resolution, and I am in favor of it if that is what it means.*GCB May 27, 1909, page 175.5*

W. M. Healey: I am in perfect harmony with the sentiments that have been expressed, yet I think I see danger in Resolution 11, and I would offer the following substitute: "That we give information and caution to our people that they discriminate between literature published by the denomination, and that issued by private individuals." [Not seconded.]*GCB May 27, 1909, page 175.6*

E. W. Thomann (Bolivia): I would like to say a few words that our brethren may see the importance of this caution. We had an experience with a man who had been a member of our church, but who withdrew. He wished to publish a tract. We had received other German tracts from him before this, and they seemed all right. But this tract contained something that I knew was not in accordance with the truths held by the majority of our people. He wished the tract to be published under the auspices of our church. Having already promised, before knowing the exact character of the work, that we would give our sanction to its publication, we sent a note with the manuscript, and in the note briefly announced that the author was entirely responsible for everything in the tract. But he set aside the whole edition because of this. However, we were able to warn our people against him. In the confusion that resulted he drew something like 100 of our church-members away with him. This clearly emphasizes the importance of proper caution in becoming responsible for publications to be used in our denominational work.*GCB May 27, 1909, page 175.7*

C. F. McVagh: I move that this resolution be referred back to the Committee on Plans and Finance.*GCB May 27, 1909, page 175.8*

C. H. Edwards: I am heartily in favor of the sentiments expressed by Brother W. C. White and the other brethren, but it seems to me we should have the resolution express just what we mean. Now this resolution does not say at all what Brother White said, or what the other men have said. It says something altogether different. I am in harmony with these expressions, but I could not vote for this resolution, because it does not say that. The English language is simple; we can express just what we mean. But as it is, it leaves the way open for different people to interpret and define what they believe it to be, and we will have confusion and friction. So, it seems to me, that it ought to go back to the committee, that it may bring in something that says exactly what is meant, and then we will have it as it ought to be. I second Brother McVagh's motion to refer Resolution 11 back to the Committee on

Plans and Finance.*GCB May 27, 1909, page 175.9*

The motion carried.*GCB May 27, 1909, page 175.10*

Resolution 12 (on Sabbath-school Home Department) was read and passed without discussion.*GCB May 27, 1909, page 175.11*

Resolution 13 (on *Sabbath School Worker*) was read and adopted without amendment.*GCB May 27, 1909, page 175.12*

Resolution 14 was read as follows:—*GCB May 27, 1909, page 175.13*

CITY WORK

WASe

Whereas, We are debtors to the millions of all nationalities in the large cities, to give them the advent message as quickly as possible, and experience has shown that the sale of literature, house-to-house visiting, and Bible studies are effective methods of labor; therefore,—*GCB May 27, 1909, page 175.14*

14. *Resolved,* That we lay broad plans for the organization of city work, which will include the sale of periodicals and books, the distribution of tracts and leaflets, visiting and Bible studies in the homes, and the training of local church-members and students from our schools to become efficient helpers to those regularly appointed to this work.*GCB May 27, 1909, page 176.1*

G. B. Starr: The resolution is good; and yet I wish that in some way emphasis might be placed on the thought that in connection with our evangelistic efforts in cities, we must make use of consecrated men and women of mature years who can hold Bible readings in the homes of the people. In our former experience in this line of work, we have found it well to have two Bible workers, on the average, to co-operate with every minister laboring in a city mission.*GCB May 27, 1909, page 176.2*

In articles from the pen of Mrs. E. G. White, and published in the*Review and Herald,* late in 1907 and early in 1908, our attention is repeatedly called to the value of "house-to-house work in the homes of the people," and we are exhorted to be vigilant in following up by personal labor a spirit of inquiry. "The plan of holding Bible readings in connection with public efforts, is a heaven-born idea. Would that our force of Bible workers, both men and women, might be greatly increased. Christ, in all his earthly ministry, associated many helpers with him; and he is our example."*GCB May 27, 1909, page 176.3*

Elder Starr referred to the expense involved in the successful conduct of city missions, and cited results demonstrating that this expense is returned to the Conference treasury over and over again, through the constant stream of tithes and offerings coming from large constituencies raised up in these cities where conferences have been to considerable expense in opening up the work.*GCB May 27, 1909, page 176.4*

Dr. R. M. Clarke: If there is any place where nurses can do effective work, it is in

connection with city missions in our large centers of population; and if wise provision were made for consecrated medical missionaries to unite with our evangelists and Bible workers in city missions, it would go far toward solving some questions now confronting our medical department. I would therefore suggest that Resolution 14 be amended so as to read,—"and the training of local church-members and students from our schools and sanitariums to become efficient helpers," etc.*GCB May 27, 1909, page 176.5*

By common consent, the words "and sanitariums" were included in the resolution.*GCB May 27, 1909, page 176.6*

The question was called, and Resolution 14 was adopted by vote of the Conference.*GCB May 27, 1909, page 176.7*

The Conference adjourned.*GCB May 27, 1909, page 176.8*

Benediction by G. I. Butler.*GCB May 27, 1909, page 176.9*

G. A. IRWIN, *Chairman,*
W. A. SPICER, *Secretary.*

TWENTY-THIRD MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 26, 3 P. M.

Elder Allen Moon in the chair.*GCB May 27, 1909, page 176.10*

After the opening song, Elder J. A. Burden offered prayer.*GCB May 27, 1909, page 176.11*

MEXICAN REPORTS

WASe

The chairman announced that the Mexican delegates would report to the Conference. He called first upon G. W. Reaser, superintendent of the Mexico Mission, who presented the following report:—*GCB May 27, 1909, page 176.12*

IN THE REPUBLIC OF MEXICO

WASe

Mexico is a land of mystery. Not only is this true from the fact of the domination of "the mystery of iniquity," which has held sway over its millions for four centuries, but because of its ancient civilization, represented in the Mayas, Toltecs, and Aztecs, of whose past greatness and religion scant record remains, save in the serpent and human idols, the sacrificial stones, massive sacred calendars,—and ruins of temples, cities, and pyramids.*GCB May 27, 1909, page 176.13*

A full century prior to the first English settlements in the United States, the Spanish adventurer, Cortez, conquered Mexico, unfurling the emblem of Spain and the banner of Roman Catholicism for the first time upon American soil. The Spanish Inquisition soon followed, for the punishment of heretics and for the conversion of the "stubborn." The terrible *autos-da-fe* claimed their victims down to the year 1821, or thirty-one years after they were suppressed in the Old World. "Thirty-two volumes of records of the Inquisition in Mexico are still extant, in which a number of cases occur which were executed for Judaizing." There is ample evidence that the spirit of the Inquisition still survives in the hearts of the priests and of those under their control, only being held in check by the strong and liberal government of Porfirio Diaz.*GCB May 27, 1909, page 176.14*

An Influence for Liberalism*GCB May 27, 1909, page 176.15*

Every lover of liberty and all Protestants have occasion for special gratitude that Providence has placed President Diaz at the head of the republic of Mexico. As a youth his indomitable spirit obtained for him a liberal education, and he became, in turn, lawyer, soldier, statesman. Winning the highest office in the republic, he proclaimed civil and religious liberty for all. Having served his country as chief magistrate for thirty years, he is still, at fourscore years, a progressive, liberal reformer, without a peer among the statesmen and rulers of the world.*GCB May 27,*

1909, page 176.16

Several of the larger cities of Mexico are considered liberal. In others, a fanatical Romanism raises serious barriers to Protestant effort. A few cities which might be placed in this latter class are Leon, Queretaro, Puebla, Guanajuato, Celaya, Irapuato; and we are compelled to place in this list even the city where our work has been longest established, the beautiful "pearl of the West," Guadalajara.*GCB May 27, 1909, page 176.17*

Perhaps nothing ever affected our work so adversely in the republic as the questionable methods pursued in closing the affairs of the sanitarium once owned by this cause in Guadalajara, but later wrested from us. This institution was sold to the Methodist Church South, and is filled to overflowing by a mission school for girls.*GCB May 27, 1909, page 176.18*

In Mexico, the papal religion, with the common people, has no connection with morality or temperance. The breaking of most of the commandments is at least condoned if the person goes to mass and confessional, and pays the church dues. On the holiest days of the church calendar you will see more gambling, drunkenness, quarreling, and fighting at their most sacred shrine of the "Virgin of Guadalupe," than anywhere else in Mexico. Any decent pagan would either laugh or else hold up his hands in horror to be told that these were festivities in connection with the honoring of the nation's patron saint.*GCB May 27, 1909, page 176.19*

The first edition of the entire Bible in Spanish and Latin printed in Mexico appeared in 1833, more than three hundred years after the Roman Catholic conquest of Mexico. But the edition was in twenty-five volumes, with an atlas, and cost over $150, so that, so far as the common people were concerned, it might as well have never been printed. It is the only edition of the Bible ever printed in Mexico.*GCB May 27, 1909, page 176.20*

To Train Workers*GCB May 27, 1909, page 177.1*

Doubtless the paramount need of our work in Mexico, is a training-school for the development of workers. One of the most potent factors in the proclamation of the threefold message is our system of efficient missionary schools.*GCB May 27, 1909, page 177.2*

If we are to develop native workers, the necessity for such schools in Mexico is even more imperative than in the United States, because of the even greater lack of strong Christian home training, and because of the greater illiteracy of the people, probably not more than twenty per cent of the people being able to read.*GCB May 27, 1909, page 177.3*

It is an extravagant missionary policy which constantly imports practically all of the force of laborers from the United States, each to spend at least two years in the country in acquiring a new language before he can really be an efficient teacher or gospel worker. Then, after he has acquired the language, he will never be able to adapt himself to the customs of the country as a native, and he must always receive a higher salary. Our prayer is that the Lord of the harvest will, in the very near future, open the way for a modest training-school in the republic of Mexico. With ten per

cent of the money invested in institutions in a single conference in the United States, with a population of five hundred thousand people, we would consider ourselves on a good foundation for both our health and educational work in the republic of Mexico with its fifteen millions of heaven-bought souls.*GCB May 27, 1909, page 177.4*

As I travel about the country, and stop at the homes of the people, the Mexican children readily form friendship with me. As I look into their pleasing faces and appealing eyes, there comes into my inmost soul an intense desire to rescue them from Catholicism, immorality, and intemperance, the three curses awaiting them, and to place them in one of our schools where they could be trained for the kingdom of heaven. Is it a right distribution of our schools that we should have fifty-eight educational institutions, besides church-schools, in the United States and none in Mexico? Does this condition give proof of the fact that we have a world-wide message?*GCB May 27, 1909, page 177.5*

The Methodist Episcopal Missions have sixty-eight overflowing schools in Mexico, with above 4,500 students under their supervision. They have also several successful medical missions, with free clinics, for the masses of helpless people. Their best field for gaining substantial converts is in the rural districts,—a field as yet untouched by our people.*GCB May 27, 1909, page 177.6*

Is it not high time that our work was enlarged in Mexico? Will heaven hold us guiltless if we longer neglect to fill opening providences in this republic, and establish our work on a broad and liberal basis? We were among the pioneers in opening school work in the Federal District. Others are familiar with the reasons for the suppression of this branch of our work.*GCB May 27, 1909, page 177.7*

During the month of January last, Brother Arthur A. Reinke, one of our young men from California, in the employ of our mission as a colporteur, was taken sick with typhoid fever. We secured the best help available in Mexico City in a worldly physician and a nurse. Our brother, after lingering more than three weeks, passed away.*GCB May 27, 1909, page 177.8*

Aside from the treatment-rooms established by Dr. Swayze at Guadalajara, and donated to the cause, we have not a medical institution, a doctor, or a nurse in Mexico, working under the direction in Mexico, working under the direction of our organization.*GCB May 27, 1909, page 177.9*

If the health work is the right arm of the threefold message, and if Mexico is a part of the Lord's vineyard inasmuch as the United States has already twenty-seven sanitariums, sixty-nine physicians, and 787 nurses, under the direction of the organized work, with an investment approximating $2,000,000 besides twenty-seven private institutions operated by Seventh-day Adventist doctors in the same territory, would it not be well to consider our duty toward establishing our health work among the fifteen millions of people who live just across the line to the south of the United States?*GCB May 27, 1909, page 177.10*

Encouraging Features*GCB May 27, 1909, page 177.11*

One of the most encouraging features of our work has been the success of our evangelistic canvassers. About the middle of July, 1908, four young men from

California, acting upon the invitation of our Mission Board, arrived in Mexico City, and, after a brief time spent in memorizing their canvass in the Spanish language, began work in the capital among a strange people who spoke a strange tongue. As already noted, one of them soon laid down his life on the altar of service. The success of the other three has been little short of marvelous. The average monthly sales for each of the three has amounted to $45, and they are now each delivering about double that amount. And this in the city of Mexico, where it was considered impossible to sell our large books.*GCB May 27, 1909, page 177.12*

So far as I have learned the convictions of our workers in foreign fields concerning the circulation of our books, there is no desire on the part of our canvassers to go to unpleasant fields and endure the hardships incident thereto, and spend their time in circulating simply some generally good books; but rather to devote their energies to placing definite, message-filled literature in the hands of the people. It is altogether probable that our workers will meet the majority of the people in foreign fields, who purchase our books, but once. As we have a definite message to give, and as we are to be witnesses for the truth unto the uttermost parts of the earth, why not circulate such books as are known to have been factors in the hands of God in winning men to the truth and of saving souls? We would not exclude from the list of desirable books a practical volume on healthful living and the treatment of disease.*GCB May 27, 1909, page 177.13*

There is doubtless a field for a health journal among the Spanish-speaking people of Spain and Latin America.*GCB May 27, 1909, page 177.14*

In this connection I will say that many parts of Mexico are favored with healthful climatic conditions, while other localities would take rank among the world's most deadly climates. An example of the latter is the city of Vera Cruz, on the Gulf of Mexico. Having a population of thirty thousand, the vital records for the year 1908 show that 2,116 died, while 875 were born within the city during the said year. This annual death-rate is above seventy to the thousand; while Chicago has a death-rate of only fourteen to the thousand.*GCB May 27, 1909, page 177.15*

The Mexican people have been taught to play with all manner of symbols of death, and on their feast-days these emblems form an important part of the merchandise by which Rome waxes rich.*GCB May 27, 1909, page 177.16*

One difficulty that confronts us is that there are still one hundred and eighty dialects in common use by the various tribes of primitive Mexicans. In some cities at least three separate dialects are spoken, each of the three tribes occupying a separate portion of the city.*GCB May 27, 1909, page 177.17*

How They Followed the Word*GCB May 27, 1909, page 177.18*

An incident of much interest occurred some time since in one of the torrid portions of the republic. A well-known Baptist missionary had been instrumental in raising up a company of native Christians during the winter months, while the climate of the locality was endurable. As the hot season came on, he told them that he could not remain with them longer without jeopardizing his health. On leaving them without a leader, but with a promise to return the next winter, he commended "them to God, and to the word of his grace." On his return he found that they had conscientiously

followed the Word, instead of following his example, and were all observing the Bible Sabbath instead of Sunday. What stronger proof can any one require that Sunday-keeping rests on example and precept of man, and not on Bible authority?*GCB May 27, 1909, page 177.19*

There is no country in the world that presents more strange contrasts of land and people, habits and customs, heat and cold, than Mexico. The tablelands of the country are a mile and a half higher than the coast-lands, and between these there are to be found all gradations of climate. This fact lends much of the picturesque and strange to Mexico, and gives it a variety possessed by few other countries.*GCB May 27, 1909, page 178.1*

Mexico is a land of magnificent temples, and debased people. If we were to draw contrast between the one hundred and twenty churches in the capital of the republic (a city with a population more than 100,000 greater than the capital of the nation where this Conference is assembled), and those owned by our people, we would doubtless find that the very poorest of them all far surpasses in elegance of architecture and in embellishment the most elaborate church owned by this remnant people; for Rome inspires awe in the hearts of her deluded minions by pomp, show, display, the clanging of bells, and mystery protected by a cloak of ignorance.*GCB May 27, 1909, page 178.2*

Without doubt the chief human agency of promulgating the truth in Mexico up to the present time has been our paper, *El Mensajero de la Verdad*, of which we print from six thousand to ten thousand copies each month.*GCB May 27, 1909, page 178.3*

About a year ago a few copies, distributed by one of our humble solicitors, fell into the hands of a young Spaniard at Salina Cruz, by the name of Antonio Sanchez. He accepted the truth, heart and soul, and at once began to proclaim it. As a partial result of the seeds of truth thus sown, we now have a church of twenty-two members at Salina Cruz, and Brother Antonio, and his father-in-law, the latter a native Mexican, both talented men, are devoting their energies to the spread of the message in the Isthmus country, where, on account of climatic conditions, it would be very hazardous for our American brethren to labor.*GCB May 27, 1909, page 178.4*

Elder Caviness has carried the three fold responsibility of editor, pastor of our church in Mexico City, and translator of Sabbath-school lessons for the Spanish-speaking world, besides translating a number of our denominational books, large and small, into the Castilian language.*GCB May 27, 1909, page 178.5*

On account of the failing health of both Elder Geo. M. Brown and his companion, they felt compelled to leave the field early in 1908, and Mexico suffers the loss of their years of experience and knowledge of the language. The labors of Elder Brown were much appreciated by our people in the republic.*GCB May 27, 1909, page 178.6*

In the vast stretch of country, reaching from San Diego, Cal., and El Paso, Tex., on the north, to Guatemala on the south, embracing one fourth as much territory as the United States, and containing one fifth as great a population, we have but three ministers, three missionary licentiates, four regular canvassers, one church-school teacher, and a constituency composed of three churches, aggregating seventy-four

members, and about seventy-one scattered believers, making one hundred forty-five in all, some forty-six of whom are from other countries, principally from the United States. These figures show an increase of one church, twenty-one members, and thirty scattered believers in four years.*GCB May 27, 1909, page 178.7*

We have one physician connected with the organized work, and four engaged in private practice.*GCB May 27, 1909, page 178.8*

It would be a source of strength to our work to have some of our consecrated American brethren settled on farms in Mexico, to teach the native people, and to be living epistles among them.*GCB May 27, 1909, page 178.9*

I have already outlined some of the essentials to the advancement of our work in Mexico; namely, a simple, practical training-school, with but two teachers in the beginning; a small health institution, modestly equipped, which would be a light center for the gospel of health in the land; and a few consecrated families, settled on farms among our people, to impart to them wise counsel.*GCB May 27, 1909, page 178.10*

We consider that our Mission Board has dealt liberally with us during the past year; but if we could only man five of the chief centers of the republic, each with an efficient young minister, a Bible worker, and two canvassers, then, with all the workers filled with the spirit of consecration, wisdom, and power for service in winning souls, we would expect to see our message take on renewed life in Mexico.*GCB May 27, 1909, page 178.11*

We are to-day face to face with the opportunity of the ages. Never were the conditions so favorable for the spread of the religion of Jesus Christ as now. Our confidence in the fact that the eternal God has set his hand to give the last message of mercy to *all the world*, and that the denomination which he has called out and commissioned as his chosen messenger to accomplish this work, will come up to the help of the Lord in providing both men and means to put our work on a paper footing in Mexico, notwithstanding the obstacles that confront us, inspires us with courage for the future.*GCB May 27, 1909, page 178.12*

May the Lord of the harvest hasten the day when the overspreading of the everlasting gospel shall rescue every honest heart in Mexico from the grasp of the mystery of iniquity, and the second coming of the Master shall crown the gospel work of all ages and lands with a glorious triumph.*GCB May 27, 1909, page 178.13*

At the close of Elder Reaser's report, the chair invited the congregation to stand for a moment, while G. W. Caviness sang a verse of a hymn in Spanish. Then Professor Caviness, who has been twelve years in Mexico, spoke as follows:-*GCB May 27, 1909, page 178.14*

Mexican Experiences*GCB May 27, 1909, page 178.15*

When I went to Mexico, some twelve years ago, I knew nothing of the language, except that I had studied Latin and Greek for quite a number of years. I was informed that four fifths of all Spanish words come directly from the Latin, and have practically the same meaning. So I found myself able to read the Spanish and to get the sense,

but could not understand it spoken, nor could I speak it myself.*GCB May 27, 1909, page 178.16*

I went first to Guadalajara, where our work was started, and where they were at that time building the sanitarium. There I spent two years in the study of the language, preparing for work, and doing what I could, speaking in English to the laborers there. I was then asked to go to Mexico City.*GCB May 27, 1909, page 178.17*

I went to Mexico City, taking with me two workers. To be set down in a city like that, to commence work without any resources whatever, was to me a difficult proposition. We began by visiting, and doing what we could to feel our way into service.*GCB May 27, 1909, page 178.18*

It soon developed that many there desired a school, wishing especially to learn the English language. We soon had a school of about forty children, each paying five dollars a month tuition.*GCB May 27, 1909, page 178.19*

After a time we brought our paper from Guadalajara to Mexico City, giving it the name, *El Mensajero de la Verdad* (The Messenger of Truth). From Guadalajara the paper had been sent out gratuitously to a few whose names we had gathered up. We now had a list of five hundred names, but none were paying. I had never had experience in canvassing, but I went out in Mexico City to distribute that paper in the city. Soon I found a few young men who were canvassers for the Bible Society. They were converted, and began to take up the work of selling our publications. Two of them are still with us. That little paper has grown from practically nothing, till in January of this year, we printed 10,000 copies.*GCB May 27, 1909, page 178.20*

A few years after the paper had been sent out, I received a letter stating that two families had begun the observance of the Sabbath in San Luis Potosi. Brother Julius Paulson lived there, and we wrote to him to hunt them up. At last he found them out accidentally. We then sent a man up there, and these two families with their relatives and a few others gathered in, formed the nucleus of a company of twenty-five that we now have in that city.*GCB May 27, 1909, page 178.21*

After a year or so of work by our colporteur with the paper in Torreon. I heard that there was an interest, and went to that place. I arrived there in August and found that in the previous month one family had accepted the truth and were keeping the Sabbath. I labored there for a while, and some others came in. Two canvassers were converted, and started out in the work in that place. One of these good brothers and his wife are doing what they can to interest others in the truth. Just before coming here, I received a letter stating that three Catholic families had begun the observance of the Sabbath as a result of their missionary work. I stopped there on my way to the Conference, and met with these people. I found three families, with their relatives, making about twelve in number, with some others interested. I expect that soon we shall have a church in Torreon.*GCB May 27, 1909, page 178.22*

In Mexico City we have been carrying on a continuous work, and now have a church which numbers about 75. This includes about 15 or 20 foreign believers, the remainder being Mexican brethren.*GCB May 27, 1909, page 178.23*

As Elder Reaser told you, one of our canvassers sold some literature in Salina Cruz.

A few months later, we received word from there that about twenty were keeping the Sabbath. Last December we visited this company.*GCB May 27, 1909, page 179.1*

Just before I left, a sister came to Mexico from Texas. She had been canvassing for the paper on the streets in Laredo and Monterey. Since coming to Mexico City, she has been able to sell 500 copies a week. The paper sells for six cents. A little girl about ten years of age has also sold papers quite successfully. They canvass in the parks. This lady in one evening sold $6 worth. Some effort has been made by Brother Blunt to gather some of the believers together, to give them instruction as to how to handle the papers, and this effort has been quite successful. One day these workers sold $27 worth. Some years ago one brother took our paper one Sunday morning, and went to market (Sunday is the market day in Mexico, and everybody goes to market), and he sold 800 copies of our paper. The next Sunday morning he sold 1,000 copies. These were back numbers, however, and were sold for one cent a copy; but this shows that papers can be sold by the hundreds in the streets of Mexico.*GCB May 27, 1909, page 179.2*

The bishops of the church are becoming afraid of the paper, and in some parts they have had prohibitions read in all the churches, stating that the people should not read the Protestant Bible and other Protestant literature, "including *El Mensajero de la Verdad*." We know they will do all they can against it; but we also know that God is there to overrule, and to cause this to be but an advertisement for us. We have thought perhaps it would be a good thing to get out a good edition setting forth the truth in its proper shape, and print on it: "This paper is forbidden by the clergy; everybody wants it."*GCB May 27, 1909, page 179.3*

I am glad to say that for the last two years, in the City of Mexico, almost every quarterly meeting I have had the privilege of baptizing from four to six new believers, and adding them to our little company there. We are indeed thankful that our brethren and sisters have such an interest as to give us a few workers, and glad that the work is moving; and now we feel that it must be pushed forward as never before.*GCB May 27, 1909, page 179.4*

We have no meeting-house in Mexico City. The people there are affected more perhaps than are we in this country, by having something substantial. When I built a little house down there, they immediately said, "He is going to take root among us." I believe that the truth ought to take root there, and that we ought to have help to build a church, a school, and a small sanitarium near Mexico City.*GCB May 27, 1909, page 179.5*

I am glad to bring to you the greetings of the Mexican people. They believe in this truth. This message must be carried to all that country and people, saying, "The hour of his judgment is come." If this is done, there will come from that land those who, with us, will gather in the kingdom of our Father, to sit with Abraham, Isaac, and Jacob in his kingdom.*GCB May 27, 1909, page 179.6*

THE LEVANT MISSION

WASe

At the close of the Mexican reports, the chairman called upon W. C. Ising to present the report for Syria and Egypt in continuation of the Levant report, begun yesterday by C. D. AcMoody. Elder Ising said:—*GCB May 27, 1909, page 179.7*

The Syrian-Egyptian Mission*GCB May 27, 1909, page 179.8*

Recent events in the Ottoman empire have again forced the attention of all nations to this part of the world, as they anxiously watch the development of that great Eastern Question which for so many years has engaged the powers in preparation to meet the final collapse. Among those particularly interested in the state of affairs are Seventh-day Adventists, on account of their definite attitude concerning the prophecies which have, from the very beginning, composed an essential part of the third angel's message. It is, therefore, very fortunate that this General Conference convenes at a time when the general interest is directed to this country, as this will give a good opportunity to the delegates of the Levant to point to the situation with a view of setting before our people more distinctly and effectively the needs of our work in this field.*GCB May 27, 1909, page 179.9*

TERRITORY AND POPULATION

WASe

The Syrian and Egyptian Mission comprises Syria, Mesopotamia, Arabia, and Egypt, with the Sudan, and has a population estimated at about twenty-five millions. A glance at the map will at once call to our memory the important events and eras of the world's history from its beginning. Looking at Mesopotamia, we are reminded of the once powerful kingdoms of Assyria and Babylonia, of the pilgrimage of our father Abraham, of the Babylonian exile of the people of Israel, and of the important part played by Egypt in the early history of God's people. The former wisdom and treasures of Egypt are admired even to-day, though considerable heaps of stones and various ruins are the only remains of the faded glory of these ancient kingdoms. Having acted their part in God's great purpose, they have disappeared from the face of the earth; while the promised Seed, coming forth from the branch of the stem of Jesse, emanating from the small land of Palestine, has grown and borne fruit until we to-day rejoice in the promulgation of this great third angel's message.*GCB May 27, 1909, page 179.10*

Some Causes of Changes*GCB May 27, 1909, page 179.11*

As the Syrian Mission comprises a very large portion of the Ottoman empire, and is seriously affected by the general conditions of the country, it will not be out of place to mention the fact that the Protestant missionary enterprise is considered one of the chief influences contributing to the awakening of the present strong constitutional movement. This is particularly due to the strong educational influence exerted by them during the past century. Said a prominent Turk recently: "It was you Americans who, coming here to Turkey, found us in darkness, and showed us the way to the light." The power of Protestant influence can better be appreciated when we consider that the latest statistics set forth the fact that not fewer than 700 American, English, and other European missionaries, with a staff of over 2,000 native workers, are spread over all parts of the Turkish empire, while some 20,000 communicants and

80,000 adherents are reported as supporting Protestant principles. This is the result of the influence of over a dozen first-class colleges, in connection with a large number of high schools, theological seminaries, and over 500 common schools, with a total enrollment of over 35,000 students, not to speak of the many other educational institutions of Roman Catholics, Greeks, Turks, Armenians, and others which have sprung up partly as a result and consequence of Protestant effort. Syria is an important educational center. In Beirut we have one of the largest Protestant colleges, with an enrollment of about 900 students; while at Cairo the Mohammedan university is the largest in the world, having an enrollment of 10,000 students. I am sorry to say that Seventh-day Adventist influence, however, has been little felt up to the present time.*GCB May 27, 1909, page 179.12*

RACES, LANGUAGES, RELIGIONS, COMMERCE

WASe

With few exceptions the population of this field is considered of Semitic descent, Mohammedans and Christians. Turkomans and especially Kurds have settled in the northern part of Syria, while east of the Jordan we find some settlements of Circassians among the Bedouin Arabs. German immigrants have founded some prosperous colonies in Palestine. The Jews number about 200,000 in Syria, 100,000 of whom are believed to have immigrated into Palestine during the last few years. These Jews are engaged in commerce, and in colonizing in various parts of the country. In fact, a number of colonies have sprung up during the Zionist movement. In Egypt there are some 600,000 Copts, who are believed to be the descendants of the ruling class of ancient Egypt; while the Fellahs, who compose about two thirds of the entire population, are the descendants of the ancient farmers, and are also to-day, as in olden ages, cultivating the land.*GCB May 27, 1909, page 179.13*

As to the languages, Arabic is the leading tongue in all parts of Syria and Egypt. It will be of interest to refer to the fact that during the eight to the twelfth centuries, science was introduced into Europe by the Arabs, and that they have contributed considerably to Western education, particularly in cultivating and developing the sciences. This is one of the reasons the Arabic language has such a large vocabulary. Owing to its considerable variety of expression, its exceptional irregularity of forms, and many other grammatical difficulties, the Arabic is considered the hardest of the Semitic, and even one of the most difficult of all languages. Its importance will be realized from the fact that the Koran, the religious standard of some 230,000,000 Mohammedans, is written in this language, and is more or less understood by them. Besides the Arabic, English and French are generally spoken, the former dominating in Egypt, owing to the English occupation, and the latter in Syria, on account of commercial influence and the Catholic propaganda. The English is also spoken to a considerable extent as a result of Protestant education.*GCB May 27, 1909, page 180.1*

Concerning religions, Mohammedanism has maintained its position since that star having the key to the bottomless pit, by means of which it was to bring forth a terrible smoke that would darken sun and the air, had its origin in the Arabian desert. The greater majority of the population in this mission field are faithful adherents of Islam. In fact, the cities of Mecca and Medina, so sacred to the Mohammedan world, are

located here, and thousands of Moslems of other nationalities resort to these places every year. Besides there are a number of other religions that nominally are very similar to Mohammedanism, and which have a more or less secret character. *GCB May 27, 1909, page 180.2*

The Druses number about 200,000; the Nusarijes, numbering 130,000, are specially notable. The Druses are known in history from their slaughter of the Christians on Mount Lebanon and in Damascus and other places on several occasions; while another sect, the Ismaelites, numbering some 10,000, have become notorious by their assassinations during the crusades. Of so-called Christians the Maronites, who adhere to Rome, are the most numerous, with 320,000 souls; next to them are the adherents of the Greek Orthodox Church, numbering 300,000; the United Greeks, or Melchites, having 145,000; the Syrian Jacobites, with 59,000; the United Syrians, with 45,000; the United Armenians and Chaldeans, inhabiting the district of Aleppo, and numbering about 20,000 each. Besides these, there are about 30,000 of the Armenian Church reckoned among the Arabs of Syria, the majority of whom reside in the districts of Damascus and Aleppo. In addition to these various religions, Protestants have gained a good foothold, having, it is estimated, about 6,000 believers in Syria. The existing diversity of creeds, and the fanaticism of the various sects, will sufficiently illustrate the difficulty of work among them. Jews, Catholics, and Mohammedans have their strongholds here, and all claim their rights. It will be of interest to call attention to the fact that here in Syria, this southwestern corner of Asia, the world's three great monotheistic religions—Judaism, Christianity, and Mohammedanism—have originated; and it is here that the adherents of these religions will again meet in the great battle of all nations in the near future. *GCB May 27, 1909, page 180.3*

The produce of these countries may be estimated from the value of their exports. The value of the annual exports for Syria, consisting of lemons, oranges, soap, sponges, wool, olive-oil, sesame-seed, cotton, tobacco, cereals, and silk (the latter being one of the main products), amounts to about $7,500,000; that for Egypt, of cotton, cotton-seed, beans, sugar, grain, rice, hides, and tobacco, is, of course, considerably larger, estimated at $25,000,000 including the Sundan. *GCB May 27, 1909, page 180.4*

OUR WORK, CONSTITUENCY, FINANCES

WASe

Since the opening of our mission in these countries, we have certainly had our share of the difficulties and disappointments peculiar to the Levant. From the facts it indeed appears as if Satan were making a special effort to oppose our work here. Syria and Egypt have been greatly influenced as a result of apostasies, and the frequent changes in our foreign workers have also proved a hindrance to substantial advancement. For these reasons our considerable financial investments during the last ten years in missionary efforts, and the sacrifice of a number of faithful workers, have not yielded the results we might expect to see. At the beginning of this quadrennial period we had in this field 10 workers, with a membership of 48 while at the close of 1908, we had 9 workers and a membership of but 28. Our loss of membership is due to the fact that two years ago one of our Armenian workers in

Egypt apostatized, with about 16 native members, while in Syria we were obliged to dismiss our only Syrian worker with the entire native membership of 4 souls. One of the reasons may be that they lacked sufficient instruction in the truth, and were left to labor for themselves a large portion of time. In view of the tendency of these Oriental peoples to fanaticism, and their disposition to go to extremes, this has proved detrimental to our work.*GCB May 27, 1909, page 181.1*

I am glad to say that two persons, a native and an aged German, are awaiting baptism at Beirut, while in the second quarter I had the privilege of baptizing an aged sister at Jaffa and two Armenians at Cairo. Several others are interested in the truth; however, the corruptible system of buying and supporting converts has established wrong ideas of Christianity on the part of the natives, who generally speculate on some material advantage in connecting with Protestantism. My observation is that after they get their education, they do not appreciate Christianity very highly. These conditions prove a great difficulty in the promulgation of our message, which lays positive responsibilities upon its followers.*GCB May 27, 1909, page 181.2*

During the previous four years our income has been as follows: Tithes, $3,134.23; weekly and annual offerings, $515.83; Sabbath-school offerings, $222.51, making a total of $3,873.57. Naturally we have had to call for considerable appropriations from the Mission Board, which have been granted liberally, and for which we are thankful. While Syria and Egypt are not poor in the same sense as China, India, Africa, yet I am sure that our people must invest considerable money and a number of laborers to establish our work on a satisfactory financial basis. While other mission fields are poor, missionary enterprises are comparatively less expensive. I wish to emphasize the fact that the introduction of European culture and business manners into Syria and Palestine on the one hand, and the considerable tourist influence on the other, have so shaped conditions in this field that missionary enterprise is much more expensive than in any of the other great mission fields.*GCB May 27, 1909, page 181.3*

ENCOURAGING PROSPECTS

WASe

Although we meet with many obstacles and perplexities of various kinds, our work at present also shows some very encouraging features, which give us a bright hope of extending the stakes of our message. Desiring to establish definite results in the places already occupied, there is need of spreading out into other parts of the field. For some time I have felt a burden to see a native helper enter the great center of the East, Bagdad. I was greatly encouraged in this desire when I heard from the Mission Board that some workers are preparing to open a mission in Persia. On coming to Cairo en route to Washington, I was very much inspired and surprised to find there two Armenians—one a native of Ispahan, in Persia, the other of Bagdad in Mesopotamia—who had come to Egypt about six months ago under peculiar circumstances. Standing one day in the zoological garden looking at the lions, they had become acquainted with our Armenian brother in Cairo, and finally became interested in and accepted the truth, so that I could baptize them in the water of the Nile. The younger brother is very anxious to return to Bagdad, where his father is a general agent of the British and Foreign Bible Society. He wishes to see one of our

workers connect with him there, to make the truth known to his people. His knowledge of the Armenian, Arabic, English, and partly also of the Turkish languages, makes this young brother a promising instrument for the promulgation of the message in the land of the ancient Chaldeans and Babylonians. The other brother, well schooled in the Persian, may prove a good helper in opening up our mission in Persia.*GCB May 27, 1909, page 181.4*

OUR NEEDS

WASe

Seeing encouraging openings of new fields before us, one of our great needs is that additional helpers be sent to the Syrian-Egyptian Mission, locating in some of the larger cities, some of which as yet remain entirely untouched. Our nine laborers are at present distributed in Beirut, Haifa, Jaffa, Jerusalem in Syria, and at Cairo and Luxor in Egypt. The very near future must see a number of missionaries enter all these great cities, and the many smaller places, granting them sufficient time to master the languages, to become acclimated, and to get accustomed to prevailing conditions. Missionaries responding to this call must come with the definite determination of consecrating their lives to permanent labor among these benighted peoples, willing to assimilate themselves to the situation just as it is, making this country their home as long as there is need of spreading this message. This will be one of the guaranties, under the blessing of God, for a successful work in this field.*GCB May 27, 1909, page 181.5*

The apparent lack of permanency in our work has not been a great inspiration to the natives to accept this message, as they are unacquainted with our success in other mission fields, and take the results seen in their field as their standard.*GCB May 27, 1909, page 181.6*

Hardships and perplexities must willingly be faced. Having been in Syria but one year, I may say that we have already shared a part of these. Among other disappointments, sickness in my family has put us to some trials. Just after our blessed conference at Beirut last fall, Brother Lindegren, who had come from Abyssinia, my wife, myself, and Sister Brefin were ill with typhus. For full five months we were detained in our work and some of us were brought to the verge of death. My little girl had just overcome attacks of cholera, measles, and smallpox, while my wife had had two attacks of diphtheria, and was thus considerably weakened. I simply state this to encourage others, and to testify to God's great mercy in sparing all our lives.*GCB May 27, 1909, page 181.7*

MEDICAL NEEDS

WASe

Another urgent need in our field is the wider extension of the medical work. The prevailing prejudice created by the misrepresentation of Christianity against Bible faith on the one hand, and the extreme fanaticism of Mohammedanism on the other, calls for a special development of medical missionary work. Even other mission societies are more and more advocating this work, as education alone will never

prove sufficiently effective to reach Mohammedans. Thirty Protestant hospitals prove the activity in introducing the medical mission. All our lay members in Syria have accepted the truth as a result of our medical work. No doubt there would have been much other fruit could this work have been operated on a larger scale. At present this part of our work is very encouraging, being nearly self-supporting. There is a strong tendency in favor of hydrotherapy, especially in Palestine. As a result of our work at Jerusalem, the Jews are contemplating the establishment of something like a sanitarium to be conducted on our principles, and have even started to collect money for this enterprise, considering it a money-making business. This has grown out of the fact that our primitive treatment rooms at Jerusalem do not answer the demands. I am convinced that we ought to seriously consider this situation at this Conference, and not permit others to reap the benefits of the hard labor and sacrifices of ten years on the part of our medical missionaries there.*GCB May 27, 1909, page 182.1*

There is great need of supplying our medical work in Syria with such facilities as will properly allow an extension of this work according to its possibilities and the great needs. This would be a good support of our evangelical work. I hope, as we are obliged to vacate our Jerusalem institution by February 1, that this General Conference will plan such improvements for this work as will give us a proper representation. This will be highly appreciated by our workers and members, however few, and will, I am sure, exert great influence for the truth.*GCB May 27, 1909, page 182.2*

THE WORD OF COURAGE

WASe

We are of the best of courage. Our few members have their whole heart in this work, and very much desire to see it prosper. On seeing that Palestine and Egypt were included among the names of fields that were to be benefited by the Thanksgiving offering, I felt that while others were collecting money for us, we ourselves should make an effort to raise a little fund. I am happy to tell you that our endeavors in this respect have resulted in the raising of $165. We hope that the General Conference treasurer will accept this small offering for the Thanksgiving Ingathering, although a little late, as a token of the real missionary spirit of our few members of the Syrian-Egyptian Mission, and of their sincere desire, in harmony with our people throughout the world, to see this message make better progress within the boundaries of our field.*GCB May 27, 1909, page 182.3*

We look to this General Conference with great expectations in behalf of our field. Seeing some encouraging features in our work, we are deeply anxious to see these openings properly improved. Considering the important part that Syria has played in the history of God's people, and is to play in the close of this work, and furthermore, seeing that it commands the entrance to Persia, and will be the center of communication when the railroads connecting Bagdad and Europe are completed, it seems that a special effort should be made to push the work in this field in preparation for the great missionary efforts yet before us in the Levant. This necessity is furthermore impressed upon my mind as the Arabic language is of such vast importance to the Mohammedan world in the East; the fact that this is the leading language does not put us to such linguistic difficulties as we must meet in

other countries. Besides, as Christianity is so strongly developed in Syria, this part of the field seems to guarantee the greatest security for the establishment of a missionary center in the East.*GCB May 27, 1909, page 182.4*

Said a writer some fifty years ago: “It is remarkable that the brilliant star of Arabic literature, originally rising on the Arabian horizon, spreading from there such an illumination over the foreign nations of the East and West, has left Arabia in such a state of darkness.” This is true indeed. Considering, further, that this is the country whence the blessings of the gospel have emanated, we, as Seventh-day Adventists, should feel a special responsibility to give the last gospel message to those who sit in ignorance and darkness in this great field.*GCB May 27, 1909, page 182.5*

Seeing the war-clouds constantly looming over this country, now and then threatening to hasten that great closing scene of Armageddon, we may better realize the power that God is manifesting in holding the winds, giving us some precious time in which to labor. I wish to make a special plea for these benighted peoples, that we may improve the time and opportunities granted to us before the final catastrophe puts an end to all our efforts. We must see our workers and members multiplied in the near future, more foreign helpers must enter all parts of the field, and more literature must be added to our present 12 tracts and 1 pamphlet in the Arabic language. We must pray that God may continue to command the angels to hold the four winds until this country also shall have brought forth its fruits for the heavenly garner. “The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest.”*GCB May 27, 1909, page 182.6*

After hearing this report the Conference adjourned to 10:30 A. M., May 27.*GCB May 27, 1909, page 182.7*

ALLEN MOON, *Chairman*,
W. A. SPICER, *Secretary*.
May 23, 7:45 P. M.

THE SERMON - CREATION VS. EVOLUTION

W. W. PRESCOTT

The first verse of the first chapter of the Bible reads thus: “In the beginning God created the heavens and the earth.” The last verse of the last chapter of the last book, barring the benediction, reads thus: “He who testifieth these things, saith, Yea; I come quickly.” “Come Lord Jesus.”*GCB May 27, 1909, page 182.8*

The first verse of the Bible introduces us to God as the Creator of the heavens and the earth. The last verse of the Bible leaves us facing the personal second coming of Jesus Christ, and with the prayer that he should come.*GCB May 27, 1909, page 182.9*

These two ideas, these two revelations, span all the way from the beginning to the ending of the gospel, because the first chapter of Genesis is the beginning of the gospel of Jesus Christ, and the closing verse, the second advent of our Lord, is the consummation of the gospel. Neither is complete without the other. The original creation involved the new creation. The power of God in the original creation was the power in the new creation. The old heavens and the old earth pass away, but we, “according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”*GCB May 27, 1909, page 182.10*

If any attack is to be made effectively upon the gospel of Jesus Christ, it must be made upon the foundation. And the foundation is creation,—God as the Creator. There can be no adequate conception of God except it be as a personal being, who brought into existence the things that are, who existed before these things, who was not dependent upon things that are; for “by faith we understand that the worlds were framed, not out of things that do appear.” Therefore, when we have come to the last generation, the generation that was to come and to hear the message of the second advent of our Lord, the final attack has been made upon the gospel of Christ by beginning with the first chapter of Genesis. This attack upon the first chapter of Genesis began in an apparently innocent way, by simply claiming that investigation had shown that the days mentioned in the first chapter of Genesis, instead of being days of twenty-four hours time, were long, indefinite periods. That attack, which began apparently in that simple way, involved everything that has been developed since, down to the denial of the second personal advent of Christ. He who shaped that attack from the beginning, the enemy of truth, had in mind, without doubt, to defeat the message of the second personal advent of Christ, and the preparation for that event.*GCB May 27, 1909, page 182.11*

A people have arisen during this generation who are called Seventh-day Adventists. This people, by the very name which they have taken, in their teaching, in the platform upon which they stand, are a living protest against these perversions of Scripture, either through an infidel science or through a denial direct, or a misinterpretation of Scripture.*GCB May 27, 1909, page 182.12*

It would be impossible in one brief hour to show to what extent this movement and this people are a living protest against all this perversion. I shall emphasize two things that stand out in the very name Seventh-day Adventists:*GCB May 27, 1909, page 182.13*

(1) keepers of the seventh day; (2) believers in the near advent of our Lord.*GCB May 27, 1909, page 183.1*

First, the Sabbath day. A great deal more is in it than the mere question of choice between two periods of time, each of equal length: a great deal more is in it than the questions, “Shall we stop work, and attend public service on the seventh day of the week?” or, “Shall we stop work, and attend public service on the first day of the week?” In this question of the Sabbath of our Lord is involved this whole question of apostasy. No true observer of the seventh day should ever apostatize from the truth of the gospel, because the very observance of the seventh day is his testimony to his belief in the original gospel, as revealed in the Scripture. Notice, “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.”*GCB May 27, 1909, page 183.2*

No one can truly believe this commandment without believing in a personal God, the Creator. That which distinguishes between the true God and false gods is the fact that he is the Creator. We worship him because he is the Creator. He is worthy of our worship. We may worship him, and not be abased thereby. We may worship him, and be lifted up thereby, because he is the Creator. Read his own invitation: “O come, let us sing unto Jehovah: let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and let us make a joyful noise unto him with psalms. For Jehovah is a great God, and a great King above all gods. In his hand are the deep places of the earth: the height of the mountains are his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship, and bow down: let us kneel before the Lord our Maker. “It is he that hath made us, and not we ourselves.” “All the gods of the nations are idols; but the Lord made the heavens.” The gods of the other nations were falsehoods; they were lies. But God is not so. He is the former, the maker, of all things.*GCB May 27, 1909, page 183.3*

Now see how this foundation has been struck at, and, with many, absolutely overthrown, until, in place of a personal God,—a God who has a dwelling-place in the heavens, a place where he may be found in a sense in which he is not found elsewhere, a God everywhere present by his Spirit, and yet a personal being,—see how this whole idea has been perverted and cast aside.*GCB May 27, 1909, page 183.4*

In the old times the out-and-out pagans made visible gods, and fell down and worshipped them, and they had gods many and lords many. In these modern days, men have not made in this country visible gods, they have not fallen down to images of wood and of stone; but they have made false gods just the same. For that God who is designated as an infinite power merely, that God who is simply designated as an impersonal essence, is just as much a false god as was Jupiter of the Romans, or Zeus of the Greeks, or Rah of the Egyptians. It makes no difference whether man’s idea of God takes a visible form, before which he bows, or whether his idea of God is kept in invisible form (in his mind), he worships a false god just the same. When that

god is the god of his own imagination, his own imagining, or image-making, it is a false god just the same.*GCB May 27, 1909, page 183.5*

Now what is the basis of the attack, and how is it presented? It is presented on the basis that creation was not a special act, but a development; that according to certain laws, beginning with the fire-mist, and ending with man, there has been, through untold ages, a development, step by step,—a development from within, rather than a special creation by a God from without. Originally, this idea was confined merely to the material creation; but here is what it covers now, as set forth by one who has given it some study, and endeavors to refute it. He says:—*GCB May 27, 1909, page 183.6*

"Every scientist understands, as do also intelligent teachers of the Scriptures, that the theory of evolution is not simply a question of the origin of species, but, in its present-day application, proposes to account for everything material, from fire-mist to the perfected frame of the universe; everything animated, from the sterilized cell of lowest life, to the Man of Nazareth; and everything moral, from the sensations of the amoeba, to the sacred communion between God and man."*GCB May 27, 1909, page 183.7*

There is not an idea in the whole range that evolution has not laid its hand upon, to change it, and to pervert it.*GCB May 27, 1909, page 183.8*

At first it was thought, "Ah, we can accommodate the Bible to these things; we can grant that those days in Genesis were simply periods; that does not really affect the Bible or the gospel." So that was granted by many professed believers in, and teachers of, the Scripture; but when they granted that claim, they granted the whole question; they granted a principle which, when developed, set aside the whole plan and revelation of the gospel; and in place of the gospel of Jesus Christ, and salvation through his atoning work, it established a principle which, when developed, made man, as it were, his own creator and his own savior, and has ended in dispensing with the revelation of the Scripture, in putting reason in the place of revelation, in putting self-salvation in the place of salvation by grace through our Lord Jesus Christ.*GCB May 27, 1909, page 183.9*

Now see how this has worked. Here is another statement by one who believes in evolution:—*GCB May 27, 1909, page 183.10*

"It has been difficult to reconcile geology with the first chapter of Genesis, but not impossible. By making the Mosaic 'day' an epoch of undefined duration, and by tracing what really is a remarkable, though not a scientifically exact parallel between the order of creation in Genesis and the order in geology, the theologian was able to make geology confirm Genesis. But it was impossible to reconcile Darwinism with the third chapter of Genesis. The 'Origin of Species,' and Milton's 'Paradise Lost,' can not be harmonized; and 'Paradise Lost' is a great poet's interpretation of the philosophy of life once universally accepted in the church. That philosophy may be epitomized in a sentence thus: Man was created perfect; he fell; in his fall he involved all his descendants in ruin; to recover man from that ruin and restore him to the primitive state of innocence, Jesus Christ has come into the world. Darwinism denied that there was any historic fall, and by necessary implication denied that there was or could be any process of recovery from a fall and restoration to a lost state of

innocence. For the fall and redemption of man, Darwin substituted the gradual development of man."—*The Outlook, Feb. 20, 1909, page 378*, published in New York City.*GCB May 27, 1909, page 183.11*

Sometimes we can get a view of such a thing as this by looking at it a little from the ridiculous side. Here is a new translation of the first chapter of Genesis, or certain portions of it, adapted to modern science and modern conclusions:—*GCB May 27, 1909, page 183.12*

"1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.*GCB May 27, 1909, page 183.13*

"2. And protoplasm was inorganic and undifferentiated; containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.*GCB May 27, 1909, page 183.14*

"3. And the Unknowable said, Let the atoms attract, and their contact beget light, heat, and electricity.*GCB May 27, 1909, page 183.15*

"4. And the Unconditional differentiated the atoms each after its kind; and their combination begat rock, air, and water.*GCB May 27, 1909, page 183.16*

"5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm by accretion and absorption produced the organic cell.*GCB May 27, 1909, page 183.17*

"6. And cell by nutrition evolved primordial germ, and germ developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.*GCB May 27, 1909, page 183.18*

"7. And animalcule ephemera: then began creeping things to multiply on the face of the earth.*GCB May 27, 1909, page 183.19*

"8. And earthly atom in vegetable protoplasm begat molecule, and thence came grass and every herb of the earth.*GCB May 27, 1909, page 183.20*

"9. And animalculae in the water evolved fins, tails, claws, and scales; and in the air wings, beaks; and on the land they sprouted such organs as were necessary, as played upon the environments.*GCB May 27, 1909, page 183.21*

"10. And by attrition and absorption, came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrate.*GCB May 27, 1909, page 183.22*

"11. Now these are the generations of the higher vertebrata in the cosmic period that the Unknowable evoluted the bipedal mammalia.*GCB May 27, 1909, page 183.23*

"12. And every man of the earth, while he was yet a monkey, and the horse, while he was yet the hipparion, and the hipparion before he was an orebon.*GCB May 27, 1909, page 183.24*

"13. Out of the ascidian came the amphibian, and begat the pentadactyle, and by inheritance and selection, produced the hylobate, from which are the simiade in all

their tribes.*GCB May 27, 1909, page 183.25*

“14. And out of the simiade the lemur prevailed above his fellow and produced the platyrhine monkey.*GCB May 27, 1909, page 183.26*

“15. And the platyrhine begat the cattarryhine monkey, and he begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it?*GCB May 27, 1909, page 183.27*

“16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons.*GCB May 27, 1909, page 183.28*

“17. and in the process of the cosmic period were born unto them their children, and the anthropomorphic primodial types.*GCB May 27, 1909, page 183.29*

“18. The homunculus, the prognathus; the troglodyte, and the autochthon, the terragon,—these are the generations of primeval man.*GCB May 27, 1909, page 184.1*

“19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.*GCB May 27, 1909, page 184.2*

“20. And by inheritance and natural selection did he progress from the stable and homogeneous, to the complex and the heterogeneous; for the weakest died, and the strongest grew and multiplied.*GCB May 27, 1909, page 184.3*

“21. And man grew a thumb, for that he had need of, and developed capacities for prey.*GCB May 27, 1909, page 184.4*

“22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and the slow men starved to death.*GCB May 27, 1909, page 184.5*

“23. And as the types were differentiated, the weaker types continually disappeared.*GCB May 27, 1909, page 184.6*

“24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.”—*Quoted from the Bible Student and Teacher, for July, 1908, pages 39 and 40,* being a portion of an article by Rev. W. B. Riley, D. D., of Minneapolis, Minn., to prove the theory of evolution unscriptural.*GCB May 27, 1909, page 184.7*

Now that, in ridiculous form, is simply the science of evolution. We are asked to accept unproved theories, unprovable theories, which deny the inspiration of the Scriptures, which set aside the gospel of creation, which remove the very foundations from under our feet. We are asked to accept those on the authority of men, on the authority of reason, on the authority of imagination in place of the living Word of God. Now there is no reconciliation between evolution and the gospel of Jesus Christ, and the man who attempts to harmonize the two is doing that

impossible feat of riding two horses going in opposite directions. Those who have attempted it in the past have either given up the one or the other, or have been left in the dust of the arena. It is impossible to harmonize the two.*GCB May 27, 1909, page 184.8*

Now let us see what further is involved in this. We say, What difference does it make about protoplasm and all that? The difference is in just this one vital principle, and that is the question of special creation by the power of the Word of God. Now look (*Genesis 1:1*), "In the beginning God created the heavens and the earth;" and again (*John 1:1*), "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Now it is true that God, through the living Word, the Word his Son, the Word spoken, created all things; for "by the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "He spake, and it was; he commanded, and it stood fast." This teaching is the very foundation of the gospel of salvation, and that is here; it is the first chapter in the Bible. Now see how it extends. Because God created the heavens and the earth through Jesus Christ, therefore we are invited to put our trust in him, because he promises to recreate us through the same power and the same living Word. Let us read it, as expressed in the Scripture, the first chapter of the epistle to the Colossians: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church." The head of creation is the head of the church. When you take away the headship of Christ in the creation, you take away the headship of Christ in the church; and when you take away Christ as the head of the church, what is headless church but a dead church?—A form of a body without a living head, weak, powerless, inefficient. That is what the professed church is without Christ as the living head.*GCB May 27, 1909, page 184.9*

Now note it says here, "In him all things consist." That is to say, things in themselves, apart from him, can not endure. "In him all things consist." But what does science say in this generation? "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." What need of God, what need of his Son, Jesus Christ? What need of any second advent, since all things continue? The Scripture says, "In him all things consist." The scientist says, "All things," not mentioning him, "all things continue as they were from the beginning of the creation." Ah, but he says, this they wilfully forget, because it is revealed in the Scripture that all things have not continued as they were from the beginning of creation. What an effort has been put forth to discredit the flood! What volumes have been written to prove such a thing ridiculous, impossible, contrary to science, contrary to all the laws of evolution, that there should come upon the earth such a catastrophe as is spoken of in the Scripture! This they wilfully forget, because it is revealed in the Scripture. Things have not continued as

they were. There has been a catastrophe; the world that then was, being overflowed with water, perished. That same God presides over the world to-day. Another catastrophe is pending. The heavens and the earth are “reserved unto fire.”*GCB May 27, 1909, page 184.10*

But now what has this to do with the protest of Seventh-day Adventists, so far as it relates to the question of the Sabbath? When God had given the Sabbath, the seventh day, he made it a sign. We read of this in various scriptures. I read one from *Ezekiel 20:20*: “And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.”*GCB May 27, 1909, page 184.11*

The Sabbath was made a sign immediately after it was pronounced from Sinai to the people. It was a sign to them that they were delivered out of Egypt. Why?—Because, first and foremost, it was a sign of God’s creative power. And in bringing these people out from the land of Egypt, it was by a great manifestation, the repeated manifestation of creative power, that they were delivered. Therefore, the Lord took that which had previously been a sign of his creative power in creating the heavens and the earth, and made it to them a sign of that power which delivered them from the bondage of Egypt. Yes, and further, their experience was simply a typical experience. Egypt was the land of sin and darkness, and the deliverance of his people out of the land of Egypt is the type of the deliverance of every Christian from this land of darkness and sin. The Sabbath, which was a sign of the original creation, which became to Israel a sign of the literal deliverance from the literal land of Egypt, has become to every true Israelite a sign of that same creative power which delivers him, through Jesus Christ, out of sin. In the beginning God created man in his image, and man lost that image. When David had committed that great sin, he prayed, but he did not pray to unknown force. He said, “Create in me a clean heart, O God; and renew a right spirit within me.”*GCB May 27, 1909, page 184.12*

Man can do great things. This generation is an evidence of that. The wonders of this generation, the conquests that man has made upon the earth, in the air, and in the water, are wonderful; but man has never learned to change his own heart, he has never learned to create within him a right spirit. So in the Gospels we read concerning this work of creation that we are created in “Christ Jesus unto good works;” and in “Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.” If any man be in Christ, there is a new creation. And what is the sign of the new creation?—It is that same Sabbath that is the sign of God’s creative power, revealed through Jesus Christ. And in this generation, when science has made this attack on the Scripture, to set aside the whole idea of special creation, the whole idea of a personal God, there has arisen, under God’s providence, a mighty voice protesting against it. That voice is being heard from the East to the West, from the North to the South, in the islands of the sea, in Europe, Asia, and Africa, a mighty protest against this perversion of the gospel of Jesus Christ; and wherever there is an observer of the seventh-day Sabbath, there is a living protest against infidel unbelief. May these voices multiply in every land.*GCB May 27, 1909, page 184.13*

But now, further,—not only do this people call themselves observers of the seventh-day Sabbath, but they are Seventh-day *Adventists*—those who observe this seventh-

day Sabbath, according to the Scriptures and those who, according to the Scripture believe in and teach the near, personal, second advent of our Lord. Is such a protest needed in this generation? There are two standpoints from which some look at this matter. Here are two classes of teachers: the Roman Catholic teacher does not hesitate to say, frankly and openly, "The tradition of the church is of more authority than the Scriptures; the teaching of the church is above the teaching of the written Word." I am not making any wrong statements. I am not making any attack or charge in saying this. You may read it in any authoritative Catholic work upon this subject. The church writers say there are two divine streams, the written Word, and tradition; both of these are divine, "but to us," they say, "tradition is very clear, and more safe." In fact, you know perhaps that they make the charge that Protestants would not have the Bible if the Catholic Church had not allowed them to have it. Any Protestant who does not know that, they think, ought to know it right away. But on the other side are Protestants who profess to believe the Word, claim to teach the Word, and they are brought into a very inconsistent position. Now, Roman Catholics are not inconsistent on the Sabbath question. Their position is perfectly consistent. Here are some of the things they say. Cardinal Gibbons takes this view, in order to prove that the Bible is not the single rule of faith:—*GCB May 27, 1909, page 184.14*

"A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*From "Faith of Our Fathers," page III.GCB May 27, 1909, page 185.1*

Look at the logic; the great mass of professed Christian believers are observing the first day of the week. The Bible clearly teaches that the seventh day is the Sabbath, as Cardinal Gibbons says; therefore, "the Bible is not a sufficient rule of practice." That is to say, if the majority of the people decide to act contrary to the Bible, that is proof that the Bible is not a divine guide. That is the logic of such a position. Now the consistent Protestant must say that the Bible is a sufficient rule of faith and practise; and no matter if nine tenths, or ninety-nine hundredths, of the people of the world depart from it, that does not prove the Bible wrong, but proves the people wrong. The consistent Protestant must say that the Bible is to remain forever a sufficient guide. But the Catholic says it is not sufficient; the church, he says, is above the Bible, tradition is above the Bible. We read:—*GCB May 27, 1909, page 185.2*

"It is worth while to remember that this observance of the *Sabbath*—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church."—*"Plain Talk," page 213.GCB May 27, 1909, page 185.3*

Now while speaking as a Seventh-day Adventist, I say the Roman Catholics are consistent, speaking as Catholics. This next is from a Catholic writer as it appeared in a prominent Catholic paper, *The Mirror:*—*GCB May 27, 1909, page 185.4*

"Those who follow the Bible as their guide, the Israelites and Seventh-day Adventists, have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday."—*From the tract, "The Christian Sabbath," page 14, published by the Catholic Mirror, Baltimore*.*GCB May 27, 1909, page 185.5*

Now when you are willing to put tradition and the voice of the church above the Bible, you have no trouble with these questions; but so long as you stand upon the Protestant platform,—the Bible as the rule of faith and practise,—the revelation of the living Word as the revelation we are to follow,—then we must hew to the line; then we must follow the guide. But how is it in this generation? Professed Protestants have discarded the Scriptures as a sufficient rule of faith and practise; they have substituted speculation, reason, the conclusions of a false science, in the place of the Bible; and they are following that *ignis fatuus*. The two, although seemingly so far apart, yet have one common principle, and what is that?—The exaltation of the authority of man above the authority of God. It does not make any difference whether it is a combination, as in the hierarchy of the Roman Catholic Church, or whether it is one person. It does not make any difference whether millions upon millions of Catholics agree and have one pope, or whether millions upon millions of Protestants disagree, and have just as many popes as there are Protestants. The thing is just the same. It is the exaltation of human authority, the exaltation of man above God; and Protestants are adopting the Roman Catholic principle, only in a different way.*GCB May 27, 1909, page 185.6*

Now what is the result of both?—They all come to one result finally. By different routes, they appeal to different classes of minds; but there is one mind behind the whole thing. Any one who can take a wide view of the present situation, as regards the religious world, must recognize that to-day the master mind which has been plotting against the gospel of Jesus Christ since the first promise was made that the seed of the woman should bruise the serpent's head,—that that master-mind is marshaling all his forces, from every point, bringing them into line for the final contest against the Son of God. That is the situation just now, in this generation, just in the time when people's minds ought to be directed toward heaven and heavenly things, when they ought to see in the heavenly sanctuary the great High Priest doing his final work of atonement preparatory to his laying aside his priestly robes and putting on his robe as a king and coming in power and great glory. Just at that time, all theories are marshaled, all forces are brought into line, everything is brought to bear to prove that there can be no such thing as the second advent, to prove that the whole thing is a delusion and a snare. Now just read what professed Protestants say about it:—*GCB May 27, 1909, page 185.7*

"The time has fully come for Christian leaders to admit frankly that it is impossible to construct a credible doctrine of the second coming of Christ on the basis of a literal interpretation of texts. The books of Daniel and Revelation were written to instill courage and hope into men harassed by terrible persecution; they were tracts for their times, one for the Maccabean age and the other for the days of Domitian, and

their use to predict world catastrophies is a sin against all sound principles of exegesis. The words of Jesus, as recorded, would seem to show that he expected his return within the lifetime of men then living [talk about “principles of exegesis,” and make that statement! I challenge it!], and St. Paul and his contemporaries awaited the *parousia* daily. Time has shown that this was an error; and if Christian experience counts for anything, it is demonstrated that the whole attitude of waiting for the clouds to break is unwise and harmful. Already in New Testament days the wiser and more spiritual view obtained [when the apostasy began, you know]; for in the fourth Gospel a portion is no longer marvelous and apocalyptic, but a quiet coming of the Spirit of the Lord. This is the only *parousia* which can be preached with any compelling force to men of to-day.*GCB May 27, 1909, page 185.8*

“No considerable body of people will ever again anticipate the personal return of Jesus to the earth.”*GCB May 27, 1909, page 185.9*

I protest! I say, There is a body of people, to be in every nation, out of every kindred, tongue, and people, that will be a living protest against that statement!*GCB May 27, 1909, page 185.10*

“A pervading of society by his Spirit, which is actually taking place, is something a great deal better.”—*N. Y. Independent, 1908*.*GCB May 27, 1909, page 185.11*

“Actually taking place!” Think of the record of the last three or four years, and ask yourself whether you want that spirit to continue to increase, and pervade society more and more. Rottenness in politics! Rottenness in finance! Rottenness in morality! Rottenness in the home! Rottenness in the church! Rottenness everywhere! That is not the Spirit of Christ pervading society: that is the spirit of the devil! And, I may add, in my humble opinion, the devil inspired that statement concerning it.*GCB May 27, 1909, page 185.12*

But now that is from a liberal. That is from a paper that professes to be liberal. Here is something from a paper that does not profess any such thing. This is from *The Christian Advocate*, of New York, the leading Methodist paper of this country:—*GCB May 27, 1909, page 185.13*

“The Seventh-day Adventists maintain that ‘the end of all things is at hand,’ and believe that the world should be warned of that event.... They do not now fix a day, but they feel certain that his [Christ’s] coming is near at hand. Through the whole career of Christianity, people have been teaching that same thing. Believing, as we do, in the Gospels, and that the words and passages in the Bible which relate to the coming of Christ must be compatible with the lapse of nineteen hundred years, though they seem in their letter to imply his speedy coming, we infer that what is compatible with nineteen hundred years may be compatible with ten times that number. We trust that the Seventh-day Adventists, whom we respect for their energy and adherence to an unpopular doctrine, will not think us inclined to scoff when we show that Saint Peter meets the case in a way which convinces us of the entire uncertainty of the time of Christ’s doming [and that “entire uncertainty,” when you analyze it, means *to-morrow*—never “this generation”], and that he may not come for thousands of years; and further, that the reason he is delaying is that more souls may be saved.*GCB May 27, 1909, page 185.14*

“In the third chapter of the Second Epistle of Peter it is written that, ‘There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.”*GCB May 27, 1909, page 186.1*

I think I would not have quoted that, if I had been the editor. He then draws a parallel between the people who did not believe the flood was coming, but were mistaken,—just see how complete this is,—and proceeds:—*GCB May 27, 1909, page 186.2*

“‘But, beloved, be not ignorant of this one thing; that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance.’ In stating that with the Lord one day is as a thousand years and a thousand years as one day, the apostle overturns the view that undertakes to determine whether he is coming soon or will long delay.”—*Christian Advocate (New York), March 25, 1909.**GCB May 27, 1909, page 186.3*

Now this is another view of this question of the advent; and just notice the basis upon which this is made to rest. One day is with the Lord as a thousand years, and a thousand years as one day. But he did not say it is so with men. One day is with the Lord as a thousand years, and a thousand years as one day; but not so with me. And when the Lord deals with me, he deals with me for what I am, and on my basis, and not on his basis.*GCB May 27, 1909, page 186.4*

Now observe: If that is a correct exegesis, let me indicate what you have got to overthrow.*GCB May 27, 1909, page 186.5*

First, you must overthrow the literal prediction given by God to Noah, that in 120 years the world would be destroyed by a flood. The flood came, and that prediction was fulfilled.*GCB May 27, 1909, page 186.6*

You must overthrow the prophecy of the 400 years, given to Abraham—a prophecy that was afterward literally fulfilled.*GCB May 27, 1909, page 186.7*

You must overthrow Isaiah’s definite prophecy, that “the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people;” and this was literally fulfilled.*GCB May 27, 1909, page 186.8*

You must overthrow Jeremiah’s literal prophecy, that he would give the children of Israel, and the city of Jerusalem, into the hands of Nebuchadnezzar, “seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon.” When the seventy years had ended, this prediction was literally fulfilled, and the children of Israel returned to the land of their fathers.*GCB May 27, 1909, page 186.9*

You must overthrow Daniel’s definite prophecy of the 1260 years, when the church was to be given into the hands of a persecuting power “until a time and times and the dividing of time,”—the time when the woman [the church] “fled into the wilderness,” as brought to view in the seventh chapter of Daniel and in the twelfth chapter of

Revelation.*GCB May 27, 1909, page 186.10*

You must overthrow Daniel's remarkably definite prophecy of the seventy weeks,—dated from the going forth of the commandment to restore and build Jerusalem, and made up of three definite periods of seven weeks, threescore and two weeks, and one week, or 490 years in all. And this prophecy of *Daniel 9:25* was literally fulfilled.*GCB May 27, 1909, page 186.11*

And, I pray you, what must you *not* do, if you adopt that position? Every fulfilled literal prophecy in the Bible says that exegesis is wrong!*GCB May 27, 1909, page 186.12*

But that is simply to show that on all sides, and among all classes, the scientist, the Roman Catholic, the liberal Protestant, the man who believes himself to be a conservative Protestant, are all setting aside the idea of the second advent. Seventh-day Adventists proclaim the message to the world (and I hope live the message to the world) that He is coming, and coming soon, and that this is the generation that is to witness the closing of this mighty conflict. Let the forces be marshaled; let the enemy do his worst; let his forces attempt to set aside the Bible; let them attempt to put man in the place of God; but the day will come, and will come soon, when our God shall come, and shall not keep silent, and a fire shall devour before him, and it shall be very tempestuous round about him. Then those who have defied him, then those who have denied his Word, will call to the rocks and the mountains to hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" But those who have protested against infidel science will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we will be glad and rejoice in his salvation."*GCB May 27, 1909, page 186.13*

FROM ABROAD

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Letters from the fields indicate the interest with which workers abroad are watching for news from the General Conference. In every land there is an expectation that the General Conference will give a new impetus to missionary efforts in the destitute fields.*GCB May 27, 1909, page 186.14*

Elder B. L. Anderson, writing from Amoy, China, reports an interesting visit to their out-stations, and adds: "May God bless you all richly in the Conference meetings, we pray."*GCB May 27, 1909, page 186.15*

From Lima, Peru, Elder A. N. Allen writes that he has just had the privilege of baptizing six fine young people, of whom five are now out in the canvassing work. "As far as the field is concerned," he says, "the harvest is overripe, the fruit is beginning to fall; we are gathering what we can with the workers and strength we have." He adds in closing: "Yes, think of us during the Conference, and determine something good for us in the way of more laborers. We will remember you in our prayers."*GCB May 27, 1909, page 186.16*

Elder E. Pilquist, formerly of China, now on the sick list at College View, Neb., writes: "We have daily prayer for the General Conference and for the advancement of the cause of God."*GCB May 27, 1909, page 186.17*

We might quote from other letters, but these will serve to suggest how the thoughts of the workers turn toward the General Conference with prayer that the Lord of the harvest may send forth more laborers into all the whitening fields.*GCB May 27, 1909, page 186.18*

FOREIGN MISSION SEMINARY

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

The second meeting of the constituency of the Washington Training School Association was called by the chairman, A. G. Daniells, May 26, at 10:30 A. M., the time to which the former meeting had adjourned. A quorum was present. It was moved by H. R. Salisbury, and seconded, that the chair appoint a committee of five, as a committee on nominations and plans, to bring in a report at the next meeting. This motion was unanimously carried.*GCB May 27, 1909, page 186.19*

On motion, the meeting adjourned to Tuesday, June 1, at 10:30 A. M.*GCB May 27, 1909, page 186.20*

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

The second meeting of the constituency of the Washington (D. C.) Sanitarium Association was called May 26, at 10:30 A. M., G. A. Irwin in the chair. A full quorum was found to be present. The intention having been originally to adjourn to May 26, for the association meeting, it was voted to adjourn to Thursday, May 27, at 10:30 A. M.*GCB May 27, 1909, page 186.21*

G. A. IRWIN, *Chairman*,
D. H. KRESS, *Secretary*.

ERRATA

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

In the BULLETIN of May 26, in Dr. Olsen's article, page 155, 3rd column, 6th line, the word unwholesome should have been wholesome.*GCB May 27, 1909, page 186.22*

May 28, 1909 - NO. 13

TAKOMA PARK STATION, WASHINGTON, D. C., FRIDAY, MAY 28, 1909

The General Conference Bulletin
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DAILY EXCEPT SATURDAY

from May 14 to June 7 inclusive
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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

NORTH AMERICAN FOREIGN DEPARTMENT

WASe

Sixth Meeting, Wednesday, May 26

Brother Huenergardt led in prayer.*GCB May 28, 1909, page 187.1*

The program committee brought in a report suggesting that Thursday be used for the departmental meetings, and Friday for the union meeting of the department in the large pavilion.*GCB May 28, 1909, page 187.2*

The committee on resolutions brought in a report, which was carefully considered. As this may later come into the Conference proceedings, it is not published here.*GCB May 28, 1909, page 187.3*

One resolution related to the necessity of American laborers knowing a foreign language, in order to give themselves wholly to work in that language. Elder Christian pointed out that a laborer would not be prohibited from speaking now and then in English or any other tongue which he may know. The idea of the resolution is to secure competent laborers to give themselves completely to the work in the foreign language which they know.*GCB May 28, 1909, page 187.4*

Another resolution called for the General Conference to take over the Italian paper now published in New York. Elder Edwards gave a short history of the starting of this Italian paper. He pointed out the reasons why the paper should receive consideration and adjustment at the hands of the General Conference Committee.*GCB May 28, 1909, page 187.5*

On the resolutions regarding the Jewish work Elder Gilbert called attention to the early beginners of the Hebrew work, and the reasons why he thought, since its later developments, it should be placed under the management of the North American Foreign Department. He quoted from “Testimonies,” Vol. II, page 206, to show that there are some Jews who will be reached only by means of literature. As the Jews generally consider that Christians circulate their literature for commercial reasons, it would be better to have the stamp of the Seventh-day Adventist publication upon our literature designed for the Jews. Then they will receive our literature more favorably because it comes from Sabbath-keeping, non-pork-eating Christians.*GCB May 28, 1909, page 187.6*

MEDICAL MISSIONARY DEPARTMENT

WASe

Wednesday, May 26, 5 P. M.

The time was devoted principally to a discussion of Dr. G. H. Heald’s paper on

“General Hygiene.” The thirteenth meeting, Thursday morning, was held in the usual place, Dr. A. B. Olsen being called to the chair.*GCB May 28, 1909, page 187.7*

Dr. W. A. George presented a paper entitled “What Constitutes True Medical Missionary Work?” making numerous quotations from “Testimonies for the Church,” Vols. VI, VII, VIII. Among the important points brought out were: “This is a great and important branch of our denominational work.” “When all our medical missionaries live the new life in Christ, ... they will have a much clearer understanding of what constitutes medical missionary work.” Medical missionary work does not consist alone in building large sanitariums and carrying out ordinary medical work. Medical work is only a means to an end, the healing of the body being secondary to the salvation of the soul.*GCB May 28, 1909, page 187.8*

In our missionary work it is not always necessary to urge peculiar views. In fact, it is often better to let our lives preach silent sermons. Ministers and physicians should work in unity for the one purpose, and physicians should be in attendance at our camp-meetings. They should also give health lectures by means of which they might often reach the higher classes. Every member of a church should take hold of the medical missionary work, and to this end physicians and nurses should carry on an educational campaign in our churches.*GCB May 28, 1909, page 187.9*

Another important branch of the medical missionary work is the circulation of literature on health and temperance. It is important that we take a stronger stand on true temperance reform, presenting the total abstinence pledge and securing signers for the same. We should also teach temperance in eating. Cooking schools, hygienic restaurants, and the like should be established in many places as educational centers.*GCB May 28, 1909, page 187.10*

Dr. A. B. Olsen mentioned the parable of the good Samaritan as being the best example of true medical missionary work, emphasizing that such work includes the tender, gentle spirit of compassion for our fellow men.*GCB May 28, 1909, page 187.11*

J. A. Burden quoted a number of statements from the Testimonies: That “medical missionary work is yet in its infancy;” that “genuine medical missionary work is understood by but few;” that “the time has come when every member of this church should take part in this work;” and that there should be a large army of nurses and teachers trained to go from city to city and village to village presenting true medical missionary principles and practising them among all classes.*GCB May 28, 1909, page 187.12*

D. E. Blake told of the health and temperance work being done by the workers in the Nashville Sanitarium for colored people among various churches in that city and in one of its large colleges for the negro race. He said, “We need the help and co-operation of our people to carry this work forward.”*GCB May 28, 1909, page 187.13*

Dr. D. H. Kress mentioned that in the parable of the good Samaritan, the priest and Levite had opportunity of doing a greater work than the Samaritan by helping the sufferer in a spiritual way as well as the physical.*GCB May 28, 1909, page 187.14*

Dr. J. R. Leadsworth gave instances showing the natural tendency of nurses and

physicians engaged in medical missionary work to lose sight of the spiritual help they may give, and make their work largely professional. This may be remedied by a sufficient mingling of the missionary and the medical work during training.*GCB May 28, 1909, page 188.1*

Dr. Lauretta Kress related experiences in doing medical missionary work while taking the medical course; and Dr. R. H. Habenicht told of his connection with a tent effort, and of other Bible work resulting in bringing fifteen people into the truth during the time of his medical studies.*GCB May 28, 1909, page 188.2*

In closing the discussion, Dr. George emphasized that medical missionary work is not to be confined simply to our sanitariums, but that it is to be done everywhere, also that the work of our physicians is to get every one interested in this work.*GCB May 28, 1909, page 188.3*

Concerning temperance it was said that if any people in all the world should be interested in temperance work, it should be Seventh-day Adventists. Miss Bilz was given time to close the discussion of her talk of the previous morning, and stated that the organized W. C. T. U. are now going further in this line of work than any other people, and that we should uphold them in every possible way in advancing this work.*GCB May 28, 1909, page 188.4*

MISSIONARY VOLUNTEER DEPARTMENT

WASe

Sixth and Seventh Meetings, May 25 and 27

The extra meeting, May 25, was devoted to the discussion of organization. Elder A. T. Robinson said, “I feel the most heartfelt sympathy with the paper presented by Elder F. M. Wilcox this morning. [This paper will appear elsewhere, either in this or a future number of the BULLETIN.] I hailed the organization of the Missionary Volunteer Department with delight, and have endeavored to co-operate with it. In our conference we have worked out some of the details in a little different way from the recommended plans. I favor a plan of organization that will leave latitude enough so that while we are united on the principles of organization, there shall be freedom to carry out those plans that will meet the needs of the field where they are applied. If our brethren in Australia choose to adapt that plan in a little different way from what we do in this country, they ought to be counted as in harmony with the general plans. If any conference, to meet its peculiar circumstances, sees fit to apply the details of the plan in a little different way, I think it ought to be free to do so. What we are all aiming at is to have a plan that will enlist the sympathies and the co-operation of those who really love the Lord Jesus, and then apply those principles in such a way that the truth itself shall appeal to those who are outside of that circle and draw them. I can only hope and pray that the very best plan shall be devised to accomplish such results. My heart is in this work of seeing our young people brought in to make a tremendous factor in the finishing of this work.”*GCB May 28, 1909, page 188.5*

Several others took part in a free discussion of the plan of organization. Prof. C. W. Irwin probably expressed the sentiments of all in the following: “We ought to have

strong missionary work going forward in our churches, and the young people's society, Christian help band, publishing work, or anything else should be simply factors of this work under the control of the church."*GCB May 28, 1909, page 188.6*

The question of the co-operation of old and young was discussed, and the thought presented that the young people should always respect and advise with the church officers, even though they may feel that they have not much sympathy with the work. The attitude of the older brethren should always be one of sympathy and helpfulness.*GCB May 28, 1909, page 188.7*

The meeting Thursday morning was devoted to the discussion of resolutions which had been presented on the educational features of the Missionary Volunteer work. The question of a series of lessons to be published on Bible doctrines received careful attention. The heartiest approval of the plan of such a series was expressed, that our youth may be thoroughly grounded in the Scriptures. The question of whether these lessons should be published in the *Instructor* or in pamphlet form was discussed at some length, and referred back to the committee.*GCB May 28, 1909, page 188.8*

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Twelfth Meeting, May 27, 8 A. M.

On account of the rain, and the departmental tent not being floored, the meeting was held in the conference pavilion. There was a large attendance, the tent being nearly full. Unusual interest was manifested in the subject considered at this meeting, which, as announced, was, "When Arrested for Sunday Labor, How Should We Plead; Guilty or Not Guilty?" Elder W. M. Healey led out in the discussion, reading a very well-written and carefully prepared paper on the subject, the gist of which was that we should plead, "Not guilty." To plead guilty would be wrong, because no actual guilt exists, as no real crime has been committed, and would at once end the trial, and cut off all further pleading, or presentation of the truth or the principles involved, and simply leave the judge to pronounce sentence. The law itself is wrong. Those making and enforcing it, therefore, and not the one on trial, are the real guilty parties. The cases of Nebuchadnezzar and the three Hebrews, and Ahab persecuting the prophets and people of God, were cited in proof of this.*GCB May 28, 1909, page 188.9*

Following Elder Healey's paper, a paper written by Judge C. C. Holbrook, of Colorado, sent on by him to the department, was read by the chairman. This likewise was a very able, logical, and well-written presentation of the subject, and was much appreciated by all present. The position taken by the judge agreed with that taken by Elder Healey, that we should plead, "Not guilty," a number of well-defined reasons being given in support of the correctness of it. Before pleading, however, the judge stated that it would be proper and well to make a motion that the case be quashed, on the ground that no real crime had been committed, and that the law itself, under which the case was brought, was unconstitutional, both as regards the State constitution, and the Constitution of the United States.*GCB May 28, 1909, page*

188.10

Elder H. W. Parmele cited the case of Brother Lowry, of Tennessee, who, when brought before the court, and asked how he plead, did not plead at all, but simply remained silent.*GCB May 28, 1909, page 188.11*

The secretary, W. A. Colcord, stated that when a man was brought before court, and asked how he pleaded, it was not necessary for him to plead at all, in which case it was the duty of the judge to enter a plea of “not guilty” for him, upon the general principle laid down in all jurisprudence, that “a man is supposed to be innocent until he is proved guilty.”*GCB May 28, 1909, page 188.12*

The question whether a man could appear for himself, and plead his own case in court, was talked to by Elder Healey, Prof. J. G. Lamson, and S. B. Horton. The general opinion seemed to be that it was every man’s right and privilege to plead his own case, if he so desired, but that he might employ counsel, if he preferred to do so. In some cases. Elder Healey thought it would be wise to engage counsel, cases in which an attorney understood and would plead the principles of religious liberty. The cause of truth in such a case might be further advanced by this means. This would not prevent the individual indicted making a statement himself.*GCB May 28, 1909, page 188.13*

The chairman stated that there had been some agitation of late among us for men to become educated in legal matters.*GCB May 28, 1909, page 188.14*

A desire was expressed that the two papers which had been read at the meeting, should be put in some permanent form for the benefit of our workers and those who might desire to read them.*GCB May 28, 1909, page 188.15*

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 27, 10:30 A. M.

O. A. Olsen in the chair. Prayer by R. A. Underwood.*GCB May 28, 1909, page 188.16*

A brief meeting of the Washington (D. C.) Sanitarium Association was called, a report of which appears elsewhere. The Conference then resumed business.*GCB May 28, 1909, page 188.17*

Reports being called for by the chairman, G. Dail presented the following further partial report from the Committee on Plans and Finance:—*GCB May 28, 1909, page 188.18*

Partial Report, Committee on Plans*GCB May 28, 1909, page 188.19*

EQUIPMENT OF SCHOOLS

WASe

Whereas, In many schools there is a great lack of proper equipment, such as laboratory, library, and class-room facilities, and the necessary means for conducting industrial studies; therefore,—*GCB May 28, 1909, page 188.20*

16. *Resolved*, That we urge all our boards of management properly to equip the schools for the work which they have to do.*GCB May 28, 1909, page 188.21*

SCHOOL BUILDINGS

WASe

Whereas, One hindrance to successful church-school work has been the improper and inconvenient rooms in which schools have been quartered; therefore,—*GCB May 28, 1909, page 188.22*

17. *Resolved*, That we urge our conferences as far as practicable, and wherever church-school buildings are to be erected, to see that neat, inexpensive, well-adapted buildings, surrounded by grounds adapted for school gardens, be provided; and,—*GCB May 28, 1909, page 188.23*

18. *Further resolved*, That in the erection of school buildings, advice and counsel be obtained from the Department of Education where the school is to be established, so that the buildings may be well adapted to the needs of the school.*GCB May 28, 1909, page 189.1*

CORRESPONDENCE SCHOOLS

WASe

Whereas, It is impossible for many of our young people to obtain the advantages of our schools; and,—*GCB May 28, 1909, page 189.2*

Whereas, We have men and women of years of experience who, under proper conditions, would be able to pursue studies greatly to the advantage of themselves and their work; and,—*GCB May 28, 1909, page 189.3*

Whereas, Correspondence schools have been shown to be successful; therefore, —*GCB May 28, 1909, page 189.4*

19. *Resolved*, That the Department of Education be urged to take under advisement plans for such a school, and the General Conference Committee be requested to establish it, if, after careful consideration, it seems wise to do so.*GCB May 28, 1909, page 189.5*

The Chairman: This report will be printed in the BULLETIN for future consideration. We will now proceed with the regular order of business, which, I believe, is the consideration of the partial report of the Committee on Plans and Finance presented yesterday and printed on page 172 of the BULLETIN, column 3. The Secretary will read.*GCB May 28, 1909, page 189.6*

The Secretary [reading]:—*GCB May 28, 1909, page 189.7*

"*Whereas*, Agitation for Sunday legislation is rapidly increasing in the United States and in Canada; and,—*GCB May 28, 1909, page 189.8*

"*Whereas*, The general annual collection of funds for the prosecution of religious liberty work has heretofore been exclusively for the use of the general Religious Liberty Department; therefore,—*GCB May 28, 1909, page 189.9*

"15. *We recommend*, That there be an equal division of the funds to the General, union, and local conferences in these fields."*GCB May 28, 1909, page 189.10*

H. W. Cottrell: I move the adoption of this report.*GCB May 28, 1909, page 189.11*

K. C. Russell: This resolution was not drafted because it was thought by some that the department was having too much money, but because it was thought that this would increase the funds, inasmuch as the union and local conferences would naturally have a greater interest in it. It was also thought that there would not be so heavy a demand upon the General Conference department for funds with which to carry on campaigns in union and local fields, if these conferences might receive an equal share with the General Conference. Hence we hope that this resolution will result in an increase of funds in the treasuries of union and local conferences, as well as in the general department, for this line of work.*GCB May 28, 1909, page 189.12*

J. O. Corliss: I think that the passing of this resolution will bring an improvement over the past method of handling out the funds. I know that there has been some delicacy in the past, in undertaking to use any funds when a local campaign was on; but there are some of our campaigns that cost a great deal of money. Last winter, for instance, the Pacific Union Conference had a very heavy campaign, and I am just informed by the president of that union that that campaign cost $2,500. It would seem, even

should this resolution pass, that there might be times when, under stress of circumstances, a union might be exempt from giving one third of its funds to the general treasury. It seems to me there ought to be exceptions when strenuous campaigns are conducted in local territory. It does not seem reasonable to me that such unions as the Pacific Union should pay one third after paying a heavy local expense; whereas, there are other unions that are not spending much of anything during the same period. I wish that some provision could be made in this—some exemption clause for such occasions as this—and then I have no doubt it would be more satisfactory than at present. I am not prepared to write out an amendment on it, but I should like to see one written.*GCB May 28, 1909, page 189.13*

K. C. Russell: Prior to this, last year, during the campaign that Elder Corliss alluded to, the General Conference department, without any resolution, exempted them; and I believe they would do it again. I believe there would be danger, if we had too strong an exemption clause. The general department, and all other departments, should be willing to make a difference in special cases. If we were to leave this matter too wide open, there would, I fear, be too many demands and interests pressed in for exemptions, which would result disastrously to the general work.*GCB May 28, 1909, page 189.14*

E. T. Russell: I rose to speak to practically the same point that has been covered by the last speaker. I think it would be better to leave this matter to the general department; and if demands in local fields are heavy, then let the general department assist in meeting these as occasion may require.*GCB May 28, 1909, page 189.15*

M. C. Wilcox: That expression, “equal division,” seems to demand, to some extent, equal opportunity and responsibility. It is true that in some local conferences there is no agitation at all. In such conferences as that, it seems as if they could give all their funds to the work elsewhere. If the matter could be placed on a proportional basis, and then let it be in the hands of the department, it seems as if it would be better than for us to make no provision for any latitude or elasticity in the distribution of these funds.*GCB May 28, 1909, page 189.16*

W. M. Healey: I am in harmony with the sentiment that is recommended in this resolution, and am also in harmony with the speakers who have just spoken. But I fear that in carrying out the letter of this resolution, we might have difficulty. For instance: If there is to be an equal division of funds in the General, union, and local conferences, there would be three parts for distribution—one to the General, one to the union, and one to the local. Would that portion assigned to the local, be equally divided among the different local conferences in the union? It seems to me that, in many instances, funds would not be needed in certain local territory, whereas they would be needed in some other local field; and in place of giving to those who have no need, money should go from them to those in need. I would like to see some provision made, whereby there may be a distribution wherever there is a need for funds.*GCB May 28, 1909, page 189.17*

J. O. Corliss: I feel in harmony with these suggestions. Would it be out of place, if we should have the resolution recommitted? Or, might we not change it, so that the word “*equal*” would be substituted by the word “*equitable*”—making it read, “That there be an equitable division of the funds,” etc.?*GCB May 28, 1909, page 189.18*

W. M. Healey: I would be satisfied with that, if you would add the phrase, *"according to the needs*."*GCB May 28, 1909, page 189.19*

G. B. Thompson: There is a problem connected with this proposed amendment, that might be difficult to solve. When the money is collected from the local churches, and is sent on to the conference treasurers, who is to determine what is "an equitable division of the funds according to the needs"? How can the church treasurers, or the conference treasurers, or the union conference treasurers, determine this? It seems to me that the proposed change in the resolution would lead us into seas of difficulty. If there is a special campaign on in any State, it is the province of the union or the General department to help; and in this way there could be an equitable disposition of the funds, according to circumstances; but I hardly see how you can regulate it by resolution.*GCB May 28, 1909, page 189.20*

E. T. Russell: If the General, union, and local conferences each have one third of the funds, and there chances to be no issue on in a certain State, but in another State in a union the battle is fierce, then I think the union conference committee could consistently ask those favored States to help their sister States in meeting the conflict, and thus this matter could be adjusted in the limits of the union.*GCB May 28, 1909, page 189.21*

W. M. Healey: Could not the general department help adjust the whole?*GCB May 28, 1909, page 189.22*

A. T. Robinson: Would it not be well to leave the resolution just as it is? An "equitable division" might mean more than would appear at first glance. For instance there might not be an issue on in a State when money is collected, and when another State is using funds freely to meet an issue; but before another collection is taken up, there might arise an issue in the State that had hitherto been free from agitation along these lines. It seems to me that it would be better to let the resolution stand as it now reads, rather than to attempt legislation that might afterward result in arbitrary rulings or in unfortunate decisions.*GCB May 28, 1909, page 189.23*

Allen Moon: The portion going to the union conference can be used in the State where it is most needed, and in that way the union conference funds may form an emergency fund, as it were. The union conference has no legislature to look after directly; its funds are to be used where most needed. It occurs to me that the resolution, as originally presented by the committee, can not be improved, and I hope that it will pass.*GCB May 28, 1909, page 189.24*

The resolution was adopted.*GCB May 28, 1909, page 189.25*

The chairman called for any further reports.*GCB May 28, 1909, page 189.26*

H. W. Cottrell stated that the Committee on Revision of the Constitution was ready to report. The report was presented by W. T. Bartlett, as follows:—*GCB May 28, 1909, page 189.27*

Report from Committee on Revision of the Constitution*GCB May 28, 1909, page 189.28*

We recommend that the following changes be made:—*GCB May 28, 1909, page 189.29*

Article III*GCB May 28, 1909, page 189.30*

Section I, Sub-section (*b*). Strike out "as are."*GCB May 28, 1909, page 189.31*

Sub-section (*c*). Insert "such mission fields as are properly organized and accepted by vote."*GCB May 28, 1909, page 190.1*

Sec. 3. Change sub-section (*b*) to read as follows: "Such representatives of missions of the General Conference as shall receive credentials from its executive committee, such credentials only to be given by the consent of a majority of the executive committee."*GCB May 28, 1909, page 190.2*

Sec. 4. Add at end these words: "or properly organized missions."*GCB May 28, 1909, page 190.3*

Sec. 5. Change one thousand to five hundred in each case, and add, at end, "Each union mission shall be entitled to one delegate, without regard to numbers, and an additional delegate for each five hundred members. Each organized mission, not included in a union mission, shall be entitled to one delegate."*GCB May 28, 1909, page 190.4*

Article IV*GCB May 28, 1909, page 190.5*

Sec. I. Substitute "prosecution" for "carrying forward."*GCB May 28, 1909, page 190.6*

Sec. 2. Change to, "The executive committee shall consist of the president, three vice-presidents, the secretary, the treasurer, the presidents of union conferences, the secretaries in charge of duly organized departments, namely, the publishing, medical, educational, Sabbath-school, religious liberty, young people's North American foreign, negro—and seven other persons.*GCB May 28, 1909, page 190.7*

Article V*GCB May 28, 1909, page 190.8*

Sec. I. Change section to read: "The regular officers of this Conference shall be a president, three vice-presidents, a secretary, and a treasurer, who shall be elected by the Conference. Two or more auditors shall also be elected by the Conference."*GCB May 28, 1909, page 190.9*

Sec. 3. Insert paragraph: "The duties of the third vice-president shall be to labor in the Asiatic division, comprised of India and the far East, as the executive committee may advise, and to preside at the councils of the members of the executive committee which may be held in the Asiatic division, in the absence of the president."*GCB May 28, 1909, page 190.10*

Sec. 4. Insert, after "local conferences," the words, "and missions."*GCB May 28, 1909, page 190.11*

Sec. 6. Strike out words "or superintendents of union mission fields."*GCB May 28, 1909, page 190.12*

Article VI*GCB May 28, 1909, page 190.13*

Sec. 3. Insert the word “treasurers.”*GCB May 28, 1909, page 190.14*

BY-LAWS

WASe

Article 2, Section I. Insert after “power” these words: “with authority to grant and withdraw credentials and licenses;” also change “shall” to “to.” Insert at end, “The withdrawal of credentials or filling of vacancies in the executive committee shall require the consent of two thirds of the members of the executive committee.”*GCB May 28, 1909, page 190.15*

Sec. 2. Insert the word “a” before “vice-president.”*GCB May 28, 1909, page 190.16*

Sec. 3. The same.*GCB May 28, 1909, page 190.17*

Article III*GCB May 28, 1909, page 190.18*

Sec. I. Insert after the words “in charge of,” the following: “the secretaries elected by the General Conference, associated with.”*GCB May 28, 1909, page 190.19*

Article V*GCB May 28, 1909, page 190.20*

Change section 2 to read as follows: “The executive committee shall appoint annually eight persons not in its employ, who, with the president, the vice-presidents, the secretary, the treasurer, and not less than seven presidents of union conferences, shall constitute a committee for auditing and settling all accounts against the General Conference.”*GCB May 28, 1909, page 190.21*

NOTE.—The constitution as it now is, with amendments recommended (in Italics), is printed here for the convenience of delegates and readers. Read it without Italics for the old constitution; read it without portions in brackets for the new revision.*GCB May 28, 1909, page 190.22*

CONSTITUTION AND BY-LAWS OF THE GENERAL CONFERENCE WITH AMENDMENTS RECOMMENDED

WASe

(All additions in Italics; all deletions marked by [].)

Article I—Name*GCB May 28, 1909, page 190.23*

This organization shall be known as the General Conference of Seventh-day Adventists.*GCB May 28, 1909, page 190.24*

Article II—Object*GCB May 28, 1909, page 190.25*

The object of this Conference is to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ.*GCB May 28, 1909, page 190.26*

Article III—Membership*GCB May 28, 1909, page 190.27*

Section I.—The membership of this Conference shall consist of:—*GCB May 28, 1909, page 190.28*

(*a*) Such Union Conferences as have been or shall be properly organized and accepted by vote.*GCB May 28, 1909, page 190.29*

(*b*) Such local conferences [as are] not embraced in any Union Conference, as have been or shall be properly organized and accepted by vote.*GCB May 28, 1909, page 190.30*

(*c*) *Such mission fields as are properly organized and accepted by vote.**GCB May 28, 1909, page 190.31*

Sec. 2.—The voters of this Conference shall be designated as follows:—*GCB May 28, 1909, page 190.32*

(*a*) Delegates at large.*GCB May 28, 1909, page 190.33*

(*b*) Regular delegates.*GCB May 28, 1909, page 190.34*

Sec. 3.—Delegates at large shall be:—*GCB May 28, 1909, page 190.35*

(*a*) The General Conference Executive Committee.*GCB May 28, 1909, page 190.36*

[(*b*) The Secretary and Treasurer of the General Conference.]*GCB May 28, 1909, page 190.37*

[(*c*)] (*b*) Such [members of departmental committees and] representatives of missions of the General Conference as shall receive credentials from its Executive Committee, *such credentials to be given only by the consent of a majority of the Executive Committee*.*GCB May 28, 1909, page 190.38*

Sec. 4.—Regular delegates shall be such persons as are duly accredited by Union Conferences, [or] local conferences not included in Union Conferences, *or properly organized missions*.*GCB May 28, 1909, page 190.39*

Sec. 5.—Each Union Conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each [one thousand] *five hundred* of its membership. Each local conference not included in any union conference shall be entitled to one delegate, without regard to numbers, and one additional delegate for each [one thousand] *five hundred* members. *Each union mission shall be entitled to one delegate, without regard to numbers, and an additional delegate for each five hundred members. Each organized mission, not included in a union mission, shall be entitled to one delegate*.*GCB May 28, 1909, page 190.40*

Article IV—Executive Committee*GCB May 28, 1909, page 190.41*

Section I.—At each session the Conference shall elect an Executive Committee for the [carrying forward] *prosecution* of its work between the sessions.*GCB May 28,*

1909, page 190.42

Sec. 2.—The Executive Committee shall consist of the President, [two]*three* vice-presidents, *the secretary, the treasurer*, the presidents of union conferences, [the superintendents of organized union missions, and fifteen other persons, among whom there shall be representatives of all the leading departments of Conference work, including the publishing, medical, educational, Sabbath-school, religious liberty, and North American foreign] *the secretaries in charge of duly-organized departments, namely, the publishing, medical, educational, Sabbath-school, religious liberty, young people's, North American foreign, negro,—and seven other persons.*GCB May 28, 1909, page 190.43

Article V—Officers and Their DutiesGCB May 28, 1909, page 190.44

Section I.—The*regular* officers of this Conference shall be a president, [two] *three* vice-presidents, a secretary, *and* a treasurer, [and an auditor] who shall be elected by the Conference. *Two or more auditors shall also be elected by the Conference*.GCB May 28, 1909, page 190.45

Sec. 2.—President: The duties of the president shall be to act as chairman of the Executive Committee, and to labor in the general interests of the Conference, as the Executive Committee may advise.GCB May 28, 1909, page 190.46

Sec. 3.—Vice-presidents: The duties of the first vice-president shall be to labor in the European Union Conferences and Missions, as the Executive Committee may advise, and to preside at the councils of the members of the Executive Committee, which may be held in Europe, in the absence of the president.GCB May 28, 1909, page 190.47

The duties of the second vice-president shall be to labor in the American Union Conferences and Missions, as the Executive Committee may advise, and in the absence of the president, to preside at the councils of the members of the Executive Committee which may be held in America.GCB May 28, 1909, page 190.48

The duties of the third vice-president shall be to labor in the Asiatic division, comprised of India and the far East, as the Executive Committee may advise, and to preside at the councils of the members of the Executive Committee which may be held in the Asiatic division, in the absence of the president.GCB May 28, 1909, page 190.49

Sec. 4.—The Secretary: It shall be the duty of the secretary to keep the minutes of the proceedings of the Conference sessions and of the committee meetings, and to collect such statistics and other facts from Union and local Conferences *and missions* as may be desired by the Conference or the Executive Committee, and to perform such other duties as usually pertain to such office.GCB May 28, 1909, page 190.50

Sec. 5.—The Treasurer: It shall be the duty of the treasurer to receive all funds and disburse them by order of the president, and to render such financial statements at regular intervals as may be desired by the Conference or the Executive Committee.GCB May 28, 1909, page 190.51

Sec. 6.—Election of Officers and Executive Committee: All officers of the Conference, except members of the Executive Committee who are presidents of Union Conferences [or Superintendents of Union Mission Field], shall be chosen by the delegates of the regular quadrennial sessions of the General Conference, and shall hold their offices for the period of four years, or until their successors are elected and appear to enter upon their duties.*GCB May 28, 1909, page 190.52*

Article VI—Incorporations, Departments, and Agents*GCB May 28, 1909, page 191.1*

Section 1.—Such incorporations may be authorized and departments created as the development of the work requires.*GCB May 28, 1909, page 191.2*

Sec. 2.—At each regular session of this Conference the delegates shall elect the trustees of all corporate bodies connected with this organization, as may be provided in the statutory laws governing each.*GCB May 28, 1909, page 191.3*

Sec. 3.—The Conference shall employ such committees, secretaries, *treasurers*, agents, ministers, missionaries, and other persons, and make such distribution of its laborers as may be necessary to effectively execute its work. It shall also grant credentials or licenses to its ministers and missionaries.*GCB May 28, 1909, page 191.4*

Article VII—Sessions*GCB May 28, 1909, page 191.5*

Section 1.—This Conference shall hold quadrennial sessions at such date and place as the Executive Committee shall designate by a notice published in the *Advent Review and Sabbath Herald* at least three months before the date for the session.*GCB May 28, 1909, page 191.6*

Sec. 2.—The Executive Committee may call special sessions at such time and place as it deems proper, by a like notice, and the transactions of such special sessions shall have the same force as those of the regular sessions.*GCB May 28, 1909, page 191.7*

Article VIII—By-laws*GCB May 28, 1909, page 191.8*

The voters of this Conference may enact By-laws and amend or repeal them at any session thereof, and such By-laws may embrace any provision not inconsistent with the Constitution.*GCB May 28, 1909, page 191.9*

Article IX—Amendments*GCB May 28, 1909, page 191.10*

This Constitution or its By-laws may be amended by a two-thirds vote of the voters present at any session, provided that, if it is proposed to amend the Constitution at a special session, notice of such purpose shall be given in the call for such special session.*GCB May 28, 1909, page 191.11*

BY-LAWS*GCB May 28, 1909, page 191.12*

Article I—Regular Sessions*GCB May 28, 1909, page 191.13*

Section 1.—At each session of the Conference, the Executive Committee shall

nominate for election the presiding officers for the session.*GCB May 28, 1909, page 191.14*

Sec. 2.—Previous to each session of the Conference, the Executive Committee shall provide such temporary committees as may be necessary to conduct the preliminary work of the Conference.*GCB May 28, 1909, page 191.15*

Article II—Executive Committee*GCB May 28, 1909, page 191.16*

Section 1.—During the intervals between sessions of the Conference, the Executive Committee shall have full administrative power, *with authority to grant and withdraw credentials and licenses*, and [shall] *to* fill for the current term any vacancies that may occur in its officers, boards, committees, or agents, by death, resignation, or otherwise, except in cases where other provisions for filling such vacancies shall be made by vote of the General Conference. *The withdrawal of credentials or filling of vacancies on the Executive Committee shall require the consent of two thirds of the members of the Executive Committee*.*GCB May 28, 1909, page 191.17*

Sec. 2.—Any five members of the Executive Committee, including the president or*a* vice-president, shall be empowered to transact such executive business as is in harmony with the general plans outlined by the Committee, but the concurrence of four members shall be necessary to pass any measure.*GCB May 28, 1909, page 191.18*

Sec. 3.—Meetings of the Executive Committee may be called at any time or place, by the president or *a* vice-president, or by the secretary, upon the written request of any five members of the Committee.*GCB May 28, 1909, page 191.19*

Article III—Departments*GCB May 28, 1909, page 191.20*

Section 1.—The work of the departments of this organization shall be in charge of *the secretaries elected by the General Conference, associated with the* committees selected by the Executive Committee, when not otherwise provided for by the Conference.*GCB May 28, 1909, page 191.21*

Article IV—Finance*GCB May 28, 1909, page 191.22*

Section 1.—This Conference shall receive a tithe from all of its Union and local Conferences, and the tithe of its Union and local Mission Fields.*GCB May 28, 1909, page 191.23*

Sec. 2.—The Executive Committee shall be authorized to call for such special donations as may be necessary to properly prosecute its work.*GCB May 28, 1909, page 191.24*

Sec. 3.—The Conference shall receive offerings devoted to missions.*GCB May 28, 1909, page 191.25*

Article V—Audits*GCB May 28, 1909, page 191.26*

Section 1.—The Executive Committee shall have the accounts of the Conference and of its several departments audited at least one each calendar year, and shall

report upon the same to the General Conference at its regular sessions.*GCB May 28, 1909, page 191.27*

Sec. 2.—The Executive Committee shall appoint annually eight persons not in its employ, who, with the president, *the* vice-presidents, *the secretary, the treasurer, and not less than seven* presidents of Union Conferences, shall constitute a committee for auditing and settling all accounts against the General Conference.*GCB May 28, 1909, page 191.28*

Following the report from the Committee on Revision of Constitution, the chairman called upon C. F. McVagh, the president, to report for,—*GCB May 28, 1909, page 191.29*

THE SOUTHERN UNION CONFERENCE

WASe

The Southern Union Conference was organized in 1901. At that time it was composed of nine States, embracing all the territory south of the Virginias and the Ohio River and east of the Mississippi River and including Louisiana, which is mostly west of the river. The work of the message began in this field nearly forty years ago. It met with an encouraging response, and companies of believers were raised up in Kentucky, Tennessee, Alabama, Louisiana, and elsewhere.*GCB May 28, 1909, page 191.30*

Much of the early effort in this territory came to naught because Northern laborers raised up companies and returned to the North, leaving the work to ravel out, and the babes in Christ to die for want of attention. It was hard at that time for people from the North to appreciate or sympathize with Southern sentiment, or to adapt themselves to the social customs and assimilate with the Southern people. Probably no more consecrated and zealous missionaries have ever devoted their lives to the work of God; but their course provoked resentment on the part of the Southern people, who looked with jealousy and distrust upon these proselyters from their social and religious tradition.*GCB May 28, 1909, page 191.31*

Persecution broke out in Tennessee, Georgia, and elsewhere, with the express purpose of exterminating the work. The results bear strong testimony to the truth that nothing can stop the work of God.*GCB May 28, 1909, page 191.32*

The first conference organization was formed in 1876; and later, the whole field was organized as District No. 2 of the General Conference. This, in turn, became the Southern Union Conference in 1901, with Elder R. M. Kilgore as its first president.*GCB May 28, 1909, page 191.33*

While the general progress was slow, the truth took firm root, and centers of influence increased in number, until in January, 1908, it was found advisable to divide the territory, cutting off about half the area, population, and work, to form the Southeastern Union.*GCB May 28, 1909, page 191.34*

The Southern Union Conference now consists of Kentucky, East and Middle Tennessee, Alabama, Mississippi, and Louisiana. This territory is organized into five

conferences, having a combined area of 218,457 square miles, with a population, in round numbers, of nine millions, of whom, approximately, two thirds are white and one third colored.*GCB May 28, 1909, page 191.35*

Some portions have a much larger proportion of colored. Louisiana, Mississippi, and Alabama are in what is known as the “Black Belt,” which contains the bulk of the negroes of the South. Of personal knowledge, I can only speak of the work in the union during the time since the division in 1908. If the actual conditions were better understood, it would be a great advantage to our work. People with vague ideas and fanciful notions of what is needed come South, are disappointed, and sometimes to do more harm than good.*GCB May 28, 1909, page 191.36*

To many Northern people, the term “South” means heat, malaria, lynching, alligators, and colored people. All who have a burden to come South should obtain reliable information as to soil and opportunities in the locality in mind.*GCB May 28, 1909, page 191.37*

The soil is generally poor from neglect, or worn by constant single cropping. In the main, it responds to good cultivation, and could easily be made to support more than double the present population.*GCB May 28, 1909, page 191.38*

Those who come South should bring clothing for a changeable climate. Heavy underclothing, outside wraps, and furs will be found useful during the winter months, even though snow is seldom seen. The writer did not find the first summer very oppressive, even though the hottest months were spent in the extreme South, in Louisiana and Mississippi.*GCB May 28, 1909, page 191.39*

While there are certain malarial districts, beautiful and healthful locations may be found in any of our conferences, where energetic people with a little capital can make a good living and find a needy field for missionary work. The reputation of the country has suffered on account of sensational newspaper reports of night riding and race difficulties. It is true that the spirit of lawlessness is increasing in the South, as elsewhere; and the existence of two races, living side by side, as do the white and colored people of the South, furnishes occasion for the manifestation of the worst that sin has developed in humanity. Similar conditions would produce the same results anywhere. It should be remembered, also, when all is said, that ten million negroes in as good condition as those in the South can not be found elsewhere in the world.*GCB May 28, 1909, page 191.40*

The whole situation pleads eloquently for the saving grace of the third angel’s message. The spirit of prophecy has spoken to us, over and over again, with the warning that the work in the South must be hastened. In recent years, considerable money has been expended in fostering the work, and in building and equipping institutions. The work neglected in former years in now being done, but the effort and cost are much greater. We still need the prayers and assistance of those in stronger conference; and we are trying by faithful labor to show our appreciation of the help received.*GCB May 28, 1909, page 192.1*

During the past year, the amount of tithe paid in the five conferences of the Southern Union was $18,935.68 by a membership of 1,876; or an average, per capita, of $10.10.*GCB May 28, 1909, page 192.2*

Reference to Elder Butler's reports four years ago shows that the tithe of the whole field, now composing the Southern and Southeastern unions, was that year $22,035.97, an average of about $8 per capita. A comparison shows substantial gain, both in the number of Sabbath-keepers and in the tithe per capita. Judging from reports received, the tithe from the Southern Union Conference in 1909 will exceed that of the whole field four years ago. During the year we have employed 25 ordained ministers, 15 licentiates, and 71 canvassers, besides some workers in institutions. Twenty-nine public efforts have been conducted, resulting in 294 persons accepting the Sabbath, not all of whom, however, have proved faithful.*GCB May 28, 1909, page 192.3*

An aggressive work has been carried on by the departments of the union and local conferences. In most of the conferences, temperance rallies were held in connection with the camp-meetings. The magazine *Liberty* is being furnished to most of the members of the legislatures, and people have taken an active part in the campaign against the Sunday bills before the national Congress.*GCB May 28, 1909, page 192.4*

Southern Union Conference Association*GCB May 28, 1909, page 192.5*

The legal corporation for the Southern Union is known as the Southern Union Conference Association of Seventh-day Adventists. This corporation was formed for the purpose of holding denominational property, and receiving gifts and legacies. Not the least important part of its work is the fostering of the various interests in the field. The credit of the association has been strengthened by the strict business methods employed. Interest on money loaned to the association is always paid when due, and every demand for principal has been promptly met.*GCB May 28, 1909, page 192.6*

Nowhere has the hand of God been more apparent than in the institutional work. Graysville Academy, located in the Southeastern Union, serves as a training school for both unions.*GCB May 28, 1909, page 192.7*

The Southern Publishing Association*GCB May 28, 1909, page 192.8*

The publishing work was started in Nashville eight years ago, by the advice that came through the spirit of prophecy, saying: "In Nashville there should be established a printing plant." The Southern Publishing Association was first incorporated as a non-dividend-paying stock company, and so continued up to January, 1908, when a new company was formed on a membership basis, under the General Welfare Act of Tennessee, known as "The Southern Publishing Association of Seventh-day Adventists."*GCB May 28, 1909, page 192.9*

This corporation purchased all the property, and assumed all the obligations, of the former association, and has since conducted the denominational publishing business for the South. In 1908 commercial work was abandoned.*GCB May 28, 1909, page 192.10*

In the early days of the Publishing Association, the financial losses were heavy; but gradually conditions have improved, until in 1907 the tide turned, and instead of a loss the association showed a gain of $688.23 in operating. In 1908, the gain in operation was $6,674.43. The present worth Jan. 1, 1909, was $25,535.62. During

the first four months of 1909, the liabilities have further decreased, and the prospects were never so bright at this time of year. Two branches have been established,—one at Fort Worth, Tex., and one at Atlanta, Ga.*GCB May 28, 1909, page 192.11*

The canvassing work is better organized than ever before, and the canvassers who stick to business are successful and of good courage.*GCB May 28, 1909, page 192.12*

The *Watchman*, formerly a weekly missionary paper, was changed in form and scope at the beginning of 1909 to a monthly magazine. This decision was reached on the advice of the president and leading members of the General Conference Committee. The magazine deals with present-day issues in the light of the third angel's message. So far, it has met with a cordial reception, and we hope that it will prove a great blessing to the general work, and be a financial strength to the association. We greatly need a good man for the department of circulation.*GCB May 28, 1909, page 192.13*

In response to a vigorous and continued call from the field for a missionary paper that could be scattered in large numbers by all our people, the *Gospel Sentinel* was launched early in the present year. We believe that this little paper, packed with the salient points of the message and furnished at twenty-five cents a year in clubs, is a step in the direction of scattering our literature like the leaves of autumn.*GCB May 28, 1909, page 192.14*

I am glad to say that the spiritual condition in the publishing house and in the other institutions is good, with abundant manifestations of the working of the Holy Spirit.*GCB May 28, 1909, page 192.15*

The Nashville Sanitarium*GCB May 28, 1909, page 192.16*

The sanitarium work in Nashville was pioneered by L. A. Hansen, and a splendid work was accomplished. This was later turned over to the Nashville Sanitarium Association,—a denominational corporation,—and the present sanitarium building was erected on a beautiful spot about two miles from the city, on the Murfreesboro Pike. Shortly after it opened for work, Dr. F. A. Washburn, the medical superintendent, was obliged to retire, on account of his health; and changes in the management and other conditions incident to the starting of a new institution made the work go hard in 1908. Dr. W. A. George, the present medical superintendent, and the new management, struggled with the perplexities; but notwithstanding all efforts, the loss in operating during 1908 was over $5,000.*GCB May 28, 1909, page 192.17*

I am glad to say that the tide now seems to have been successfully turned. If the patronage of the past three months continues, 1909 will not show a loss in operating.*GCB May 28, 1909, page 192.18*

Sister White and party made the sanitarium their headquarters during her recent visit to Nashville, and expressed approval of what has been accomplished. At present the building is full, and the patrons are pleased. A prominent minister of Nashville, whose wife has been at the sanitarium for several weeks, recently said: "I can not express my appreciation of what has been done for my wife in this institution; but you may count on me to be a walking advertiser for it."*GCB May 28, 1909, page 192.19*

Notwithstanding the help already given, the sanitarium still carries a heavy load of interest-bearing debt, which will take a long time for even a good patronage to wipe out. The management is striving faithfully to meet the counsel of God in this work.*GCB May 28, 1909, page 192.20*

Nashville Agricultural and Normal Institute*GCB May 28, 1909, page 192.21*

This school, though not owned by the denomination, is endorsed by the conference, and is working in harmony with the organization. This school was established at Madison, nine miles from Nashville, in 1904, but did not begin real work until the fall of 1905. The object of the school is to give a practical, all-round training for missionary work. With this end in view, in addition to Bible and the common branches, agriculture, horticulture, dairying, and trades, and industries are given greater prominence than in many schools. During the four years of its operation, the school has given employment, in the care of the farm, home, and sanitarium, to about 160 students and teachers, most of whom have earned their entire support. This school has been the means of establishing thirteen small farm schools in the rural districts, in which over 500 children are receiving instruction in present truth.*GCB May 28, 1909, page 192.22*

Madison is now prepared to take care of 50 students and 20 patients. The sanitarium has been opened not quite six months, and so far has met running expenses. The establishment and equipment of the school have not been without difficulties and perplexities; but it is now in a position to do a great work in furnishing competent laborers for the Lord's vineyard.*GCB May 28, 1909, page 192.23*

Intermediate School*GCB May 28, 1909, page 192.24*

Hazel Industrial Academy, at Hazel, Ky., under the ownership and control of the Tennessee River Conference, has just closed the most successful year in its history. The management is making a commendable effort to make the work self-supporting, and with a very slight increase of present facilities will be able to do so. The enrollment for the year was 43.*GCB May 28, 1909, page 192.25*

Pine Grove School at Amory, Miss., was started as a private enterprise by Brother M. T. Bellinger. Last year the entire plant was leased by the Mississippi Conference, and conducted as a conference school. It had a very successful year both spiritually and financially. The enrollment was 32.*GCB May 28, 1909, page 192.26*

Eleven church-schools have been in successful operation during the year, with an enrollment of about 140.*GCB May 28, 1909, page 192.27*

Health Food Factory*GCB May 28, 1909, page 192.28*

After months of careful, patient labor, the Nashville Sanitarium Food Factory is in operation. This enterprise is under the control of the Southern Union Conference, and is operated for the benefit of the cause. While the factory has only been running a short time, the quality of the foods and the prices seem to give general satisfaction; and if the opening volume of business is maintained, the financial success of the undertaking is assured.*GCB May 28, 1909, page 193.1*

Work for the Colored People*GCB May 28, 1909, page 193.2*

The work for the colored people in the South was pioneered by Elder J. E. White with the steamer “Morning Star” on the Mississippi and Yazoo rivers. The development of the work thus begun resulted in the formation of the Southern Missionary Society—a non-dividend-paying stock corporation under the laws of the State of Mississippi. In 1906 this work was taken over as a department of the Southern Union Conference. There being legal complications in the way of transferring the property of the Mississippi corporation to the Southern Union Conference, a new membership corporation, under the General Welfare Act of Tennessee, has been formed; and through this medium, property is being secured for the denomination.*GCB May 28, 1909, page 193.3*

During the last year, the number of mission schools has increased to 30, with a combined enrollment of 1,000 pupils. These schools touch the real negro problem in the South at its very foundation. Ex-Governor Hoke Smith said last month, at Atlanta, Ga., that the real problem of negro education is how to reach the six millions of that race who never get into the higher institutions of learning prepared for them, and are not fit to enter them. This is the class that the mission school reaches.*GCB May 28, 1909, page 193.4*

Oakwood Manual Training School*GCB May 28, 1909, page 193.5*

This school, located at Huntsville, Ala., is the only training school established by this denomination for the training of colored laborers. For years its equipment was of the most meager character; but during the last two years some modest buildings, including a boys’ dormitory, a study hall, a silo, a potato house, a wagon shed, a cannery, and a small sanitarium, have been erected. The buildings are of the plainest; yet these increased facilities have brought joy to both students and faculty. There is still urgent need for a dining-room, a girls’ dormitory, an orphanage, and better equipment for all the buildings. Some of these have already been planned and will soon be under way, thanks to the liberality of friends in all parts of the country.*GCB May 28, 1909, page 193.6*

The efforts should not be slackened until this school is put on vantage ground. The enrollment during the year was over 100, with an average of 75.*GCB May 28, 1909, page 193.7*

The Rock City Sanitarium*GCB May 28, 1909, page 193.8*

In January, 1908, the Southern Union Conference recommended the re-establishment of the sanitarium for colored people in Nashville, and laid the responsibility for the work upon the Southern Missionary Society. After weeks of unavailing search for a suitable place to rent for the purpose, the present location was found. It seemed desirable in every way for the work, but was for sale, not for rent. After prayerful study and consultation, the property was purchased for $3,650.*GCB May 28, 1909, page 193.9*

The place is located in a quiet, healthful neighborhood, with good water and plenty of shade. It consists of a plot of ground 107 x 210 feet, having thereon a ten-room house.*GCB May 28, 1909, page 193.10*

Possession was taken last September. A five-room annex has been added for bath-, treatment-, operation-, and wardrooms. Although not complete, the institution is operating, and receiving a most encouraging patronage. Dr. Isbell-Blake, the medical superintendent, has a class in hydrotherapy in Meharry Medical College, where Elder Blake is studying medicine.*GCB May 28, 1909, page 193.11*

The Rock City Sanitarium already has the active sympathy of many influential workers for the colored people, the dean of Meharry permitting his name to appear on the stationery as a member of the advisory board.*GCB May 28, 1909, page 193.12*

Sister White looked the institution over and said: "I am glad that you have this place. The Lord has been hearing our prayers.... We thank the Lord for its advantages, with heart and soul and voice.... The place you are now in is the nearest to the representation made to me of what we should have of anything that I have yet seen."*GCB May 28, 1909, page 193.13*

Hillcrest School Farm*GCB May 28, 1909, page 193.14*

An industrial school for colored students, on the plan of the Madison School for white students, has been established about five miles from Nashville. A very suitable location has been secured, at a reasonable price, and faithful work has brought it to the place where a few students are in attendance, and the active work of training has begun.*GCB May 28, 1909, page 193.15*

Sister White also visited this place, and spoke most encouragingly to the workers, commending the location, what had been done, and the general plan. This school bears the same relationship to the conference organization as the Madison School.*GCB May 28, 1909, page 193.16*

The work is onward in the union, and the workers are of good courage. We are earnestly endeavoring to make the work in the South entirely self-supporting, and God is blessing the effort. We hope that next year two more of our conferences will step into the column of those who are not asking for direct appropriation from the General Conference.*GCB May 28, 1909, page 193.17*

The work for the white people will soon be not only self-supporting, but an increasing strength to the General Conference, so that all the help asked may go to the work for the colored people. Our "Africa at home" will always furnish abundant opportunity for missionary work. At present it would be great additional help if friends sending donations to the South would specify what branch of the work they design the offering to benefit. Earnestly do we in the Southern Union look and work for the blessed hope, thankful for a place and part in the sacrifice and fellowship of the last gospel message.*GCB May 28, 1909, page 193.18*

At the close of his report, Elder McVagh said: "I have just been handed the following note:—*GCB May 28, 1909, page 193.19*

" 'The Southern Union canvasser, a picture of whose home appeared on page 159 of the BULLETIN, took orders to the value of $263 in three and one half days last week. This, so far as we know, is the best record made this year.' "*GCB May 28, 1909,*

page 193.20

The chairman next called upon Elder Cottrell, of the Pacific Union, who presented the following report:—*GCB May 28, 1909, page 194.1*

REPORT OF THE PACIFIC UNION CONFERENCE

WASe

Since the last session of the General Conference held in Washington, D. C., the Pacific Union Conference has been divided, and its territory now comprises the States of California, Nevada, and Utah and the Territory of Arizona. The total area in square miles is 467,933. The population is estimated at 2,620,000, an increase in four years of 651,049.*GCB May 28, 1909, page 194.2*

The field is divided into four organized conferences, two of which are mission fields, receiving the larger portion of their support from the treasury of the union conference. The total number of churches in our present conference territory at the beginning of this term was eighty-five; at the close of 1908, one hundred seventeen, an increase of thirtytwo. The church-membership in 1904 was 4,438; in 1908, 7,440, an increase of 3,002. Number of companies in 1904, eighteen; in 1908, twenty-two, an increase of four.*GCB May 28, 1909, page 194.3*

Total number of Sabbath-keepers, Dec. 31, 1904, 5,120; in 1908, 7,712. This represents a growth in membership of over fifty per cent during the quadrennial term. While this growth is very encouraging, it has not met our highest expectations. There are seventy-eight church buildings, with an estimated valuation of $220,775. The total tithe receipts for the term are $394,128.77. The average tithe per capita for the quadrennial term is $56.94.*GCB May 28, 1909, page 194.4*

There are fifty-four ordained ministers, thirteen of whom, on account of age or other infirmities, are not in active field work; twenty-two licentiates, and thirty-eight other missionaries, besides an average of one hundred eighty-four persons who are doing missionary work by placing the message of God's saving truth in the homes of the people through the printed page in the form of our denominational books and periodicals. The retail value of book and periodical sales is $160,992.*GCB May 28, 1909, page 194.5*

There are one hundred sixty-four Sabbath-schools, with a total membership of 6,698, a gain in membership of 1925. There are at least 1,500 young people between the ages of fifteen and twenty-two years. The total Sabbath-school offerings are $31,998.*GCB May 28, 1909, page 194.6*

Educational

The Fernando Academy and the Lodi Normal Institute, together with forty-three intermediate and church-schools located in various parts of the union conference, are usually well filled, and the educational work is progressing encouragingly. Our educational work represents a growth in enrollment of two hundred fifty-four. This is encouraging, but we have our hearts set on making it much greater in the next

term.*GCB May 28, 1909, page 194.7*

It having been decided to remove the work of the Pacific Union College from Healdsburg to a more rural location, the school at that place was closed one year ago. Steps were taken immediately to locate elsewhere. At the urgency of the gift of prophecy, we have contracted to purchase a three-thousand-acre ranch located at Sonoma, Sonoma Co., Cal., on which to found an educational institution. The cost price of this property, all told, will be $51,000. We have raised by bonafide pledges and in cash more than $50,000 with which to pay for this property.*GCB May 28, 1909, page 194.8*

Medical

We have four large, well-equipped sanitariums that are enjoying a greater or less degree of prosperity. The St. Helena Sanitarium, our oldest institution, after sailing many years over a turbulent sea, has been greatly prospered financially during the past term of four years. The sanitariums at Glendale, Loma Linda, and Paradise Valley are institutions that were established about the beginning of this quadrennial term, and are now becoming quite well known, and enjoy a good patronage during the tourist season. At the St. Helena, Glendale, and Loma Linda sanitariums regular training-schools for nurses are conducted, and workers are prepared for service in both the home and foreign fields.*GCB May 28, 1909, page 194.9*

The total assets of these institutions are $447,277.93. It therefore requires diligence and faithfulness on our part to keep the knowledge of them before the public, in order to assure the necessary patronage for their financial prosperity.*GCB May 28, 1909, page 194.10*

There are a large number of our brethren in good standing located in this field who are practising physicians. Some of them are doing institutional work.*GCB May 28, 1909, page 194.11*

Publishing

All are familiar with the serious loss with which the Pacific Press Publishing Association met when its manufacturing plant and stock of publications were destroyed by fire. Through the providence of God the corporation secured a cash purchaser for its realty holdings in the city of Oakland, and this means, with the generosity of our brethren, enabled it to erect another building upon its site in Mountain View, which is far more convenient for a manufacturing plant than any it has ever had. This plant is now operated exclusively for our denominational work, and we are pleased to report that the volume of business is constantly increasing. During the past year the reorganizing of the publishing interests along corporation lines was completed, so that the work is now operated under a membership charter from the State of California, which places the absolute control of the corporation's interests in the hands of the denomination.*GCB May 28, 1909, page 194.12*

Contributions

The contributions from this union conference for the quadrennial term have been as follows:—*GCB May 28, 1909, page 194.13*

Foreign mission offerings, $63,549; Sabbath-school donations to foreign missions, $23,683; tithe paid to the General Conference, $4,899.86; offerings made to the general work, $9,011; the offerings of the Missionary Volunteer societies during the last two years to foreign missions, $2,311.33. The grand total amount of offerings for foreign work is $103,456.06.*GCB May 28, 1909, page 194.14*

Religious Liberty

The Lord has wonderfully blessed the united efforts of our brethren put forth in the Religious Liberty Department of the work. In the legislatures of California, Utah, and Arizona various Sunday bills were introduced, but all were defeated.*GCB May 28, 1909, page 194.15*

In California many of the brethren took up the work of securing petitions to the legislature against religious legislation, with the result that over forty thousand names of individual voters were secured protesting against passing such bills.*GCB May 28, 1909, page 194.16*

The brethren who were stationed at Sacramento secured opportunities to be heard by the committees on the various bills to whom such measures were referred. The result of the combined efforts is forcibly expressed in the language, “The Lord hath done great things for us, whereof we are glad.”*GCB May 28, 1909, page 194.17*

Seventh-day Adventists having heard, seen, tasted, known, yea, *known* from experience, the evil of religious legislation, the brethren acted as minute-men, and were rewarded, for at least two more years, with the continuation of their civil and *outward* religious rights. State religious laws, not being spiritual, can not affect the liberty of the inner life.*GCB May 28, 1909, page 194.18*

Being at liberty, we will ever have the liberty to petition congress and legislatures to enact no laws that will abridge even the smallest minority of citizens of any of their civil and outward religious liberty rights, both of which are God-given.*GCB May 28, 1909, page 194.19*

A United People

As the result of the gift of prophecy that has always been among us as a people, as manifest in Sister White, calling upon us to buy the Sonoma ranch for a college site, it became necessary for us to visit all the churches in the California Conference, present to them the situation in which we were all placed equally alike, the reasons for our being thus situated, and to solicit free-will offerings to the amount required to meet our obligation on the new property deal.*GCB May 28, 1909, page 194.20*

This gave us an unquestioned opportunity to present before each church in the conference, in a very definite way, the Bible authority for the gift of prophecy and its teachings among us. In all the churches visited I obtained, after a strong presentation of the Bible evidences pertaining to this gift and its teaching, a definite vote as to

their faith and confidence in it. Even to my own surprise there was but one negative vote cast in all the churches I visited. In all my experience I have never before seen such a strong endorsement of this gift by the masses of our people. We have cause to thank God and take courage.*GCB May 28, 1909, page 194.21*

We are indeed thankful that God's prospering hand is so distinctly seen accompanying the labors of our brethren in all parts of the world. Surely the Lord has been leading the way all these years through the forests of sin, and he still bids us to move forward and occupy the entire field. In behalf of our workers and brethren generally I can say that I believe we are united in seeking for a still closer walk with our Heavenly Father, that we may not only continue to have his divine guidance and a larger measure of his grace, but that he may cause our daily lives to demand the outpouring of his Holy Spirit to fit us for still greater usefulness in his work until the gospel of the kingdom shall have been preached in all the world.*GCB May 28, 1909, page 194.22*

At the conclusion of Elder Cottrell's report, the meeting adjourned.*GCB May 28, 1909, page 194.23*

O. A. OLSEN, *Chairman*.
W. A. SPICER, *Secretary*.

TWENTY-FIFTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 27, 3 P. M.

Elder O. A. Olsen in the chair. Prayer was offered by Elder C. Santee*GCB May 28, 1909, page 195.1*

SOUTH AMERICA

WASe

The chair stated that the time of the session would be given to reports from the South American Union Conference.*GCB May 28, 1909, page 195.2*

J. W. Westphal, president of the union, reported as follows:—*GCB May 28, 1909, page 195.3*

Review of the South American Union*GCB May 28, 1909, page 195.4*

A young brother who recently came to Brazil was going from the office to his lodging-place in the outskirts of the village late one evening. He heard something moving in the grass not far from the walk. He quickened his pace to the door of the house. But, horrors! the door was locked. He called to the brother within to open the door quickly, for a tiger was following him. Investigation proved it to be a goat tied to a small stump, which it was pulling through the grass. This brother had read about South America. Perhaps he had seen the picture in the old geography of a smokey with his tail twined about the branch of a tree, with one hand firmly holding onto a vine, while with the other he is reaching down to an alligator in the water below; hard by is a boa-constrictor, encircling a tree, with fiery tongue darting; while in a thicket is a tiger ready to spring; and from this had formed his ideas of South America.*GCB May 28, 1909, page 195.5*

This man is not the only one who has had visions of the wild, unrefined, uneducated, and half-civilized condition of this field. All these animals exist; but if you were to go in search of them, you would be more certain to find them if you looked in the zoological gardens.*GCB May 28, 1909, page 195.6*

In South America there are more than forty millions of people gathered in groups of from less than one hundred to more than a million, or scattered over extensive plains, hidden among the many valleys of the lofty mountain ranges, or resting in the shades of the forests and groves. Forty millions of human souls, blood-bought and precious, to whom we are indebted to give the gospel message of life and peace!*GCB May 28, 1909, page 195.7*

Before the Pilgrim fathers landed at Plymouth Rock, the universities of Lima and Cordoba were annually graduating numerous students, according to the standard of the times. Well-equipped universities, normal schools, and high schools on the most improved plans, with a curriculum that will compare favorably with those of other lands, may be found in most of the republics of our field. Common schools are

rapidly spreading, and fast becoming general in Argentina in both town and country. There is a refinement of manners, elegance of appearance and dress, and a natural politeness not surpassed anywhere. Ignorance and superstition also are seen; but the ignorance does not always consist in not knowing many things, but in not knowing the truth. The superstition is the religion.*GCB May 28, 1909, page 195.8*

Buenos Aires, with its more than 1,100,000 inhabitants, is the fourth city of the New World, and the metropolis of the southern hemisphere. Because of the refinement of its manners and the gaiety of its society, it is known as the "Paris of South America." Montevideo, across the La Plata, is the beautiful city of the continent, and one of the beautiful cities in the world. Rosario, on the Parana, is called the "Chicago of South America." Rio de Janeiro, with its population of a million, is fast beginning to rank as one of the world's great capitals. Sao Paulo, Santiago, Valparaiso, Lima, La Paz, and Quito, are in no sense mean cities; and cities of from ten to fifty thousand inhabitants are numerous.*GCB May 28, 1909, page 195.9*

EXTENT OF TERRITORY

WASe

When Elder Allen went to Lima, Peru, recently, a brother endeavored to comfort him with the thought that he and his family would not be far from their relatives, who live in the republic of Panama. Panama is eighteen hundred miles from Lima, and it would take no more time, and cost no more, to go from San Francisco, Cal., to Hamburg, Germany, than to go from Panama to Lima. For one who has never traveled in South America it is difficult to realize the great extent of our territory. To say that it has an area of more than 6,000,000 square miles, a width of 3,200 miles, and our part of South America has a length of 4,500 miles, does not seem to make a lasting impression of its extent. Our work nearly encompasses this territory.*GCB May 28, 1909, page 195.10*

Immigrants to the number of some hundreds of thousands every year (200,000 to Argentina alone) make this a field of growing importance. The fact that it is so extensive makes it impossible for one man to do as much active work directly for the people as in countries more densely populated, and it also makes the carrying forward of the work much more expensive.*GCB May 28, 1909, page 195.11*

DIVISIONS OF THE SOUTH AMERICAN FIELD

WASe

From the beginning of our work there were three divisions of the South American field, Brazil, River Plate, and the West Coast. In 1906, at the time of Elder Spicer's visit to South America, these were subdivided; the Argentine, Rio Grande do Sul, and Santa Catharina-Parana conferences were organized; the Chile-Bolivia and Uruguay organized mission fields were formed; and North Brazil, Sao Paulo, Alta Parana, Peru, and Ecuador were set apart as mission fields. A year later, Chile and Bolivia were separated, the former being organized into a conference, and the latter made a mission field. Since then the North Brazil and Sao Paulo missions have been organized by the appointment of committees to assist the superintendents. These

arrangements have been most beneficial and satisfactory to the work. Responsibilities have thus been divided, and those who have been in charge of the work have been brought into closer continual contact with the people. This has resulted in greater confidence, and a more careful organization and looking after details. Local interests have been more carefully guarded, and it has been possible to give a steadier and sure support to general interests. Under it the tithes and offerings have materially increased, and numerically and spiritually the work has grown and become more healthy.*GCB May 28, 1909, page 195.12*

STATISTICS

WASe

There are in our union 62 churches, with a membership of 1,836. Including those in companies and isolated, the total number of Sabbath-keepers is 2,673, a gain of 967 during the last four years. In 1904 the tithe was $7,846.66; in 1908, $23,208.19—a gain of $15,361.53. The tithe paid during the four years was $70,520.43, and the total tithe and offerings for the general work amounted to $83,520.43. Including donations for special and local work, the amount given for this cause during this quadrennial period is in the neighborhood of $100,000.*GCB May 28, 1909, page 195.13*

BRAZIL

WASe

Elder F. W. Spies, who is vice-president of the South American Union Conference, and has special charge of the work in Brazil, will report for that field. A few statements will be in place from me.*GCB May 28, 1909, page 196.1*

This great country, having a territory as large as the United States, has 22,000,000 inhabitants. It is the only government of the New World where the Portuguese language is used. Rio de Janeiro, its capital, is the great Portuguese-speaking city of the world, having one million inhabitants. The work begun in behalf of the third angel's message in 1894 has grown until we have there two organized conferences, which have been self-supporting from the beginning of their existence in 1906, and with the surplus tithe have lifted in the German work, and two organized mission fields. The work began among the German colonists. At present it is making its principal conquests among the natives, and they are manifesting a commendable firmness in the truth, and are giving it a hearty financial support.*GCB May 28, 1909, page 196.2*

The publishing work has been enlarged and more firmly established. At the General Conference held in Takoma Park in 1905, we asked for $5,000 for both the Brazil and the Spanish South American publishing work. Failing to secure this, serious problems presented themselves in doing what the conditions demanded. Property has been secured as a permanent home for this work, and we ask for means to place it in a position to work to advantage. The project of a central training-school, very much desired and needed, is receiving earnest consideration by the Brazil brethren. An appeal for means for this enterprise is also made. More field help is

greatly needed.*GCB May 28, 1909, page 196.3*

CHILE

WASe

Chile has five ordained ministers, one of whom is engaged in school work. The only licensed minister is engaged in office work. Thus the preaching field force is limited to four persons. There are several canvassers holding missionary licenses. A strong effort has been made to get our literature into the hands of the people, with excellent results. The *Senales de los Tiempos* has been a large circulation. The results are seen in new interests, and new people, accepting the truth. The brethren are faithful and self-denying in the performance of their duties, and the tithe is steadily increasing. The conference was organized in 1907, composed mostly of native Chileans, and they have shown a commendable spirit of faithfulness to our principles and plan of organization. Elder F. H. Westphal has been the president from the first. Fire and earthquake visited our tract society and the small printing plant with annihilation, but both arose triumphant from the ashes. The tract society secretary has been overwhelmed with the work of the office, printing, and serving as local editor. The request for proper help—help that will develop into men who can bear responsibility—is urgent.*GCB May 28, 1909, page 196.4*

The school at Pua, though unfinished and poorly equipped, has been well attended, mostly by children. The brethren have gone to the limit of their powers to erect this school building, and they certainly have done nobly. What has been done will suffer if it is not finished. They should by all means have help to complete it, that it may fill a daily growing necessity. To this end they request a gift of $3,000. *GCB May 28, 1909, page 196.5*

The brethren in Chile are desirous of having a medical worker in their conference. With the constituency that this conference has, it certainly seems as if the time has come for such help. Chile has 11 churches, 339 Sabbath-keepers, and the tithe last year was $1,827.86.*GCB May 28, 1909, page 196.6*

PERU

WASe

Previous to the last General Conference, intermittent work had been done by canvassers and others in Peru, a liberal supply of seed had been sown in many places in the form of literature, principally the *Senales*, and a nucleus of believers had been formed at Lima, besides a few scattered Sabbath-keepers. The South Dakota Conference kindly gave us one of their laborers, Elder F. L. Perry, and his support, and he became the Peruvian Mission's first superintendent. Effective work has been done in the circulation of our literature, and as a result believers have sprung up in different places. Some of these have never yet seen the living preacher, while others have had but little instruction. On the shores of Lake Titicaca there are about a dozen Aymara Indians, descendants of a great subject nation of famous Incas, who are keeping the Sabbath, indirectly as the result of our literature, directly as the result of the work of an Indian school-teacher who had received the Sabbath

from our brethren at Puno. These have not yet been visited in their homes and instructed. Calls for help come from various places.*GCB May 28, 1909, page 196.7*

From the beginning Elder Perry has been assisted by a native, Julio Espinosa, and two years ago he received further help in the person of Ramon Beltran, a native Ecuadorian. The superintendent has felt obliged to leave on account of failing health, but we have received a valuable substitute in the person of Elder A. N. Allen.*GCB May 28, 1909, page 196.8*

A small tract society office has been developed, and of late a decided interest has been taken by a number in the canvassing work. This makes it necessary that a promising young person be supplied to take charge of the office, who might devote the remainder of his time to work in the city of Lima. Elder Allen would thus be left free to visit the scattered brethren, to instruct them more fully in the truth, and to lead his helpers in the field work and in developing the several interests. This is most important, and should not be delayed. As southern Peru is a field by itself, cut off to a large extent from the remainder of the republic by lofty, barren mountains, difficult to cross, and since some of the Sabbath-keepers and interests are in this territory, it is most desirable that a laborer be secured to locate in southern Peru, perhaps at Arequipa, to carry forward the work of the message.*GCB May 28, 1909, page 196.9*

ECUADOR

WASe

Brother T. H. Davis, who came to Ecuador in August, 1904, was our pioneer laborer in that republic. The Upper Columbia Conference generously supplied this field with a second laborer and his support in the person of Elder George W. Casebeer, who, on Ecuador's separation as a mission field, became superintendent. Two years ago Sister Davis died, and was laid away in the Ambato Cemetery to await the coming of the Life-giver, as a herald of whom she had come to Ecuador. Elder Casebeer was called to take charge of the Chile School a little later, and Brother Davis to take charge of the canvassing work on the West Coast. Brethren William Steele and Octavio Navarette were sent to take their place, but the former was soon compelled to leave on account of the serious illness of Sister Steele, leaving Brother Navarette alone. Elder W. W. Wheeler came about February 1 of this year to supply his place, but as he has first to learn the language, he can not for the present do very effectual labor. These changes have necessarily impeded the work in this republic.*GCB May 28, 1909, page 196.10*

As in Peru and Bolivia, the people are fanatically Roman Catholic; and, as in Bolivia, very little Protestant, and no third angel's message, seed had ever fallen on Ecuador's soil before the arrival of these laborers. These great things were hardly to be expected at the beginning. One has been baptized; another, previously baptized, has identified himself with us; and several others (two at Ambato and two at Machola, near the coast) profess to keep the Sabbath, and some of them desire baptism. At Ambato the prejudice is wearing away, and the few meetings held there on our way to General Conference were well attended by interested listeners.*GCB May 28, 1909, page 196.11*

Brother Wheeler needs more help. He is desirous that a missionary physician should come to work on the plan of our Saviour, when on earth. The most urgent need is a few hundred dollars immediately for the purchase of small tracts covering important points of faith for free distribution at an international exposition to be held in Quito, beginning August 10. This will afford an opportunity to sow the seeds of truth in the hearts of many in this dark land, and prepare the way for future labor. A considerable quantity of literature has already been circulated in some of the provinces of Ecuador.*GCB May 28, 1909, page 196.12*

BOLIVIA

WASe

Bolivia is the youngest, though not the smallest, child of the South American Union Conference, and the most neglected. On the subdivision of the several fields in 1906, it was part of the Chile-Bolivia Mission. When the former became an organized conference a year later, Bolivia was set apart as a mission field. Elder Eduardo W. Thomann, who had made a successful tour of the principal cities in the interest of *Senales de los Tiempos* some years before, and who consequently felt a special interest in, and burden for, the people of this republic, volunteered to make it his field of labor; and he has since been the superintendent and only laborer. Meanwhile he has also been the editor of the West Coast missionary paper, and had other translating work to do, so that only a fraction of his time could be devoted to his chosen field.*GCB May 28, 1909, page 197.1*

The situation calls loudly for a change. The high prices of living in Bolivia hardly justify retaining a man who can devote only a portion of his time to the work of the field, while editorial responsibilities require a closer touch with the Santiago office. He should be relieved from either the Bolivian or the editorial work, and the demands clearly indicate the former. Another should be sent to take charge of the Bolivia Mission, but he should not be sent alone. The nature of the country, the methods of travel, and the character of the people require that two should go together for mutual protection and encouragement and frequent counsel. As the result of work done, several profess to keep the Sabbath, but they have not fully identified themselves with us as yet.*GCB May 28, 1909, page 197.2*

WEST COAST PRINTING PLANT

WASe

This plant has done excellent work in disseminating the principles of truth on the West Coast, principally through the medium of the *Senales de los Tiempos*. It owns a good press, a good supply of type and ornaments, and an excellent paper-cutter, all purchased at a bargain after the Valparaiso earthquake and fire. In 1907 a property at Espijo, a suburb of Santiago, was purchased, and the publishing work moved to this place. This property has since been improved, but is still far from what is desired in room, conveniences, and appearance, that it may properly represent our message and work. One or two thousand dollars is needed to complete this plant.*GCB May 28, 1909, page 197.3*

THE INCA INDIANS

WASe

In the plateaus and mountains of Peru, Bolivia, and Ecuador, at an altitude of from 7,000 to 15,000 feet, reside some 5,000,000 Quechua and 500,000 Aymara Indians, the remnant of the once proud and populous Inca empire. From their ancient sun-worship they were by force of arms converted to the papacy; and for the mild though absolute rule of the Incas, they reluctantly exchanged the tyrannical yoke of the white man. For centuries they have known little else than degradation and oppression. Docile, patient, and industrious by nature, it is not strange that they have largely lost their independence and self-respect, and have thought that they were born to be the slaves of others, to be tyrannized over and exploited by and for the benefit of their spiritual (not teachers, for they have never been taught) masters, and sometimes even by the civil authorities and uncivil white neighbors. The ignorance, superstition, and idolatry of the pagan African are not greater than that of the Roman Catholic pagan Indian of South America.*GCB May 28, 1909, page 197.4*

Is it not strange that practically no effort has been made by Protestants to evangelize these millions? Missionary efforts have been made in these countries in a small way, it is true; but they have been put forth in behalf of the Spanish-speaking white man. As far as the writer knows, the only work begun in behalf of the Inca Indians is only just launched by the “Regions Beyond Missionary Union” in the vicinity of Cuzco, the ancient Inca capital, and by several American ladies in Ecuador. The Gospels, the Acts, and the Epistle to the Romans have been translated into the Quechua language; but the Indians have not been taught to read it, nor have there been missionaries to read it to them. This is a virgin territory in which the third angel’s message may press to the front.*GCB May 28, 1909, page 197.5*

There have been signs of late of an awakening of the Indian. He feels his degradation. He is beginning to realize the wicked insolence, immorality, and selfish, covetous work and purpose of the priest, and is therefore losing confidence in the virtue of the church. He is beginning to appreciate that he has rights that no man may insolently trample underfoot. Knowing nothing of the gospel, he naturally seeks his goal in the securing of his civil rights. Men among them are educating themselves with the expectation of devoting their lives to the emancipation of their race. This is the time for the last message to do its educating, uplifting, emancipating work for this people.*GCB May 28, 1909, page 197.6*

Schools should be started on the plan of the schools among the negroes of Africa. Young men should be brought in, and taught, converted, and trained, that they may carry the message to the people of their own race. Faithful, patient, unselfish, self-sacrificing work must be done for them. Broad plans must be laid that will involve the carrying of the last gospel message to the entire race. Young men and women will find here a field that will call into requisition their youthful enthusiasm, endurance, adaptability, ingenuity, and Christian patience; and none who come should expect to turn their backs upon the field until the work is done. A fund to begin work among these people has been started. This fund has now reached $500; and it has been recommended that our South American youth make this the object of their gifts. To start the work will require several thousand dollars, and this enterprise will have to be

financed indefinitely by the general work.*GCB May 28, 1909, page 197.7*

We believe that the time has come to begin this work in earnest. Missions are started for the negroes in Africa. Why should we delay in beginning a work among the neglected Indians of South America? This is a matter worthy of consideration by this Conference. The acceptance of the Sabbath by a number of Indians near Puno is an evidence that the Lord is going out before us, and in their experience we have a hint of the proper methods of labor in their behalf.*GCB May 28, 1909, page 197.8*

Although Peru forms the center of the Indian population, Ecuador and Bolivia have within their borders one half of this people, and our brethren in these several fields are equally interested in this question.*GCB May 28, 1909, page 197.9*

ARGENTINA

WASe

For more than four years Argentina has labored under the disadvantage of having no president to devote his time and talents to its interests. During most of this time the president of the union conference has also been the president of the River Plate of Argentine field. There is probably no union conference in the world, owing to our great distances, where such a doubling up of responsibilities would be attended with so much difficulty. It is keenly felt that the work has suffered under such an arrangement. Under these disadvantages the conference is still laboring to-day, although numerically and financially it is the strongest and most important South American field. The tithe for 1908 was over $8,500. In the recent arrival of Elder Knight and two nurses, it has received valuable help. Besides Dr. Habenicht, there are 3 ordained ministers, and 3 other persons free for field work. The field is a large one, some 2,000 miles in length, and 1,000 in width. As soon as we have proper help, it should be divided into smaller sections, in order to accomplish the best results. The message is steadily making progress, and the truth is reaching out into new places. The brethren are giving a steady, hearty support to the work.*GCB May 28, 1909, page 197.10*

URUGUAY

WASe

This organized mission field, although weak numerically, has been more than self-supporting from the beginning of its separate history; and before this it was a strong support to the River Plate work, although the republic received but little help in return. It has anxiously desired more laborers, and has recently received assistance in the arrival of two nurses. Besides the superintendent, Elder J. V. Maas, there is one licentiate, another having left public work to engage in church-school work. The work has been opened in several new places, and a number have been baptized during the last three years.*GCB May 28, 1909, page 197.11*

ALTA PARANA

WASe

Elder Luis Ernst has been the superintendent of this mission field, consisting of the republic of Paraguay and the territory of Misiones in Argentina, from the beginning. Owing to previous superficial work, the number of churches and members was diminished for a time, but the work has been materially strengthened. Souls are steadily coming into the truth, and in proportion to the help, the message is moving faster than in any other River Plate field. Most of the time the superintendent has been the only laborer. He now has the assistance of a licentiate and a local helper. The brethren are poor, but loyal, and they show a commendable spirit in supporting the work.*GCB May 28, 1909, page 198.1*

THE RIVER PLATE PRINTING WORK

WASe

At the time of the last General Conference our printing work began. It was an experiment to all. A year later, the property of Brother O. Oppegard, located in Florida, a suburb of Buenos Aires, was purchased for about $1,060, a bargain. The building has been enlarged and improved at a cost of at least $1,000 more. Adjoining lots were purchased from Elder F. H. Westphal, at a cost of $638, which was considerably less than the market value. The printing equipment was purchased without debt, but on the other property we have an indebtedness of about $1,200. In the buildings of the printing establishment are the offices of the Argentine Conference, the union conference, and the River Plate Tract Society. The printing plant is small, having but one small press, and the most economical and best work can not be done, as a result. For two years two persons have been kept busy, but of late more help is required. A good practical printer has been secured in Brother Warren, of England. With proper help to push the work, there is no reason why an important work may not be done with our literature in the River Plate Field.*GCB May 28, 1909, page 198.2*

It seems clear that there should be at least one printing plant in Spanish South America, where heavier printing work should be done; and for some reasons Buenos Aires would seem to be the place to locate such a plant. For this purpose one or more large rooms should be added, and the proper press and other machinery secured. In considering this question, it should be borne in mind that we are at the southern circle of the globe, away from the great thoroughfares of travel, so that an Adventist missionary, in traveling to or from the many mission stations, has never come near our shores.*GCB May 28, 1909, page 198.3*

THE RIVER PLATE SCHOOL

WASe

To the school farm of forty acres, an eighty-acre tract has been added at an expense of about $1,700. A new two-story school building, 50 x 50 feet, with an entrance 15 x 15 feet, has been erected. We found ourselves so cramped for room that this seemed an absolute necessity. It is not yet wholly completed, and it lacks seats and almost every equipment necessary to conduct a good school. For the first time in our experience all the teachers may conduct their work in class-rooms instead of in the dining-room, private rooms, and even in the entry. With the five additional living-

rooms in the new school building, we find ourselves as cramped for room as ever, the attendance ever keeping in advance of our capacity to accommodate. The dining-room is overcrowded; and we find ourselves under the necessity of building a larger one, and completing the plan of the old building, which will add four or five students' rooms to our present capacity. Other minor improvements that will involve considerable expense, urge themselves upon us. Already there are a number of efficient laborers in the field as the result of the work of this institution, and in the providence of God it is surely destined to become an important, if not the most important, factor in preparing laborers for the finishing of the work in South America. The total indebtedness above liabilities is about $3,000, the total value of the property, $10,000.*GCB May 28, 1909, page 198.4*

For several years our teaching force has been entirely inadequate. Through the arrival of Prof. Walton C. John, who now has charge of the school, we received important help. The work of the school has been more thoroughly organized, systematized, and graded. After the first six grades a four years' missionary course has been arranged for; and we hope in every way to raise the standard and extent of the work to be done.*GCB May 28, 1909, page 198.5*

SANITARIUMS

WASe

The first physician to come to South America was Dr. R. H. Habenicht, at the close of 1901. He located with his family in the vicinity of our school in the province of Entre Rios, and intermittently engaged in medical practise. This practise steadily grew until it demanded all his time, and later the ever-increasing work grew entirely beyond his time and strength. In the meantime he received patients into his home, and the demands for room soon grew beyond his capacity to meet them. It was at this juncture that it was finally decided to erect a small sanitarium within two blocks of the school buildings, on property purchased for the purpose from Dr. Habenicht at a sacrifice to himself. At the same time it was decided to open sanitarium work in the school buildings during the summer vacation, hoping that the sanitarium building would be in a condition to receive the patients at the opening of the school.*GCB May 28, 1909, page 198.6*

The work was begun with results beyond our fondest hopes. Dr. A. L. Gregory, of Brazil, was called in, and both doctors had more than they could well attend to. Unhappily, because of a lack of funds and for other reasons, the new building was still far from completion at the opening of the school, and so the work must in a large measure drop for the present.*GCB May 28, 1909, page 198.7*

On the property purchased from Dr. Habenicht there is a brick building that will serve the purpose of a dormitory. When the new building is completed, the patronage we have had in the past in the school building (during the vacation) will overcrowd its capacity.*GCB May 28, 1909, page 198.8*

A nurses' course has been begun, and it is hoped that the sanitarium will be a valuable auxiliary in the preparation of workers for the South American field.*GCB May 28, 1909, page 199.1*

RESOURCES

WASe

With the exception of $2,000 given by the General Conference to the Chile School and printing plant; some “Christ’s Object Lessons” given to each of the three fields,—Brazil, River Plate, and West Coast,—and a few donations raised by private means, all the South American institutions have been established with local funds. They have struggled with poverty and inconvenience at every step. It is only with the strictest economy of means, even to parsimony, that we have what we have. And while some of our institutions are already in debt, none of them are complete. In most cases the demands are urgent to enlarge even before the work begun is finished. As an illustration we give you our experience in the erection of the new River Plate school building. We first planned the building 35 x 50 feet, one story and entry. Before the building was begun, we found it necessary to enlarge to 50 x 50 feet. After it was well under way, we felt obliged to enlarge the entry, and build two stories. And, not yet finished, we have already been called upon to “lengthen our cords.” When I tell you that we have no reception room, and no business office; that in a room 13 x 16 feet Professor and Sister Lude, with two children and children’s maid live and sleep, have all their things, and also the business office; that Professor John’s family and all the students are equally crowded, it will be seen that the picture is not overdrawn. There is no complaint on the part of the teachers. They have been willing to sacrifice in the interests of those who wish to attend the school. But it is not justice to the teachers, the students, or to the work that the school represents, that this condition of things should continue. And is it not too much to expect that the River Plate Field, with a constituency of eight hundred, many of them very poor, should financially develop three institutions simultaneously,—a school, a sanitarium, and a publishing plant? We believe that these institutions should be placed on a reasonably equipped and solid footing, so that the liberality of our brethren in these fields may be turned in other directions. We have as yet practically no church buildings, and none in our cities. These and other things should at once be made the object of their endeavor.*GCB May 28, 1909, page 199.2*

It may be in place here to add that building, furniture, and machinery are not cheap in South America. Everything, from a nail to a railway engine, is imported, as is also all good furniture. In Argentina ordinary lumber sells for ten cents a square foot. Some of our buildings have been erected cheaply because they are cheap buildings, the brick-making and building having been done by teachers, students, and donated labor.*GCB May 28, 1909, page 199.3*

In view of these conditions, we earnestly ask and hope that the General Conference will give consideration to the needs of this great field. In making this request we would call attention to the fact that we are not engaging in untried experiments or untried adventures. The institutions are there, called into existence by necessity, and their needs and the needs of the work are there, compelling us to move forward.*GCB May 28, 1909, page 199.4*

CANVASSING WORK

WASe

The canvassing work in South America needs strengthening. We must have men who will give their time and talents to this, who will instruct and organize and lead out in it. Brother T. H. Davis has been chosen to take charge of this work on the West Coast. Our last union conference voted a request for two general men—one for Brazil, and the other for the River Plate Field. We should have these without delay. But owing to the great extent of the field, we should have others who will lead our local canvassers into the field, and help them to succeed.*GCB May 28, 1909, page 199.5*

LABORERS LOST AND GAINED

WASe

During the period covered by this report and up to the present time, 6 ordained ministers and 1 licentiate have left our field, one of the former apostatizing. Nine ordained ministers, and 10 other laborers, including a doctor, nurses, secretary, and printer, have come, a total of 19, making a balance in favor of the field of twelve laborers. Since nearly all who have come must learn the language before they can work to advantage, the immediate help received is more apparent than real.*GCB May 28, 1909, page 199.6*

YOUNG PEOPLE'S WORK

WASe

As yet little has been done in this work. We greatly feel the need of it, but men selected for the purpose are too busy with other pressing work, until there is left no time for this. There is hardly a question that it would be profitable in souls, and eventually in workers, could it receive proper attention. There should be one or more men who could devote their time to it.*GCB May 28, 1909, page 199.7*

MEDICAL WORK

WASe

In addition to the request for medical help for Chile and Ecuador, Peru and Brazil are also desirous of a physician and nurse, to prepare the way for more decided medical missionary work.*GCB May 28, 1909, page 199.8*

FURTHER DIVISION

WASe

In addition to the divisions suggested in the consideration of individual fields, with which this Conference can not deal, except in the way of providing more laborers, there are other divisions that are necessary and inevitable. A continent can not, in justice to itself, remain within the bounds of a single union. By the extent of its territory and the strength of its work, Brazil is entitled to a separate existence. The remainder of our territory is still large, and awkward to handle. Imagine North America as one union conference with 2,500 Sabbath-keepers scattered from Alaska

to Panama and Maine, and you will get some idea of our situation. Even in this comparison the advantages would be in favor of the North American Union. With the passing of each year the perplexities increase. Yet I am constrained to believe that some tie of union, of counsel and harmonious action, and mutual interest among its several parts, is desirable. These are matters that should be studied and decided on the ground.*GCB May 28, 1909, page 199.9*

THE "NEGLECTED CONTINENT"

WASe

It is now seventeen years since the message began its work in our field,—a field whose difficulties are varied, and many of them peculiar to the field, and which can not be appreciated from a distant and necessarily imperfect view. About ten years ago three missionary papers were begun—two Spanish and one Portuguese. Seven years ago two conferences were organized. We have to-day 4 organized conferences, 3 organized and 4 unorganized mission fields, and of these fields 4 are self-supporting. There are over 60 churches, and nearly 2,700 Sabbath-keepers. We have 3 publishing centers, 3 missionary papers, 3 small church papers, and a bi-monthly youth's paper just begun. There are 4 general school interests, and a fifth is planned. Sanitarium work has been successfully begun, and a sanitarium building is in process of erection.*GCB May 28, 1909, page 199.10*

Besides other laborers, there are more than a score of ordained ministers. Yet South America has never been visited but by a single General Conference representative, and this visit was limited to the Atlantic Coast. In 1906, Elder W. A. Spicer attended the South American Union meeting, and took a leading part in the organization of the South American Union Conference, and in further dividing and organizing our extensive territory. His counsel and help have been invaluable to our work, and remind us that more frequent visits and a more personal connection of the General Conference with our work would be a great help both to it and to us. We need a personal acquaintance with the men who stand at the head of the work, and with their policies and ideas. And they need to be acquainted with us, our plans and needs. At the time of Elder Spicer's visit the question of first importance was the division of the field and plans of organization. While this work is not yet complete, there are other important questions pressing themselves upon us to which we could give no attention then. In some of these we have had no previous experience; in all we need counsel and help.*GCB May 28, 1909, page 199.11*

At the close of Elder Westphal's report, a chorus of South American representatives (Brethren Habenicht, Town, Westphal, and Perry, and Sisters Habenicht, Town, Gregory, and Perry), sang a hymn in Spanish, "Mi Mano Ten, Senor" ("Take Thou My Hand").*GCB May 28, 1909, page 199.12*

(Report of twenty-fifth meeting concluded in next issue.)*GCB May 28, 1909, page 199.13*

CAUSES AND TREATMENT OF STOMACH DISEASES

J. R. LEADSWORTH

May 25, 5:15 P. M. - DR. J. R. LEADSWORTH

It is quite difficult, when talking to a large audience, and trying to crowd a good deal of matter into half an hour, to lay down principles that are applicable to all. In fact, to deal with the cause and treatment of stomach diseases, one ought to have about five hours.*GCB May 28, 1909, page 199.14*

I am sure that I will not have to speak about the frequency of stomach disorders. You know that people generally accuse Adventists of being a poor, thin, dyspeptic lot of people; and I think there are sufficient reasons for that. In the first place, people are attracted to the message by its health principles. They recognize their need of something in the line of health, and accept these principles together with the others which we hold. As many of these are dyspeptics before the truth comes to them, they accept the reform almost as a necessity.*GCB May 28, 1909, page 199.15*

That is one reason so many Adventists have stomach disorders.*GCB May 28, 1909, page 200.1*

Another reason is that many of us think because we have left off the more injurious foods, such as tea, coffee, pork, pastries, etc., we can eat any quantity of good food without danger. I have been surprised here to see the way some people pile foods upon their trays, and I do not wonder at all that you sometimes find them suffering from various disorders of the stomach.*GCB May 28, 1909, page 200.2*

Then there is another reason, and that is that some do not live up to the health-reform principles. They live rather what is called “health deform,” and consequently they can not hope to reap the benefits coming from a reformed dietary.*GCB May 28, 1909, page 200.3*

Another cause of stomach disorders is poor teeth. In my work, when people come to me and want advice and prescriptions in regard to stomach trouble, I at once ascertain whether or not they have good teeth; and if their teeth are poor, I say to them, “Go and get your teeth fixed, and then I will treat you; but it would be a waste of time and money to treat you before.”*GCB May 28, 1909, page 200.4*

When I was in Germany some years ago, I learned that the people there say that the cause of so much dyspepsia in this country is the consumption of so much ice-cream, soda-water, and sweets. Americans also accuse the Germans of being a race of dyspeptics, saying that beer is the cause. But of the two I really do not know which is the worse. I do know that when I was in Berlin, a city of several million inhabitants, I heard of only one place where a person could get ice-cream soda. It would be a very small town in this country where one could not find ice-cream parlors and soda fountains. And they are well patronized, too. Iced drinks and iced foods are another cause of indigestion.*GCB May 28, 1909, page 200.5*

Still another cause of stomach trouble in this country is our strenuous way of living. We try to crowd into a few years what our forefathers occupied a score or more of

years in accomplishing. You will find men to-day who are young in years but very old in experience. These men seldom take more than five minutes for lunch. I have gone to lunch-counters and timed them with my own watch. They will rush in, get a cup of coffee, doughnuts, or ham sandwiches, and a piece of pie or cake, gulp them down, and be off in five minutes.*GCB May 28, 1909, page 200.6*

Now, what are the causes and symptoms of gastric catarrh? Many people who have chronic gastric catarrh will tell you that they have frequent bilious spells. A bilious spell is what we call “acute gastritis;” and while it lasts, the person is unable to keep anything on his stomach, so he is compelled to fast for a few days. Then, as soon as he is better, he goes at it to make up for lost time, and soon brings on another of these spells. Generally such a course, if followed very long, will bring on a case of chronic gastric catarrh, or catarrh of the stomach. One of the symptoms of this disease is a sense of weight over the stomach. When a person complains of such a feeling, you may be almost certain he has chronic gastric catarrh. Many people think, because they have a great deal of gas, that they have this disease; but gas is not a sure symptom of this disease. There is naturally more or less air or gas in the stomach, and many people think because they can gulp out some air quite frequently, they have catarrh of the stomach. We call this cribbing. When such people come to you for examination, they take delight in belching out before you to show you that they can always expel some of this gas. But they first have to swallow some air before they can belch; and if they continue, it becomes a habit with them.*GCB May 28, 1909, page 200.7*

If there is no food in the stomach, it naturally fills with gas, which passes through the membranes of the tissues. In an empty stomach, even though a person may have been fasting for several days, there will still be some gas. This gas simply fills what would otherwise be a vacuum. This should not cause the worry and anxiety that it does with many.*GCB May 28, 1909, page 200.8*

Another symptom of gastric catarrh is a ravenous appetite. A person with this disease can eat anything and at any time. I remember finding a patient who was visiting her sister in the West. This sister, knowing that her visitor had quite serious stomach trouble, used to remove from the table, early in the meal, those things that she thought she should not eat. But the dyspeptic would watch where these were placed, and in the night would get up and eat of them. She had such a craving for things that appealed to her eye, that she could not resist it.*GCB May 28, 1909, page 200.9*

Another common symptom of gastric catarrh is sleeplessness. A sufferer from this complaint usually wakes up at from two to four o’clock in the morning. The mind becomes very active, and he is unable to sleep again. This annoying symptom may later result in neurasthenia.*GCB May 28, 1909, page 200.10*

My time is so brief that I can give you only a few points on treatment. The first thing is to have the teeth in good order. Get a good set of grinders, and use them in thorough mastication of the food. Another thing we ought to practice more than we do is simplicity of living.*GCB May 28, 1909, page 200.11*

In the book “Ministry of Healing” we are told we should eat only two or three things at a meal. We have come to the conclusion that the providing of food need not be so

great a burden as it is in many homes. For instance, we ought to use more unleavened bread.*GCB May 28, 1909, page 200.12*

There is no other organ in the body that recuperates so quickly and readily as does the stomach. In a large percentage of post-mortem examinations, it is found that at some time the subjects have had ulceration of the stomach, though they have known nothing about it. They are readily cured. It is necessary simply to regulate the diet. They should eat only a few things, masticate them thoroughly, and they will find that any ordinary stomach disorder can be overcome. There are some extraordinary disorders; but we shall not have time to speak of them at this time.*GCB May 28, 1909, page 200.13*

UNDERLYING PRINCIPLES OF OUR ORGANIZATION

F. M. WILCOX

(Abstract from a talk given at the Missionary Volunteer Department meeting, May 25.)*GCB May 28, 1909, page 200.14*

It has been said that order is heaven's first law. We see a demonstration of this in all the universe of God, in the movements of the heavenly bodies, the planets in their orbits, and of our own solar system, every planet circling around the sun, and all the different systems around God himself. We see it in the vegetable world, in the different laws that regulate vegetable growth, every tree bringing forth its own kind. While there is variety, they are all bound together by one universal law. We see it in the animal creation, and especially in our own bodies. That probably is the best illustration of organization; for the apostle Paul uses it to show the organization that God has established in the church. There is a relationship of each part of the body to every other part, all acting under the direction of a common head, a common central power. This principle God incorporated in connection with his church in the world.*GCB May 28, 1909, page 200.15*

When man was created, God placed him under law, pointing out his duty to God and to his fellow men. When sin entered the world, the Lord gave the system of types and offerings regulating the sanctuary service, the order of the priesthood, and the order of the sacrifices. We have a system of organization in all that. Then in the New Testament dispensation, just as soon as Jesus Christ established his work, he established a church for carrying forward that work in the world.*GCB May 28, 1909, page 200.16*

The purpose of organization in connection with the work of God in the world is primarily to conserve the work of God, and to promote its advancement. This is the reason God has had a people bound together by a system of organization. That organization has grown with increasing demands.*GCB May 28, 1909, page 200.17*

When God gave the children of Israel a system of organization in the wilderness, it did not all come in a moment, because the people would not have been prepared to enter fully into such an organization. There came modifications as in the changes proposed by Jethro, the father-in-law of Moses, concerning the plan of governing Israel. In the New Testament church, after the first plan of church organization had been established, there arose a demand for advanced steps to be taken on the part of the apostles.*GCB May 28, 1909, page 200.18*

The value of organization is great. First, it gives a definite, united purpose to the people of God. Second, it gives concerted effort in the accomplishment of that purpose. Third, it gives greater volume, and that greater volume brings greater power into the movement. And fourth, it gives increased resistance against the attacks of the devil upon the people and truth of God.*GCB May 28, 1909, page 200.19*

True organization has several essentials. First, it should be a natural one, an outgrowth of the needs which exist. Second, it should be just as simple as possible to meet these needs. As in mechanics, so in the work of God, the simpler the organization, the greater the saving of energy. Third, the organization should be a

practical one, which will produce results. It is results that the world wants; it is results that the church of God wants. Fourth, we should have an adaptable organization. We can not calculate accurately to-day what the needs of the work will be to-morrow. We need plans that will meet the growing needs of the work of God. Fifth, it should be a harmonious organization. As every part of the body is in harmony with every other part, so in the church there should be harmony between every department of its work.*GCB May 28, 1909, page 200.20*

So much on the general principles and organization of the general work. I will speak now a few words with reference to the Missionary Volunteer movement. The originator of this movement is God himself. Organization comes from the Lord, and this particular work in which the young people are engaged is in response to his call. I read: "Young men and young women, can not you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin?" "Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?" "Let them unite together upon some plan and order of action. Can not you form a band of workers, and have set times to pray together, and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that, under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results."*GCB May 28, 1909, page 200.21*

Here an organization is called for. It is God's call to the young people for service. To what are they called?—They are called to organize, that they may more effectively work for others than in an individual capacity. To whom is this call given?—To the young men and women of the Seventh-day Adventist Church.*GCB May 28, 1909, page 201.1*

There comes a time in connection with this closing work when the Lord says the time has come for a definite plan of operation to be begun in behalf of the young people of this denomination. Past plans, methods, and policies have not accomplished that which the Lord designs to be accomplished by this people. God calls the people of this denomination to a new plan of work.*GCB May 28, 1909, page 201.2*

What shall be our relationship to this work and to this organization? I believe it should be one of loyalty. I can not disassociate these two ideas in my mind, that loyalty to this work means loyalty to the truths making up this message, and to the organization which the people of God have adopted for the conservation of these truths and carrying them to the world. Suppose for a moment a plan is adopted in a church and set in operation. Suppose the individual says, I do not like that general plan, and I propose to operate on a plan of my own. Suppose another takes this course, and another one, and another one, and that spirit becomes contagious. Finally you will have every one of that church operating on his own plan. Organization is broken down, and unity destroyed. This is contrary to the principle of organization. This is just as true of the plan of the general work. I believe, where a general plan is proposed and adopted by this people, every church and local and union conference should rally to the support of that plan and principle. Such united and loyal effort will bring force and power into the work of God. I quote:—*GCB May*

28, 1909, page 201.3

"I would rather give up almost any cherished opinion as to method and policy, in order to be united with others in carrying forward the work itself, than to hold to any certain method, and bring discord. There is an advantage in unity. Our workers, our people, feel the inspiration of doing the same thing as nearly as possible at the same time that all other believers are engaged in that same work or study.*GCB May 28, 1909, page 201.4*

"One might wonder why it is necessary in drilling an army to teach men to make one certain motion all at the same time. They are not fighting, they are not accomplishing anything apparently, but after all as you watch a line of men, a thousand or more of them, standing absolutely in line, and at the word of the commander, you see every white-gloved hand come up at once, and you see that white line running away down the ranks, there is something that stirs your heart, something that gives you the impression of force, of definiteness, of aim and direction and unity, that means strength. That is why men of the world, in battles of the world, drill to do the same thing, to work together; for the benefit of it all comes in the crisis on the battle-field. It is that thing that keeps men from losing their heads and running wild.*GCB May 28, 1909, page 201.5*

"The doctrine of individualism is being preached to this denomination with all the energy from beneath. I thank God that the gospel of Jesus Christ is not a gospel of individual independence; it is a gospel of unity. The last stage of defeat on the battle-field is the cry, 'Every man for himself;' and then follows the rout. It is when men stand together, shoulder to shoulder, united, steady, that they can face the foe; but when it comes to individualism in the battle-field it is a rout. So in this work. Whatever may be the solution of the problems, I for one would wait any length of time to see the whole world-wide ranks come into line, rather than to press out of the ranks and have my own way for a little time."—*Mt. Vernon Convention Report, pages 112, 113.**GCB May 28, 1909, page 201.6*

There is a difference between principle and method. I would stand against all the world for a principle of right. Every man must take that stand if he is true to God. But when it comes to method and organization, I will take the plan, the system adopted by my brethren, and will harmonize with that system, because a poor plan with united action is better than a good plan with divided effort.*GCB May 28, 1909, page 202.1*

A SONG SERVICE

WASe

On Tuesday evening the Foreign Mission Seminary Choral Society, under the direction of Brother Clemen Hamer, rendered a musical program, "The Holy City," by Gaul. Seventy-two voices composed the chorus. The program was much appreciated, from the introductory Scripture lines, "My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?" to the closing chorus, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "Before the mountains were brought forth, on the earth and the world were made, thou art from everlasting."*GCB May 28, 1909,*

page 202.2

"ALLELUIA! AMEN."

OUT OF DARKNESS INTO LIGHT

WASe

In connection with Elder McVagh's report of the Southern Union Conference, Thursday morning, May 27, he related how one of the students at the Oakwood school came to connect with the institution. He said:—*GCB May 28, 1909, page 202.3*

"Weako Kiya, a student from Africa, the first son of the principal wife of a chief of the Kroo tribe, was reared in the midst of heathenism. His mother is the daughter of another tribe. During the earlier years of his life, no missionaries had entered the land of his people. Not until his eight year did he wear clothes, and not until after attaining his majority did he learn of the existence of white people.*GCB May 28, 1909, page 202.4*

"Weako has traveled considerably in the African interior, having visited lower Egypt and crossed the Sahara. So desirous was he of visiting the white man's country, that at about the age of thirty he walked for two and a half months, a distance of about 800 miles, in order to reach the West Coast seaport of Monrovia, the capital of Liberia. His passage to Liverpool, England, was paid with a quantity of coffee sufficient to fill a room 6 x 12 x 6 feet.*GCB May 28, 1909, page 202.5*

"Remaining in London for about six weeks, in the care of kind friends, he was sent on, via New York City, to Claflin University, Orangeburg, S. C., where he studied for about two years. Upon the death of his father, he returned to his home in Africa, but hastened back to America after a sojourn of about nine months. It was soon after this that his attention was called to the third angel's message; and now he is in attendance at the Oakwood School, with the full purpose of fitting himself for a life of service among his own people in Africa.*GCB May 28, 1909, page 202.6*

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

WASe

A meeting of the constituency of the Washington (D. C.) Sanitarium was called according to appointment, May 27, at 10:30 A. M., G. A. Irwin in the chair. A full quorum was present.*GCB May 28, 1909, page 202.7*

On motion of F. Griggs, duly seconded, it was voted that the chair appoint a committee of five, on nominations and resolutions, to report at a future meeting.*GCB May 28, 1909, page 202.8*

The chairman named as this committee the following persons: G. B. Thompson, H. H. Burkholder, L. F. Starr, B. G. Wilkinson, W. H. Heckman.*GCB May 28, 1909, page 202.9*

On motion of B. G. Wilkinson, duly seconded, the meeting adjourned to 10:30 A. M., June 3.*GCB May 28, 1909, page 202.10*

G. A. IRWIN, *Chairman*,
D. H. KRESS, *Secretary*.

A BIBLE-WORKERS' COUNCIL

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

As a large number of experienced Bible workers from various parts of the world are in attendance at the General Conference, a desire was expressed by them that council meetings be held. This resulted in appointments for such meetings.*GCB May 28, 1909, page 202.11*

Meetings have been held at 6:30 each evening. Nine meetings have been held. Pastor G. B. Starr was elected chairman, and Miss Addie Bowen secretary.*GCB May 28, 1909, page 202.12*

Attention was called to the fact that the Spirit of God has said that the Bible-reading work was a heaven-born idea, and that it should have a permanent place as a factor in the work, and should be included in plans for work and in the selection and employment of workers in this cause.*GCB May 28, 1909, page 202.13*

Being heaven-born, it was suggested that God calls persons to this specific line of work. It was also noted that those conferences and foreign fields reporting at this conference, which have employed the largest number of Bible workers, also reported the largest increase in membership.*GCB May 28, 1909, page 202.14*

Regret was expressed that this line of work had been largely dropped by a number of the conferences in the United States. It was hoped, however, that it would be speedily revived, and a higher standard raised.*GCB May 28, 1909, page 202.15*

Important Testimonies on city work and the condition of the large cities were read by the chairman.*GCB May 28, 1909, page 202.16*

Questions were answered including the best methods of reaching the higher class of homes and large apartment houses, visiting and working for clergymen, bringing people to decision, etc.*GCB May 28, 1909, page 202.17*

A good interest has been manifested by a large and increasing attendance, the tent being well filled each evening.*GCB May 28, 1909, page 202.18*

May 30, 1909 - NO. 14

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen(Sabbath Expected)

(Sabbath Excepted)	
6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

EDUCATIONAL DEPARTMENT

WASe

The council of education practically completed its work in the consideration of resolutions on May 27, and so much of its work as may pass the General Conference Committee on Plans will appear in the BULLETIN.*GCB May 30, 1909, page 203.1*

The first paper of the council was read by Prof. C. C. Lewis, entitled "The Development of Our School System." The paper described the first church-school in Battle Creek, Mich.,—the school of Prof. G. H. Bell,—the founding of Battle Creek College, and the growth of our school work from that time to the present. It also pointed out the following principles, which distinguish our schools from others, and justify our school system:—*GCB May 30, 1909, page 203.2*

1. The Word of God is made the basis of all instruction.*GCB May 30, 1909, page 203.3*

2. Students receive instruction and practice in different kinds of useful labor.*GCB May 30, 1909, page 203.4*

3. The schools are missionary training-schools for the preparation of laborers in the closing gospel message.*GCB May 30, 1909, page 203.5*

Then, from the experience of the past, the paper drew the following lessons for the work of the future:—*GCB May 30, 1909, page 203.6*

1. We do not half appreciate the principles of education which the Lord has scattered all along our way, and which have finally been gathered in the book "Education" into a garland of surpassing beauty and loveliness.*GCB May 30, 1909, page 203.7*

2. Although light was given to this denomination in regard to manual training six years before the first efforts of secular educators in this direction in the United States, yet the world has beaten us in the race after our own ideals. We should not rest until Christian industrial training is extended to the work of every grade, from the church-schools to the training-school.*GCB May 30, 1909, page 203.8*

3. Some of the hindrances of this heaven-born reform are: (*a*) long accustomed running in the groove of popular methods; (*b*) unmerciful criticism of mistakes in efforts to reform; (*c*) indifference of parents; and (*d*) ignorance of teachers with regard to industrial instruction.*GCB May 30, 1909, page 203.9*

4. Although in some respects our institutions of learning have swung into wordly conformity, yet they are "prisoners of hope;" and victory will be ours if we do not lose heart, and will press the battle a little longer.*GCB May 30, 1909, page 203.10*

WASe

Fourteenth Meeting, May 28, 8 A. M.*GCB May 30, 1909, page 203.11*

Dr. D. C. Ross was asked to read the paper prepared by Dr. Lillis Wood-Starr entitled “Schools of Health.” Dr. Starr gave experiences illustrating the fact that by means of schools of health, hearts may be reached promptly and efficiently. Her medical missionary experiences began with single individuals and families; but it was not long before she was conducting schools, and this was followed by openings for nurses to enter families, and teach mothers the principles of cooking and healthful living. The doctor, as a result of her small beginning, has had the opportunity of lecturing to forty thousand school-children on alcohol and tobacco.*GCB May 30, 1909, page 203.12*

Elder R. S. Owen spoke with regret of the fact that he had been so many years in evangelical work without being directly connected with the medical work. He believed it was a mistake to attempt to separate these two branches of work. The Spirit of God is urging us to unite the evangelical and the medical. One great mistake in the past has been urging people to discard certain articles of diet without providing substitutes. Our schools of health should tell us what to eat as well as what not to eat. He then gave the experience of Jennie Ireland, who worked among the colored people in a Southern California city, ministering to the sick. As a result, barriers were broken down, and hearts were open to receive the gospel. What she taught to one individual, she urged that person to give to some other person. In this way a number of efficient workers had already been developed, and a church of thirty-eight organized, the members of which are very faithful in observing the principles of health.*GCB May 30, 1909, page 203.13*

Dr. Lauretta Kress expressed pleasure in the fact that we are returning to our first love in the matter of our health work.*GCB May 30, 1909, page 203.14*

Dr. Paulson gave suggestions from personal experience as to openings for lectures and health schools, stating that many times we miss opportunities for doing a great work through a neglect to meet some seemingly unimportant call. Answering a call to some obscure and inconvenient place of meeting often results in reaching thousands in the city schools, churches, and public gatherings. He emphasized, by illustration, the need He emphasized, by illustration, the need of preparing to do this kind of work efficiently. He considered prayer the most important aid, and stated that in every health talk, he endeavored to present the gospel.*GCB May 30, 1909, page 203.15*

L. A. Hansen said, “The word of the spirit of prophecy is, Educate! educate! educate!” I believe the sustenance of our medical work is dependent upon this. Our work in Nashville was opened up through the work in schools of health. He related their experience there in demonstrating the wisdom of teaching the proper preparation of commonly used foods, rather than encouraging the use of the manufactured health foods.*GCB May 30, 1909, page 204.1*

J. A. Burden quoted from the Testimonies that “we are not called to feed the world, but we are called to educate them.” He related far-reaching results of health talks

given in the first vegetarian restaurant in Australia. One discouraged slave to drink, a banker, gave up intoxicants from the first day he was there, and later brought in, of his friends, many of the most prominent and influential men in the country to learn the health principles being taught at the tables during meals.*GCB May 30, 1909, page 204.2*

Dr. A. B. Olsen stated that in England they conducted schools of health in which they furnished printed programs, giving the details of what would be taken up at the various sessions. Ordinarily a course consisted of four days' work with afternoon and evening sessions. A half was secured, and a gas range provided. Sometimes admission was by ticket, and at other times a collection was taken up. The Leicester Sanitarium was the fruit of one of these schools of health. The program was somewhat as follows:—*GCB May 30, 1909, page 204.3*

First Evening.—True Temperance; What It Means.*GCB May 30, 1909, page 204.4*

Second Evening.—Household Hygiene.*GCB May 30, 1909, page 204.5*

Third Evening.—Common Errors of Diet.*GCB May 30, 1909, page 204.6*

Fourth Evening.—Simple Remedies. As part of this evening's program, some attention was given to the evils of drug medication.*GCB May 30, 1909, page 204.7*

First Afternoon.—Breakfast Dishes.*GCB May 30, 1909, page 204.8*

Second Afternoon.—Substitutes for Flesh (not imitations).*GCB May 30, 1909, page 204.9*

Third Afternoon.—Fruit Drinks, or else Hygienic Cakes, according to circumstances.*GCB May 30, 1909, page 204.10*

Fourth Afternoon.—Invalid Diet.*GCB May 30, 1909, page 204.11*

Miss Margaret Bilz: I have often carried on health schools, considering the topics. Diet, Dress, and Drugs, and I have found a good interest as a result.*GCB May 30, 1909, page 204.12*

SABBATH-SCHOOL DEPARTMENT

WASe

Seventh Meeting, May 28, 8 A. M.*GCB May 30, 1909, page 204.13*

This was "illustration day" in the Sabbath-school Department meetings. That many were interested in the topics to be presented was evidenced by the very large number attending. The first paper was on "The Value of Stories of Incident or Experience in Illustrating Bible Lessons," by Mrs. Fannie Dickerson Chase, editor of the *Instructor*.*GCB May 30, 1909, page 204.14*

She said, in part: The reviewer of a certain Sabbath-school division had just related several incidents which aptly illustrated a point in the lesson, when a little fellow on

the front seat looked up at her and said: “I like stories.” Every other child who heard the remark showed by the expression on his face that he, too, had the same liking. While the teacher’s main thought is to instruct, to “feed the lambs” of God, and not merely to please the interest, yet if he can accomplish the second end without detracting from the first, his work will be the stronger. The seventh chapter of Matthew, consisting of only twenty-nine verses, contains more than thirty references to natural objects which Christ used to illustrate spiritual truth. A number of interesting stories were given, illustrating very effectively the spiritual teachings of the Bible.*GCB May 30, 1909, page 204.15*

Like jewels, stories and incidents illuminate the Bible. The wise Sabbath-school teacher will gather up these jewels, together with many from other sources, and use them in his instruction.*GCB May 30, 1909, page 204.16*

Mrs. Maude Wilkinson presented a paper on “The Blackboard in the Sabbath-school.” There are six gates by which we may send religious truth into the soul. One of these—the most important—is through prayer. The others are the five senses: We may go through the ear to the heart by songs and words, and through the eye to the heart by visible illustrations and personal examples. Hearing lacks vividness without sight. The blackboard may be used in many departments of work, aiming always to have more of *Christ* than of chalk. In teaching young or old the truths of God’s Word, we must be *intensely spiritual*. The simpler the design made in the presence of the congregation, the more impressive and abiding the lesson taught. The speaker used the blackboard, and her work was an example of the effectiveness of simple outline sketches.*GCB May 30, 1909, page 204.17*

“Object Illustrations” was presented by Mrs. A. J. S. Bourdeau: To illustrate is to illumine. An illustration should serve the purpose of a window in a dark room. The things which enter the mind through the “eye-gate” make the most lasting impressions. To the teacher who says, “Object illustrations are too much work for me,” it may be replied that all duty is difficult to an unconsecrated heart. It is said that “melody is difficult in proportion as the instrument is out of tune, and duty is difficult in proportion as the heart is out of tune.” “In every lesson there is the outer husk of the literal; there is also the inner food for the nourishment of the soul. Breaking the husk comes first in the order of teaching; but the teacher must not seek to satisfy his class with the husk, and leave the precious food unused.”*GCB May 30, 1909, page 204.18*

Conference Proceedings. TWENTY-FIFTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 27, 3 P. M. (Concluded from last issue.)

The chairman next called upon F. W. Spies, director of the North Brazil Mission, to report for the Brazilian division of the field. He reported as follows:—*GCB May 30, 1909, page 204.19*

Brazil*GCB May 30, 1909, page 204.20*

Brazil, the largest of the South American republics, is a naturally beautiful and in many respects a very interesting country. It contains within its limits one fifteenth of the entire area of the earth, one fifth of the western hemisphere, and about one half of the South American continent. Brazil has a coastline of 5,300 miles, and a population of over twenty-two millions, not including a million or more of aboriginal Indians.*GCB May 30, 1909, page 204.21*

The republic is divided into twenty states and the federal district. All of these states are maritime, or coast states, save four: Amazonas, Minas Geraes, Goyaz, and Matto Grosso. Brazil is said to contain the most beautiful seaports of the world, and possesses an unrivaled mineral and vegetable wealth.*GCB May 30, 1909, page 204.22*

EARLY HISTORY

WASe

In the beginning of its history, there was a fair prospect that Protestantism would become permanent. A colony of French Huguenots settled along the bay, opposite the place which is now Rio de Janeiro; while in the north, in Pernambuco, the Dutch had a firm foothold for many years. Had these people succeeded in establishing themselves and their new-found faith, how different might have been the history of Brazil! But the Portuguese finally conquered the whole country, and with them came the Jesuits, and the whole train of evils with which Catholicism has, during four centuries, cursed this fair country. As the missionary to-day views the situation, he sees in the existing conditions a fit echo to the words of the prophet: “Darkness covers the earth, and gross darkness the people.” The language of the country is Portuguese.*GCB May 30, 1909, page 204.23*

Such a thing as race distinction is practically unknown in Brazil. White men early intermarried with Indians, and later also with Negroes. The population proper of Brazil, apart from the immigrants of recent years, consists of the three races above named, and their descendants. Accordingly we find among the inhabitants of Brazil all shades of color, ranging from white to black, and not infrequently these shades are all found in one family. But since in Brazil color in no way seems to exclude a man from any office, profession, or business, one finds whites, mulattoes, and blacks engaged in all pursuits, the greatest harmony apparently existing among them all.*GCB May 30, 1909, page 204.24*

TERRITORY AND POPULATION

WASe

As to the comparative size of Brazil, we could put all of the United States, without Alaska, into it, and still have room enough for the major portion of the German empire. But in order to comprehend still better the size of this country of "magnificent distances," let us take some of the different fields or states, and compare them with territory nearer home.*GCB May 30, 1909, page 204.25*

For instance, the San Paulo Mission, one single state, and by no means a large one, considering the size of other states, could contain within its limits the entire Atlantic Union Conference, and have room to spare, its area being 112,307 square miles.*GCB May 30, 1909, page 204.26*

This mission, with nearly three million souls, has now two ordained ministers, Elder J. G. Kroeker and Elder H. S. Prener. The latter was located in Rio, but, being compelled to get into a more favorable climate on account of his and Mrs. Prener's health, recently moved to San Paulo. Unfortunately, however, this took a man who was very much needed in Rio away from this needy field. But even as it is, the San Paulo Mission having in its territory 2 ordained ministers, 1 nurse, and 1 canvasser, has in all only 4 workers; whereas in the same territory in the Atlantic Union Conference there are 39 ordained ministers, 30 licentiates, 51 licensed missionaries, and 54 canvassers.*GCB May 30, 1909, page 204.27*

Let us try once more, taking this time the most populous, though by no means the largest of the Brazilian states, Minas Geraes. This state, containing 221,951 square miles, is as large as the Lake Union Conference, with the Central New England Conference thrown in. The population of Minas Geraes is close to four and one-half millions. (The population of the Lake Union is twelve millions, and of Central New England three and one-fourth millions.) And in this, one of the wealthiest states of Brazil, we have no worker, not even a canvasser, and it practically joins the capital, whereas, the Lake Union Conference has a total of 332 laborers, 82 being ordained ministers. Don't you think, brethren, that South America is well called the neglected continent?*GCB May 30, 1909, page 204.28*

THE FIELDS IN BRIEF

WASe

We will now take a brief look at the various Brazilian fields. At the session of the South American Union Conference, held in Argentine in March, 1906, at the time of Elder Spicer's visit to South America, a reorganization of the Brazil Conference, which at that time included all the Brazilian territory, was recommended.*GCB May 30, 1909, page 205.1*

Accordingly, at the next session of said conference, which convened a few weeks later at Taquary, in the state of Rio Grande do Sul, the above recommendation began to be carried out by disbanding the old organization, and organizing the above-named state into the Rio Grande do Sul Conference, of which Elder H. F. Graf

was elected president.*GCB May 30, 1909, page 205.2*

At a meeting held in Santa Catharina a few weeks after this, a second conference, bearing the name of the Santa Catharina Parana Conference, was organized. This included the territory of both the states named, with Elder Woldemar Ehlers as president.*GCB May 30, 1909, page 205.3*

Next the state of San Paulo was set apart as a mission, with Elder Emil Holzle in charge.*GCB May 30, 1909, page 205.4*

The balance of the Brazilian territory, sixteen states and the Federal District, were constituted the North Brazil Mission, with the speaker in charge.*GCB May 30, 1909, page 205.5*

The work in these fields has been steadily growing. In some of them the growth, both in numbers and in means, has been more rapid than in others. The Rio Grande do Sul Conference, Dec. 31, 1908, reported 450 Sabbath-keepers, in 7 churches. By these members there was paid, in tithes, during the year $3,450.30. This conference not only paid a tithe of its tithe to the union, but also at its last annual meeting voted $600 of its surplus tithe, about all it had, to the union. Aside from this, and in harmony with the general plan of the work, the conference turned over to the union its Sabbath-school offerings, amounting to $256, and the week-of-prayer offerings, amounting to $103, making a total to the union of $1,304.*GCB May 30, 1909, page 205.6*

This conference has 1 ordained minister, 1 licentiate, and 2 licensed missionaries. A few young men have made an effort at canvassing, of which I will speak later. Rio Grande was the first of our Brazilian conferences to make an effort with tent work, especially in holding its annual and other general meetings, and the result has been most satisfactory. The Rio Grande brethren also have an intermediate school which is fairly well equipped.*GCB May 30, 1909, page 205.7*

Last year a great part of the state of Rio Grande was visited with a plague of locusts, which completely destroyed all crops in the sections where they were. Still there was no falling off in tithes and offerings. This shows a greater faithfulness on the part of at least some of the brethren there, as many harvested practically nothing, and hence could pay but little.*GCB May 30, 1909, page 205.8*

Coming further north, the next field we enter is the Santa Catharina and Parana Conference. The present membership of this conference is 580, and the number of churches is 7. Although the only minister of this conference baptized 65 souls during the last year, the membership has not increased. The reason for this is that the Santa Catharina and Parana Conference turned over to the San Paulo Mission a church and a company which were located in the territory of said mission, whose membership numbered about as many as the gain.*GCB May 30, 1909, page 205.9*

The first of April, Elder Knott arrived at Florianapolis, the capital of Santa Catharina. So there are now in this conference 2 ordained ministers, Elder Knott for the work in Santa Catharina, and Elder Holzle, who was elected president at the last annual conference, in Parana. Brother E. C. Ehlers also arrived from the States a short time ago, to act as teacher of the intermediate school, which it was voted at the last

conference to re-open somewhere near Florianapolis.*GCB May 30, 1909, page 205.10*

Aside from the two ordained ministers and the teacher above mentioned, this conference has two licentiates, but it has not even one canvasser giving his whole time to the work.*GCB May 30, 1909, page 205.11*

The tithe in this conference has increased about $600*GCB May 30, 1909, page 205.12*

during the past year, the tithe for 1908 being $3,333.33. The Sabbath-school donations, which were paid over to the union, amounted to $399.53; the Christmas offering to $230.30; and the surplus tithe (also turned over to the union), to $2,300.*GCB May 30, 1909, page 205.13*

Next we should mention the San Paulo Mission. Of its size and population I have already spoken. This mission has 2 ordained ministers, Elders Prener and Kroeker, and 1 nurse. The membership of this mission is about 135, with 3 organized churches and some isolated believers. The tithe received during 1908 was $784.39; Sabbath-school offerings, $107.54; weekly offering, $28.04; and week-of-prayer offering, $26.61; making a total of $946.58 contributed toward the support of the work.*GCB May 30, 1909, page 205.14*

The remaining field in Brazil is the North Brazil Mission. This is the largest of the four, containing sixteen states and the Federal District, making a field as large as the United States, less Colorado and Nebraska, and having a population of over seventeen millions. The North Brazil Mission has 253 members, in 5 churches, 3 companies, and a few isolated Sabbath-keepers. The tithe received during 1908 was $1,632.62; Sabbath-school offerings, $105.17; weekly offerings, $21.40; week-of-prayer offering, $57.29; other donations, $13.07; making a total of $1,829.55 contributed during the past year toward the support of the work.*GCB May 30, 1909, page 205.15*

In this vast field we have 2 ordained ministers, 1 licentiate, 1 licensed missionary, and no canvassers. If the other Brazilian fields can be considered needy,—and they are so considered by their leaders,—this one is certainly much more so. We have called attention to one of these sixteen states, Minas Geraes, larger than the Lake Union Conference, with a population of four and one-half millions, and no worker. But as we glance at the map of Brazil, we find to the north of Bahia, state after state along the coast with no one to represent the last closing message. We have here a field almost as large as the United States, and with one-fifth of its population, having only 4 workers. I think I need say no more to prove that we have an urgent need of more workers.*GCB May 30, 1909, page 206.1*

There are yet four matters of general interest that should be referred to: The canvassing work, the publishing work, the need of a central school, and the medical work.*GCB May 30, 1909, page 206.2*

THE CANVASSING WORK

WASe

The pioneers of the third angel's message in Brazil were the canvassers. I well remember when, in 1891, Brethren Snyder, Stauffer, and Nowlen went to South America. The first labored in Argentina, and later on came to Brazil. Brother Stauffer has remained in Brazil until this day. But as these brethren had only Spanish and German books, they could in Brazil work only among the Germans, and hence in the various German colonies.*GCB May 30, 1909, page 206.3*

An attempt was made to have books prepared in the Portuguese language outside of Brazil. But the translation of the first, "Steps to Christ," which was made in the States, was very imperfect; and when we did have a good translation of "Gospel Primer," typographical errors persisted in creeping into the work. Thus it seemed clear that as long as we must depend on our publishing houses in other lands, we could not hope to have perfect literature in Portuguese.*GCB May 30, 1909, page 206.4*

But because of a lack of literature, the canvassing work, which for a time had flourished among the Germans, gradually came to a standstill. Repeated efforts were made to revive it; but for lack of proper books on the one hand, and for lack of experienced and devoted leaders on the other, each attempt at revival failed of producing the desired results, and the canvassers usually left the field discouraged.*GCB May 30, 1909, page 206.5*

THE PUBLISHING WORK

WASe

When, in 1904, Elder John Lipke visited the United States, he succeeded in obtaining the gift of a printing-press, and in raising some means for procuring an equipment for a small printing outfit. Thus was the foundation laid for a printing plant in Brazil. But with the press donated, we could not make progress; it was too small. Also the location, Taquara, in Rio Grande do Sul, the extreme southern part of Brazil, was not well adapted to become a publishing center for this field. Hence early in 1907 it was decided to move; and in August of that year a property was bought in San Bernardo, San Paulo, in a very favorable location as well as good climate. The buildings have since been enlarged. On this property there is a debt of about $6,000. The Brazilian brethren contributed liberally, and the union also rendered what assistance it could; so our society was able to purchase a new and larger press, a gasoline motor, and some other needed things. These, with what we had, and with a small press kindly donated by the Hamburg Publishing House, give us facilities for producing all the literature that our field may need for some time to come.*GCB May 30, 1909, page 206.6*

The yearly balance sheet shows that December 31, 1908, the society was the possessor of machinery, type, cuts, and equipment worth, at a conservative estimate, $4,723.06. All this is paid. Further, the society has on hand a stock of literature and material valued at $5,685.68. On this latter there is some debt. In order to assure the success of the canvassing work, it will be necessary very soon to print an edition of "Coming King," and perhaps also a book on the prophecies. If not already being printed, an edition of "Christ Our Saviour" will soon be off the press, and this, when ready, will be the largest book we have for our canvassers.*GCB May 30, 1909, page 206.7*

It is planned to hold a workers' and canvassers' institute at San Bernardo from June 1 to September 30; and it is hoped that at the close of this institute, the edition of "Christ Our Saviour" will be ready, so that the canvassers can go into the field with it. We greatly need a leader for this branch of the work, and hope that one may be sent to Brazil as soon as possible.*GCB May 30, 1909, page 206.8*

If this Conference could make an appropriation to the International Tract Society of Brazil of about $5,000 as a working capital, it would greatly aid us in producing this important and necessary literature for this needy field.*GCB May 30, 1909, page 206.9*

A CENTRAL SCHOOL

WASe

We have already stated that Rio Grande do Sul has an intermediate school, and that the Santa Catharina and Parana Conference decided to reopen the one in their conference. But we need a school that can do more advanced work. While about eighty-four per cent of Brazil's inhabitants can neither read nor write, we find among the other sixteen per cent many keen and fairly well-educated minds; and in order that our young workers may be qualified to meet such, they need some preparation.*GCB May 30, 1909, page 206.10*

It is clear that we must look to the natives for the future workers of this great country; but in order to do this work, they must be educated; and we have now no place where this could be done. Hence the need of early establishing a school for training such workers. Young people are offering themselves, but we have not been able, up to this time, to educate them, as we have had no school. It will not be possible to have in each state a school which can do advanced work. In the intermediate schools the student can receive a certain preparation, and continue his studies in the central school.*GCB May 30, 1909, page 206.11*

The plan is to locate this central school in San Paulo. If we take San Paulo, Minas Geraes, the Capital District, and the state of Rio de Janeiro, we have close to ten millions of people, or almost half of Brazil's entire population, close together. It is, therefore, clear that a better location for a central school could not be found. We believe that this enterprise must start small, and grow as the necessities demand. And while we believe that the brethren in Brazil will help in this matter according to their ability, we also desire to ask this Conference to assist this enterprise with a gift of $5,000.*GCB May 30, 1909, page 206.12*

THE MEDICAL WORK

WASe

Since, from our experience generally, and in South America in particular, it has been demonstrated that the medical work is an important feature of this last message, the Brazilian brethren ask that this Conference take into consideration the procuring of a physician for that field.*GCB May 30, 1909, page 206.13*

Naturally, such a physician must realize that we have in Brazil no sanitarium, nor any money deposited in a bank with which to build one. The work must be built up by personal effort. But we have faith that the proper man will succeed in this in Brazil, just as some have succeeded in other lands.*GCB May 30, 1909, page 206.14*

The providence of the Lord has, from the beginning, opened the way that the message might speed on. A case has come to our notice where the Lord opened the eyes of a Catholic as he for a short time had access to a Bible, leading him to find in it, without human aid, the light regarding Sabbath observance. Thinking himself the only one in the world who observed the Sabbath, he obeyed the light which the Lord shed upon his pathway. In another case a man who in Rio was instructed in the truth moved to the northern part of Brazil, and there began to obey it all alone, and to each it to others, so that, upon our visiting that place, we found a company there who kept the Lord's ways, thus opening the work in a new state.*GCB May 30, 1909, page 206.15*

Again, in the experience of some others, we noted a striking similarity between their cases and the cases of demon possession related in the Gospels, and just as certainly were they delivered from the power of Satan by the power of the gospel. We have seen those who all their lives bowed down to wood and stone, to idols made with men's hands, cast away these vain and useless things, and turn to the living God. This is what the message is doing for Brazil. But the few workers can only cover a relatively small portion of the ground. We need help. We ought to have a minister who could devote his whole time to the work in Rio, and another for Minas Geraes.*GCB May 30, 1909, page 206.16*

In making these requests, we realize that many similar requests are being, and perhaps will yet be, presented to this Conference. We have tried to be modest in our demands, and it seems to us that we have been as modest as the urgent needs of the Brazilian fields would allow us to be. We hope that it may be possible for the Conference here assembled to grant these humble requests.*GCB May 30, 1909, page 206.17*

At the close of this report Elder and Sister Spies, Sister Lulu Corliss-Gregory, and J. W. Westphal sang a Portuguese hymn, "My Sins at the Cross Were Forgiven."*GCB May 30, 1909, page 207.1*

These hymns, that are now and then sung, though in tongues not understood by most of the congregation, have in them a spirit that lays hold upon the hearts of all.*GCB May 30, 1909, page 207.2*

Next, Wm. Steele, delegate from Ecuador, presented the following report:—*GCB May 30, 1909, page 207.3*

Ecuador*GCB May 30, 1909, page 207.4*

The republic that I represent has an area of 115,700 square miles, and a population of 1,400,000, besides the uncivilized Indian population, of which little is known. The civilized population may be divided into three classes: 1 The wealthy, or ruling class, generally those of more pure Spanish blood; 2 the Cholas—mixture of Spanish and Indian; 3 the pure Indian, the descendant of the ancient Incas.*GCB May 30, 1909,*

page 207.5

As the equator runs through Ecuador, the climate is naturally hot, especially on the coast. During the winter, or rainy season, the weather is extremely hot and sultry, and yellow fever and bubonic plague prevail continually, thousands dying every year. All tropical fruits, cacao, tagua, and india-rubber, are produced on the coast.*GCB May 30, 1909, page 207.6*

In the interior there are great plateaus, from 8,000 to 12,000 feet high. The climate is generally healthful, if it were not for the filth that surrounds the homes of the people. The Indian lives in the interior, tilling the soil, growing most of the products of the temperate zones. He is the slave of the land-owner and wealthier classes. He has no redress from the law or government. The common peon, or workman, receives from 5 to 20 cents a day; the artisan, from 40 cents to $1. The servant girls receive from $1 to $2.50 a month. From this they must clothe themselves, and many of them furnish their own food.*GCB May 30, 1909, page 207.7*

Each village or city has one market day each week, when the Indian brings his produce to be sold in the plazas. Native products are quite cheap, but everything imported is very dear, as the government derives its revenue entirely from its tariff.*GCB May 30, 1909, page 207.8*

The people of all classes, like all nations cursed by the mystery of iniquity, are very immoral. Vice of every kind is rampant. It is rare indeed to meet a person, young or old, man or woman, who does not use intoxicating drinks and the deadly cigarette. Not more than five or ten per cent of the people are able to read. How to give the last message to this poor, illiterate people, is one of the greatest problems with which we have to deal.*GCB May 30, 1909, page 207.9*

Our work began in November, 1904, when Brother Davis, from California, one of our faithful canvassers who started the work in Chile, located in Guayaquil, and began the sale of our literature. He has visited all the provinces of the coast but two, and sold our literature in all the towns along the Guayaquil and Quito railway. In November, 1905, he was joined by Elder G. W. Casebeer, who was not able to do aggressive work until he had mastered the language. In 1907 two were baptized, one being a young man of good education and belonging to one of the principal families of Quito. He is at present connected with our training-school in Argentina.*GCB May 30, 1909, page 207.10*

At the union conference meeting, March, 1908, I was asked to take charge of the work in Ecuador. Leaving Chile June 1, and accompanied by O. Navarette, a young Chilean colporteur, we arrived in Ecuador the middle of July.*GCB May 30, 1909, page 207.11*

After much difficulty, we obtained the theater in Ambato, and began a short series of meetings. I might say here that religiously the people are also divided into three classes: 1 Those among the ruling or educated classes, who belong to the church but have little to do with religion except three times in their lives—at birth, when they marry, and at death, when, by paying well for *misas*, they expect to go from purgatory to heaven; 2 the fanatics, generally the women and the uneducated classes; 3 the educated classes, who, as a rule, are indifferent to religion. They have

seen the corruption of the Roman Church, and the iniquities of her priests; and as they were taught to believe the Catholic Church the only true church, on seeing her fallacies, they lose faith in all religion, and become infidels.*GCB May 30, 1909, page 207.12*

In our meeting in Ambato we had an attendance of from 50 to 150, mostly young men and boys. An attempt was made to break up the meetings, by stoning the theater, and also ourselves on our return home each night. I will say here that the workers who go to Ecuador must live close to God, and have his protecting power with them each moment. One day, while I was talking with a Methodist minister about my visiting and working in a certain place, he remarked, “Before you go there, you must be sure you are ready to go to heaven.” It is necessary to have the protection of the police in holding public meetings in the interior towns.*GCB May 30, 1909, page 207.13*

TIME TO WORK

WASe

Just now is the time to work in Ecuador. The honest in heart are waiting for the message that God has entrusted us to carry to them. At present the government is controlled by the liberal party, who will give every protection they can from the fanatics, who, if they dared, would make short work of all the Protestants in the country. And again, as thousands of the young people and thinking classes are leaving the church and going into infidelity every year, we should be there to present the gospel, that not all be eternally lost. The Protestant societies are able to do little for the people. For example, in one province from three to five missionaries have been laboring for twelve years, and have only 10 converts. Yet we with this precious truth, who have only touched the country as it were with the tips of our fingers, have believers in different parts.*GCB May 30, 1909, page 207.14*

THE INDIAN

WASe

We have in our territory several hundred thousand Indians who must hear the glad news of salvation. This race, poor and downtrodden, yet the descendants of the proudest and best political government that perhaps has ever existed in this world, stretches out its hands to us for help. The one object of the Inca government is advancement in every way of the governed. Yet as the result of being for four hundred years under the government of the church, they have sunk to the lowest depths of degradation. There are few who can read, so they must receive the truth from the living teacher. These teachers must be obtained from the Indians themselves, educated in a school established for that purpose. Will you not remember liberally with your offerings the call that has been made for the establishment of this school?*GCB May 30, 1909, page 207.15*

The Indians have a legend that in the end of the world a Saviour will come to deliver them from the oppressive rule of the white man. Will we wait longer to tell them of this Saviour, and of what they must do to prepare to meet him? God help us to arise

to our duty, which is also the greatest privilege ever committed to mankind. *GCB May 30, 1909, page 207.16*

Ecuador's Needs *GCB May 30, 1909, page 207.17*

At present there are two workers—Brother Wheeler, the superintendent, who can not yet preach to the people in their native tongue, and the colporteur, Brother Navarrete. A worker and colporteur are needed to locate on the coast at Machala, to work in the provinces of Machala and Oro on the coast and Cuenca in the interior. The city of Cuenca has a population of 25,000, who have not received one word of present truth. This city is very fanatic. No Bible colporteur has been able to stay when his presence was known to the priests. Yet we must carry them the third angel's message. At Machala one family has accepted the truth, and I believe that with little work a church could be raised up there. Brethren, when these peoples get hold of the truth, or the truth gets hold of them, they are ready to labor for others. For example, the father of this family, the very night he decided to obey, asked me, "Now what can I do to help advance the message?" He began at once to spend what time he could from his daily work, to distribute our literature and take subscriptions for our paper. *GCB May 30, 1909, page 207.18*

Another laborer and canvasser are needed for Guayaquil, a city of 80,000 inhabitants, and the provinces of the Guayas River. And we should have another worker and colporteur for the provinces of Manobi and Esmeralda. This would leave the present force free for the interior, which has many cities with a population of 8,000 to 15,000, besides the capital, Quito, with a population of more than 80,000. *GCB May 30, 1909, page 207.19*

We have not one discouraging word to offer. All we ask is that you prepare your sons and daughters to be missionaries, consecrate them and your means upon the altar for these dark lands, and, above all, pray that the Lord may use us all to speedily finish his work. *GCB May 30, 1909, page 207.20*

O. A. Olsen: I am glad to listen to these reports. The great wide field opens up before us. And yet we have not heard all. I am sorry that we can not hear from Brother Perry, Brother Thomann, Dr. Habenicht, and Brother Town. *GCB May 30, 1909, page 207.21*

If these appeals and the setting forth of these needs can not stir our souls and lead us to consecration to the work before us, what can do it, brethren? May the Lord help us to turn to him as we have never done before in our lives. *GCB May 30, 1909, page 207.22*

The meeting adjourned.

O. A. OLSEN, *Chairman*,
W. A. SPICER, *Secretary*.

TWENTY-SIXTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 28, 10:30 A. M.

H. W. Cottrell in the chair. Prayer was offered by A. G. Haughey.*GCB May 30, 1909, page 208.1*

New delegate seated: B. E. Connerly, of West Indian Union.*GCB May 30, 1909, page 208.2*

H. W. Cottrell: You will have noticed that the meeting held last evening at 7:45 in the Seminary building was called as a regular meeting of this Conference session. As you know, the usual time of adjourning was to this morning, but last evening we adjourned until to-morrow evening at 7:45. I would like to state that there were some parliamentary irregularities concerning such a procedure, so we will rule, and have it so recorded, that the meeting of last evening was a mass-meeting of the delegation. The delegates have a right to adjourn as a mass-meeting until any time they choose, or they can adjourn *sine die*. It was a mass-meeting because the delegation elected a special chairman.*GCB May 30, 1909, page 208.3*

The president of the Conference would like to call a meeting of the Executive Committee at twelve o'clock. We would, therefore, entertain a motion to adjourn this meeting in time for the members of the committee to attend their meeting.*GCB May 30, 1909, page 208.4*

A. G. Daniells: I move that this meeting adjourn this morning at 11:45.*GCB May 30, 1909, page 208.5*

The motion was duly seconded, and carried.*GCB May 30, 1909, page 208.6*

The chair then called for further partial reports, or completed reports.*GCB May 30, 1909, page 208.7*

G. Dail presented the further partial report from the Committee on Plans and Finance:—*GCB May 30, 1909, page 208.8*

EDUCATIONAL JOURNAL

WASe

20. *Resolved*, That in addition to the educational matter that may appear in the *Review and Herald*, the Executive Committee of the General Conference arrange for the publication of an educational journal adapted to the development of our school work, the policy and contents of the journal to be under the direction of the Department of Education of the General Conference.*GCB May 30, 1909, page 208.9*

RELATION AND SCOPE OF DIFFERENT CLASSES OF SCHOOLS

WASe

Whereas, Experience has shown that the schools conducted by local conferences should seldom carry work beyond the tenth grade; and,—*GCB May 30, 1909, page 208.10*

Whereas, Several of these local schools are now called academies, though not doing, or equipped to do, full academic work, for lack of libraries, laboratories, and sufficient teaching force; and,—*GCB May 30, 1909, page 208.11*

Whereas, We have the following instruction from the spirit of prophecy: "It is not wise for a new school to lift its banner, and promise a high grade of work before it has proved that it is fully able to do preparatory work as it should be done. It should be the great aim of every intermediate school to do most thorough work in the common branches.... It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully considered by our responsible men in each union conference. All the different educational interests should be given careful consideration, and then each school should place its work on a proper basis;" therefore,—*GCB May 30, 1909, page 208.12*

21. *We recommend*, (*a*) That the local conferences, in counsel with their union conference committee, adapt the name and grade of work of these local schools to the intermediate school standard, except in those special cases where circumstances make this step unadvisable.*GCB May 30, 1909, page 208.13*

(*b*) That the union conference training-schools do not draw intermediate students from the territory within the jurisdiction of the intermediate schools without previous arrangement with the local conference president.*GCB May 30, 1909, page 208.14*

(*c*) That in each union conference there be created a committee of inspection, consisting of the union conference president, the union conference educational secretary, and one member of the training-school faculty, to be appointed by the faculty, to counsel with the individual conferences or schools, in order to unify and grade the work of the intermediate schools and academies of the union conference.*GCB May 30, 1909, page 208.15*

PATRONIZING OUR SCHOOL INDUSTRIES

WASe

Whereas, The tent-making and other industries of our schools are a means of education and a financial help to the students; therefore,—*GCB May 30, 1909, page 208.16*

22. *We recommend*, To the favorable consideration of our people the purchasing of the products of the industrial departments of our schools.*GCB May 30, 1909, page 208.17*

FOREIGN MISSION SEMINARY

WASe

23. *Resolved*, That we invite our conferences throughout the United States and Canada to select men and women of such age and experience as will meet the needs of our foreign fields, and recommend them to the Foreign Mission Seminary for a course of instruction preparatory to foreign service.*GCB May 30, 1909, page 208.18*

PREPARATION OF OUR PUBLICATIONS

WASe

Whereas, With the rapid extension of our publishing work it becomes vitally important that our publications be prepared with great care, so that they may present clearly and suitably the truths of the third angel's message; and,—*GCB May 30, 1909, page 208.19*

Whereas, Sundry publications are being distributed on individual responsibility, which neither represent the denomination nor carry any part of the financial burdens of the organized work; therefore,—*GCB May 30, 1909, page 208.20*

24. *Resolved* (*a*) That information be given to our people concerning the thorough, painstaking work of the literature committees of our publishing houses in examining manuscripts, and preparing the subject-matter of all publications; and that our people be cautioned to discriminate between literature published by the denomination, and that which is issued by private individuals.*GCB May 30, 1909, page 208.21*

(*b*) That missionaries, as far as practicable, submit manuscripts to properly constituted literature committees for their respective fields.*GCB May 30, 1909, page 208.22*

(*c*) That copy for literature prepared to meet emergencies, and for use in local campaigns, be at least submitted for criticism to the conference or mission committee of that territory, and bear the conference or mission imprint.*GCB May 30, 1909, page 208.23*

(*d*) That all our people be urged to work energetically and loyally for the circulation of our standard denominational literature.*GCB May 30, 1909, page 208.24*

PUBLISHING HOUSE TITHE-PAYING

WASe

25. *We approve*, Of the action of several of our publishing houses in paying a tithe into the treasury of the General Conference, and we invite all the publishing houses in the United States to follow their example; and,—*GCB May 30, 1909, page 208.25*

26. *We further recommend*, That this tithe be used by the General Conference in meeting the expenses of the General Conference Publishing Department, and for fostering our publishing interests in mission fields.*GCB May 30, 1909, page 208.26*

HOME TRACT AND MISSIONARY WORK

WASe

Whereas, A question has arisen concerning the advisability of organizing a General Conference Department to take charge of the periodical and home tract and missionary work; and,—*GCB May 30, 1909, page 208.27*

Whereas, We believe that confusion would result from the circulation of literature being directed by two departments operating through the same general offices, and through the same field; therefore,—*GCB May 30, 1909, page 208.28*

27. *We recommend*, That the periodical and home and tract and missionary work continue, as in the past, under the direction of the Publishing Department, and that the General, union, and local conferences unite in making the necessary provision for conducting more thoroughly and aggressively these neglected lines of work.*GCB May 30, 1909, page 208.29*

The chairman stated that the report would be printed for consideration later.*GCB May 30, 1909, page 208.30*

Discussion on Constitution*GCB May 30, 1909, page 208.31*

The chairman called attention to the report of the Committee on Revision of the Constitution, on page 189, and on motion to adopt by considering each item separately, the report was considered.*GCB May 30, 1909, page 208.32*

The Chairman: I would urge that you give careful attention to the consideration of the revision of this constitution; we should not rush anything through, especially anything so important as the constitution.*GCB May 30, 1909, page 208.33*

The Secretary: May I explain, Brother Chairman, that on page 190 of the BULLETIN is the constitution as it formerly stood, also as it is proposed it shall read. Read it without the Italics, and with all that is included in the brackets, and you have the old constitution; read it without the brackets, and with all Italicized matter, and you have that which has been proposed by the committee as the new constitution.*GCB May 30, 1909, page 208.34*

The first two items in the report were read, and question called without discussion.*GCB May 30, 1909, page 208.35*

The next item in the report was read, and by common consent, the word “delegates’” was inserted, making it read as follows:—*GCB May 30, 1909, page 208.36*

Sec. 3. Change sub-section (*b*) to read as follows: “Such representatives of missions of the General Conference as shall receive delegates’ credentials from its Executive Committee, such credentials only to be given by the consent of a majority of the Executive Committee.”*GCB May 30, 1909, page 208.37*

Question was called.*GCB May 30, 1909, page 208.38*

The Secretary [reading]: Sec. 4. Add at end these words: “or properly organized missions.”*GCB May 30, 1909, page 208.39*

Question was called on the next item, amending Sec. 4. without discussion.*GCB May 30, 1909, page 208.40*

The next item was read as follows:—*GCB May 30, 1909, page 208.41*

Sec. 5. Change one thousand to five hundred in each case, and add, at end, "Each union mission shall be entitled to one delegate, without regard to numbers, and an additional delegate for each five hundred members. Each organized mission, not included in a union mission, shall be entitled to one delegate."*GCB May 30, 1909, page 208.42*

The Chairman: You will note that in this the mission fields will have the same representation, if it is passed, as conferences do. This helps out the mission work.*GCB May 30, 1909, page 209.1*

The Secretary: I understand, from the former sub-section, that delegates at large from the mission fields might be appointed at the discretion of the committee, so that a field like India or China may have more than one; but this provides that it will have at least one.*GCB May 30, 1909, page 209.2*

The Chairman: You will decide that the majority of the committee may appoint these additional delegates at large—not a majority of the five, but of the thirty-nine, or whatever the number may be.*GCB May 30, 1909, page 209.3*

E. W. Farnsworth: I wonder if all are clear on the propriety of reducing the basis of representation from a thousand down to five hundred. I am certain that if we do, we will have to make very different preparations for the next General Conference from what we have for this. I confess I am not clear whether this is the thing to do or not.*GCB May 30, 1909, page 209.4*

The Chairman: This received quite a good deal of discussion on the committee.*GCB May 30, 1909, page 209.5*

E. T. Russell: I am not in favor of this proposed change. The Central Union Conference, after looking over the list of delegates, and computing the expense that it would be to the union to place them here, found that it would be at a cost of fully seven hundred dollars; and now if we place it on the ratio of a delegate to every five hundred, that will—providing the list of delegates is filled out—make quite a heavy expense for a large union conference. Some may say, "Even though you fix upon that ratio, you need not send a full quota of delegates;" but the people will feel as if they ought to go, and they will make a very strong pull upon their committees. I am in favor of leaving it as it was—one representative to one thousand.*GCB May 30, 1909, page 209.6*

Wm. Covert: I approve the change as suggested. We have had to bring a whole lot of departmental people to this Conference, who were not delegates at all; we have been to the same expense, and yet they have not been permitted to sit in the Conference; and if we had had it as is proposed, we would have done a good deal better than we are doing, and we would not have had any more people than we do have.*GCB May 30, 1909, page 209.7*

A. G. Daniells: I wish to say, Mr. Chairman, that I am in favor of this change. Prior to our last General Conference the representation was one for five hundred. Four years ago the representation was reduced, so that it was one for one thousand. Now that cut down the representation of a great many conferences to just one person. Those conferences, although they have not as many members as the Central Union, have just as many lines of work, and they have just as many persons carrying responsibilities in these separate lines, that were entirely cut off by that change.*GCB May 30, 1909, page 209.8*

Now, in order to meet that, they besought the General Conference Committee to help them get a delegation. We saw that they needed it. Their publishing department, for instance, needed representation; in some instances their medical department needed it; in some instances, other lines needed it. There was one way in which the General Conference Committee was authorized to help them get a reasonable representation, and that was to make the representatives of the departmental committees, delegates; it was in our power; and so, at the request of union and local conferences, we issued credentials to those departmental members, so that they might have a voice here in this Conference.*GCB May 30, 1909, page 209.9*

Now the result is that I suppose we have, by request, issued credentials to as many people as this increased representation here will grant. Well, now, in four years from now, it will be just the same way, only more so. And which is better,—to fix this up for the conferences themselves to choose their delegates, and elect them, or to throw the burden on the General Conference Committee at the end of the period? I feel that it is better to give them a wider, a larger, representation in the Conference.*GCB May 30, 1909, page 209.10*

Now another thing, brethren: I do not believe it is a loss of money for the Central Union Conference to send a liberal number of representatives to this Conference. Here are men and women who come from all parts of the world to the Conference, to give us important information. And people have been so anxious to get this, that they have come anyway; they have paid their own fare, because they want to get into closer touch with this great movement. Now I feel that for these delegates from around the world to come here, and then just have a few of our American brethren here to meet them, will be a mistake. I would rather see more responsible men here in these departments, to hear the reports from foreign fields, to become enthused with the spirit of this movement, and then go back to their homes to double our contributions to the great mission fields. I am in favor of having this delegation as it is represented here; and I do not believe it will bring more people than we have sitting here in this delegation to-day. But it will save the General Conference Committee from stepping in at the importunity of the local conferences, and doing what the local conferences ought to do.*GCB May 30, 1909, page 209.11*

J. N. Anderson: Does this mean that where three fields, as Japan, Korea, and China, are united in one union mission, they can have but one representative?*GCB May 30, 1909, page 209.12*

H. W. Cottrell: That is all that is provided in this; but you know we just passed a section providing that others may be selected if the committee so votes.*GCB May 30, 1909, page 209.13*

The question on this being called, Article IV, Section 1, was next taken up, and by common consent the term “prosecution” was changed to “carrying on.”*GCB May 30, 1909, page 209.14*

The next item was read as follows:—*GCB May 30, 1909, page 209.15*

Section 2. Change to, “The executive committee shall consist of the president, three vice-presidents, the secretary, the treasurer, the presidents of union conferences, the secretaries in charge of duly organized departments; namely, the publishing, medical, educational, Sabbath-school, religious liberty, young people’s. North American foreign, Negro—and seven other persons.”*GCB May 30, 1909, page 209.16*

H. W. Cottrell: You will notice that the proposed change is to provide for three vice-presidents, and that the treasurer and secretary will be members of this committee.*GCB May 30, 1909, page 209.17*

G. B. Thompson: I think that attention ought to be called to the fact that the head of each General Conference department is by this changed from chairman to secretary. We might raise the question, Is this intended to reduce the working faculty in the department? or what is the intention in this change?*GCB May 30, 1909, page 209.18*

H. W. Cottrell: This does not necessarily reduce the strength of the department. There may be as many sub-secretaries as those in charge may desire to have in order to carry forward the work of the department.*GCB May 30, 1909, page 209.19*

H. G. Thurston: I would like to ask, if it is proper for us to inquire, what the occasion is for another vice-president.*GCB May 30, 1909, page 209.20*

H. W. Cottrell: It is thought there should be one over in the Orient.*GCB May 30, 1909, page 209.21*

C. H. Keslake: What is meant by the “North American Foreign Department”?*GCB May 30, 1909, page 209.22*

H. W. Cottrell: The department having charge of the work among the foreign people of North America, the same as before.*GCB May 30, 1909, page 209.23*

A. G. Daniells: I would like to make a brief explanation regarding that and the other departments. You will remember that we created this North American Foreign Department four years ago. The object of that department was to build up and carry forward our work in North America among the foreigners of this country, as far as we could reach them. This department has carried on its work during this period. After the department was created, and the committee formed, they made branches of the department. There was the German branch, with a superintendent over that division; also the Swedish and Danish-Norwegian branches; and there was also appointed a superintendent to look after the French work in this country. So you see the object of this department is to foster the work among the foreign people who have come here.*GCB May 30, 1909, page 209.24*

There is another department proposed,—the Negro Department, a department in

behalf of the colored people of this country. Now just a word with reference to this and the manner of carrying it on. For many years we have been endeavoring to foster this work and build it up; and all this time we have been urged, especially by the spirit of prophecy, to do more. We have been warned of the dangers of having our opportunities limited, and we have been pressed to do more. We have tried to gather funds, we have tried to do more; but we have not been meeting our own highest ideals, and we have not met the needs nor the instruction that has come to us. Now we have come to the place where we feel that a far greater effort, a more systematic effort, a more concerted effort, shall be put forth in behalf of this part of our population. We have a number of our colored brethren with us at this Conference, and I am glad of it. We never have had such an attendance of colored ministers at a General Conference as we have at this meeting. I am glad that they have been here to hear the reports and to join in this work. Meetings have been held where consideration has been given to the question of how they and we could advance the work among their people more effectively and rapidly than we have been doing. We have met with them in their councils; they have counseled with us, and we with them, and they came to us with a request that we establish this department, the Negro Department. We have studied it, and the presidents and committees of the Southwestern, Southern, and Southeastern union conferences have given it careful consideration, and have recommended it and stand for it; and the members of the General Conference Committee who have taken the matter under consideration have agreed to it, and now it is recommended in the constitution. I believe that this is a step in the right direction, that it will help us to organize the work in behalf of these people, that it will help us to systematize our efforts in raising money and in expending it so that we can have one solid, systematized, concerted effort to push this important branch of the work. I believe that under this direct effort we shall see the work in behalf of the colored people of this country go forward with greater success than we have ever seen before. Now, how will this be managed? The department will have a secretary, an executive officer, the same as the other departments; it will have an executive committee, or departmental committee, the same as the other departments, and on this committee there will be a fair representation of the field. The committee will then meet, and plan its work, and outline its policy for the future, the same as do the other department committees.*GCB May 30, 1909, page 209.25*

Their work will be to carry forward the evangelical work among the colored people. They will take up the question of mission schools, church-schools, and the higher schools, such as Huntsville, and will look after them. They will look after the publishing of such literature as will be best adapted to the people. In fact, they will take into consideration all branches of the work.*GCB May 30, 1909, page 210.1*

I have felt to make this explanation here, in order to answer the queries that may arise as to why this department is brought on. Some may say, “Aren’t we creating too many departments, and getting too much machinery?” Well, I do not think so. I want to ask how much the Educational Department hinders of impedes the work of the Publishing Department? We had the Publishing Department first, and we have created the Educational and Medical Departments since. Now have these departments hindered the work of the Publishing Department?*GCB May 30, 1909, page 210.2*

[Voices: They have helped it.] Of course they have helped. Anybody knows that who studies the influence of these departments.*GCB May 30, 1909, page 210.3*

I believe that the same argument holds in this case. A department has the motive power, and all the facilities to go with its work. We get a body of men directly at the work that the department ought to carry forward. Our colored brethren have considered this carefully; yesterday I met with them again. We talked it over, and every one declared his approval of the plan. I believe that this will mark a new era in our work in behalf of the Negro race.*GCB May 30, 1909, page 210.4*

J. K. Humphrey: I desire to say that I am heartily in favor of the creation of this new department. I believe that I endorse the sentiment of every man among my people that is in harmony with the organized work. It is a strange coincidence,—yet it is not strange, because the time is near when we shall all see eye to eye,—that four years ago I felt in my soul that something ought to be done in this line to advance the work among the Negro race. We have almost eleven million people. I am thankful to God that the time has come when the brethren are moving in this direction.*GCB May 30, 1909, page 210.5*

H. W. Cottrell: I would like to ask, Brother Humphrey, if you are thoroughly convinced that the term we use there is the best term. Do you think that it would be satisfactory to your people?*GCB May 30, 1909, page 210.6*

J. K. Humphrey: I am convinced so. The term “colored” really is not definite in fact; for the Chinese, the Japanese, and other races of the Orient are just as colored as we are. But we are the Negro race. I am not ashamed at all to acknowledge that.*GCB May 30, 1909, page 210.7*

W. A. Spicer: Brother Vuilleumier sends in a suggestion that we have here the North American Foreign Department, and now the Negro Department. We are a world conference. I suppose the Conference does not mean the Negro in Africa, but a North American Negro Department.*GCB May 30, 1909, page 210.8*

H. W. Cottrell: Let all the delegates look in Section 2, Article IV, last line but one. Would there be any objections to inserting “North American” before the word “Negro” as suggested by Brother Vuilleumier? There is no objection. Let that correction be made.*GCB May 30, 1909, page 210.9*

C. S. Longacre: Why are the superintendents of organized union missions omitted from the Executive Committee?*GCB May 30, 1909, page 210.10*

H. R. Salisbury: The same question has occurred to me. I am sorry union mission superintendents have been omitted. The superintendent of a union mission has to deal with different peoples, languages, and religions. I should say that the superintendent of a union mission would have a harder task than the superintendent of a union conference. The fact that it is a union mission shows that he has many missions, and they are united, and are of considerable importance. This man is continually in trouble over financial questions, and he is anxious to see his union mission grow, and to have sufficient funds sent to him; and there is no better way in the world for him to have a fair representation of that field than to allow him a place as a member of the General Conference Committee. I move that the report be

amended by adding to Article IV, Section 2, following the word “conferences” (5th line), the words, “the superintendents of organized union missions.” *GCB May 30, 1909, page 210.11*

J. N. Anderson: I second the motion. *GCB May 30, 1909, page 210.12*

A. Moon: I move that we now adjourn. This was seconded. *GCB May 30, 1909, page 210.13*

The meeting was adjourned.

H. W. COTTRELL, *Chairman*,
W. A. SPICER, *Secretary*.

TWENTY-SEVENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 28, 3 P. M.

Elder H. W. Cottrell in the chair. Prayer by C. P. Bollman.*GCB May 30, 1909, page 210.14*

H. W. Cottrell: When we adjourned we were discussing the report of the Committee on Revision of the Constitution, and a motion was pending to amend the report by inserting again in Section 2, Article IV, the phrase, "the superintendents of organized union missions." It is open now for remarks.*GCB May 30, 1909, page 210.15*

H. R. Salisbury: I do not wish to press the matter, but I should like to have the committee state briefly why this part was left out.*GCB May 30, 1909, page 210.16*

L. R. Conradi: The point is this: Thus far we have very few union mission fields. But as we develop in the Far East and other fields, there will be quite a number of them, and it seemed to us it would be more proper if they were elected at the quadrennial Conference, among the seven extra members.*GCB May 30, 1909, page 210.17*

E. R. Palmer: It appears to me that the man appointed to take charge of a great union mission field would be a valuable member of the Executive Committee; and the minutes of the Executive Committee would be valuable to him in assisting him in keeping his field lined up with the work of the General Conference throughout the world.*GCB May 30, 1909, page 210.18*

R. A. Underwood: The amendment would make these superintendents of union mission fields members of the committee, as formerly. I believe that this should be done. These union missions will be operative in the Orient more largely in the future. And if we place a vice-president in that field, I believe this vice-president, with five other members, could form a quorum, and decide some questions on the ground, where they are meeting them face to face. We have been advised through the spirit of prophecy that men who are in the fields, if they have those with them of experience, know better what should be done than those a long way off.*GCB May 30, 1909, page 210.19*

The amendment was carried, making superintendents of union mission fields members of the General Conference Committee.*GCB May 30, 1909, page 210.20*

On motion of M. E. Kern, the report was amended by changing the words, "young people's" (Section 2, Article IV) to "Young People's Missionary Volunteer."*GCB May 30, 1909, page 210.21*

The Chairman: Before going further, I would state that one of our Negro brethren has asked the privilege of speaking on one of these sections that we have passed over. All these sections are open for remarks until the question is voted upon as a whole. If the delegate is here, he may rise. He is from Pittsburg, I believe.*GCB May 30, 1909, page 210.22*

A Voice: Brother Green.*GCB May 30, 1909, page 210.23*

The Chairman: Come up on the stand, Brother Green. There are fewer of these colored brethren here than there are of the rest of us, and we would like to have the brethren hear what they have to say.*GCB May 30, 1909, page 210.24*

W. H. Green: In speaking upon this part of the constitution [provision for a North American Negro Department], I am frank to say that four years ago I would not have taken the position that I take to-day; but an actual experience of four years in working among my people in the North, with the knowledge I have of conditions in the South (for I am a Southerner), leads me to conclude that the establishment of this department for carrying forward the work among my people in this land, is the proper course to pursue. And not only would I make that statement, but would say further that this idea did not come into my mind merely since I came upon the ground. I think I discussed the matter in the city of Washington year before last, 1907, with the president of the General Conference. The matter has also been discussed by us who have been on the ground. Others will speak on the matter. An address has been prepared and handed in; and I feel perfectly free in stating here, publicly, that I have set my name to that address and to certain resolutions, in good faith, and I pledge myself before God to stand by it until I find out from a study of the Bible and the Testimonies and good religion, that I ought to recede from it.*GCB May 30, 1909, page 210.25*

The Chairman: Are there any others who desire to speak to this question?*GCB May 30, 1909, page 211.1*

W. C. White: Could we not leave further discussion of this until the resolution comes in covering this point more in detail?*GCB May 30, 1909, page 211.2*

M. A. Altman: The objection has been made that the passing of the resolution concerning the superintendents of mission fields, would make the Executive Committee too large. I would like to ask if it is necessary to leave the statement, “and seven other persons.” If all superintendents of union mission fields are *ex officio* members of the General Conference Committee, why is it necessary to state beforehand, for a period of four years or more, that there are to be seven others?*GCB May 30, 1909, page 211.3*

A. G. Daniells: The idea has been to put on the Conference Committee miscellaneous members, or members gathered from various parts of the field, who are not officially connected with the Conference, and who are not, perhaps, in the employ of the Conference, to give a larger number and a better balance to the General Conference Committee.*GCB May 30, 1909, page 211.4*

Question was called.*GCB May 30, 1909, page 211.5*

Article V, Section 1, in the report, was read and question called.*GCB May 30, 1909, page 211.6*

Secretary [reading]: Section 3. Insert paragraph: “The duties of the third vice-president shall be to labor in the Asiatic division, comprised of India and the Far East, as the Executive Committee may advise, and to preside at the councils of the

members of the Executive Committee which may be held in the Asiatic division, in the absence of the president."*GCB May 30, 1909, page 211.7*

W. W. Prescott: I move that we amend this Section 3 to read: "The third vice-president shall labor in the Asiatic division, as the Executive Committee may advise, and, in the absence of the president, he shall preside at the councils of the members of the Executive Committee, and at missionary conferences which may be held in the Asiatic division."*GCB May 30, 1909, page 211.8*

C. P. Bollman: I second the motion.*GCB May 30, 1909, page 211.9*

A. G. Daniells: I would like to speak on another point, not a technical one, and express my gratitude at the progress we are making in the Far East, in the Asiatic division. I think this is something to be profoundly thankful for to-day, that we can rectify our constitution in this way, to make provision for a vice-president of the General Conference to be located in the Far East. We look forward to a great movement, a constructive work there during the next four years, that will help our people to give. It will cheer us all to plan and to work, because we can see some sensible and consistent effort being made to develop the work among those teeming millions.*GCB May 30, 1909, page 211.10*

The amendment carried, and question was called.*GCB May 30, 1909, page 211.11*

Sections 4 and 5, Article V, and Section 3, under Article VI, were read, question being called on each without discussion.*GCB May 30, 1909, page 211.12*

Secretary [reading]: By-laws, Article II, Section 1. Insert after "power" these words: "with authority to grant and withdraw credentials and licenses;" also change "shall" to "to." Insert at end, "The withdrawal of credentials or filling of vacancies in the Executive Committee shall require the consent of two-thirds of the members of the Executive Committee."*GCB May 30, 1909, page 211.13*

W. T. Bartlett: Ought it not to be pointed out that the Executive Committee has in the past had power to grant or withdraw credentials and licenses? This confers no new power, but merely makes this specific statement of the committee's authority to do this.*GCB May 30, 1909, page 211.14*

C. P. Bollman: I would like to ask if, with the committee scattered all over the world, it is not wise to make provision for the withdrawal of credentials and licenses with less than a two-thirds vote of the committee. Cases might arise where it would be important to act more quickly than could be done under these circumstances.*GCB May 30, 1909, page 211.15*

F. Griggs: Is it possible to get a vote by mail?*GCB May 30, 1909, page 211.16*

H. W. Cottrell: That is provided for in this.*GCB May 30, 1909, page 211.17*

C. P. Bollman: It takes a good many weeks to do that.*GCB May 30, 1909, page 211.18*

H. W. Cottrell: It might take a little time, but I think it would be more satisfactory than

to act with a small quorum.*GCB May 30, 1909, page 211.19*

E. E. Andross: Would it not be possible to suspend the labors of an individual until such action could be taken by the whole committee?*GCB May 30, 1909, page 211.20*

H. W. Cottrell: Surely.*GCB May 30, 1909, page 211.21*

Question was called.*GCB May 30, 1909, page 211.22*

The remainder of the report (page 190 of BULLETIN) was read item by item, question being called without discussion.*GCB May 30, 1909, page 211.23*

H. G. Thurston [referring to Article III, Section 1, providing that department secretaries shall be elected]: What is the reason for electing these secretaries, instead of appointing them by the committee, as formerly?*GCB May 30, 1909, page 211.24*

A. G. Daniells: These departments are becoming large and influential departments. Take the Educational Department; it represents a thousand teachers, a million dollars' worth of property: it represents fifteen thousand students; it represents text-books, and our whole educational system. Now that great department can not be entrusted to everybody; and it seems to us that it is of such consequence, and has such a vital bearing upon the welfare of the denomination, that the General Conference ought to elect the head of that department, and not leave it to the General Conference Committee to make the appointment. That is the reason we feel that the more this body does in the selection of persons whose influence is to be large, and who will have charge of vital interests throughout the world, the safer and more satisfactory it will be. So it was suggested that we change from appointing them by the committee, to electing them by the body.*GCB May 30, 1909, page 211.25*

Remarks were made by various speakers as to whether the term "secretary" was the best one for the executive head of a department. It was so left.*GCB May 30, 1909, page 211.26*

H. W. Cottrell: The chair would state that the entire report of the committee is still before us. If any one wishes to make any changes, now is the time.*GCB May 30, 1909, page 211.27*

B. G. Wilkinson: I think that the phraseology relating to the president and the first and second vice-presidents (see constitution, Article V, Sections 2 and 3, page 190) ought to be changed to correspond to the phraseology of the third vice-president. I therefore move that this change be made, so that it shall read, "The president shall act as chairman;" "the first vice-president shall labor;" and "the second vice-president shall labor."*GCB May 30, 1909, page 211.28*

This motion was seconded by Dr. Heald and carried.*GCB May 30, 1909, page 211.29*

Charles Thompson: When the constitution is adopted as a whole, we ought to be so

far as possible all in harmony. There was a discussion on one section, and the only way it was settled in the minds of the people was by some one calling “Question.” I refer to Section 5 of Article III, where it changes the delegate representation from delegate for each one thousand members to one for five hundred. Personally I feel inclined to favor it as it was originally. I would like to ask that this section be voted on separately, in order to get the mind of the delegates regarding this matter. *GCB May 30, 1909, page 211.30*

E. T. Russell: I would move that the representation be seven hundred instead of one thousand. The motion was seconded.*GCB May 30, 1909, page 211.31*

H. W. Cottrell: I would like to state that we have improved the constitution decidedly in one respect, I think. Under the former constitution, the General Conference Committee had power to appoint every member of any General Conference Departmental Committee as a delegate. With power to create these departments, with as many members of any one as it chose, it could have flooded the Conference with delegates. That is now cut off.*GCB May 30, 1909, page 211.32*

Chas. Thompson: If you reduce it to one for five hundred, it doubles the delegation, if we do not grow any; and if we double our membership in the next four years, that will give us four times as many delegates as we have now. I am opposed to the seven hundred. I think one thousand is the right representation.*GCB May 30, 1909, page 211.33*

C. Santee: When we were electing our delegates, the question came up quite forcibly as to how much means we could put into sending a delegation. We decided to send a full delegation. But we hope there will be quite a large increase in our membership in the next four years. That will increase the delegation very largely at the present ratio. I move an amendment to the amendment that will bring it to one thousand.*GCB May 30, 1909, page 211.34*

Chas. Thompson: I second the motion.*GCB May 30, 1909, page 211.35*

E. W. Farnsworth: If we double our membership, does not the conference double its ability to send a delegation? The burden is no greater.*GCB May 30, 1909, page 211.36*

C. Santee: That is true; but the question is, When you get beyond a certain number, are you adding to your real force of counsel?*GCB May 30, 1909, page 211.37*

J. O. Corliss: There is another way of looking at this matter. I am satisfied that all the delegates who have had the privilege of this General Conference, and hearing all these questions brought to the front, will be much better prepared to attend to the duties devolving upon them hereafter. The conferences will not lose any money expended in sending them there. Taking it all in all, there will be a great advantage in having a full delegation to our conferences, that those who attend may go out and carry the spirit of the General Conference into their field work.*GCB May 30, 1909, page 211.38*

W. A. Westworth: I have been interested in hearing from the brethren representing the large unions; but I have looked at it in the way that it would affect the smaller

unions. If you keep the representation up to one thousand, and still cut out the possibility of departmental members coming as delegates, it is absolutely impossible for the smaller union conferences to have any representatives of their departments; and the smaller unions are the very ones that ought to have their men here. I hope the five hundred will prevail.*GCB May 30, 1909, page 211.39*

J. W. Lair: I believe we could raise the money for the fields much easier if we had a larger delegation. I have said, since I came to this Conference, that I wished all the representatives and ministers of the Eastern Colorado Conference were present.*GCB May 30, 1909, page 212.1*

G. F. Haffner: I understood that, according to the constitution now, the General Conference Committee has no right to appoint delegates from the committees of the departments. Does that mean that at the next General Conference, superintendents of German, Scandinavian, Danish, and Swedish work, will not be delegates to the conference?*GCB May 30, 1909, page 212.2*

H. W. Cottrell: They could be elected.*GCB May 30, 1909, page 212.3*

G. F. Haffner: By whom?*GCB May 30, 1909, page 212.4*

H. W. Cottrell: In your union.*GCB May 30, 1909, page 212.5*

G. F. Haffner: But they are General Conference men.*GCB May 30, 1909, page 212.6*

H. W. Cottrell: That does not at all hinder a union conference in which they are to elect one.*GCB May 30, 1909, page 212.7*

E. R. Palmer: I wish to make an appeal in behalf of our department members. A large number are here doing heavy work every day, which I believe will affect the progress of this cause vitally. This has come about through their being appointed delegates to this Conference. I believe in the principle laid down in the revised form, that the General Conference Committee should not have ability to bring in a large number of delegates by virtue of its own appointment; but at the same time I think we should give ability to the union conferences and mission fields that are small to send that same delegation that is needed here, from their respective union conferences. Therefore, I am in favor of the smaller number, five hundred.*GCB May 30, 1909, page 212.8*

A. G. Daniells: I have been facing this problem now for six months. Four years ago, we fixed this at one thousand. When we came to make up the delegation six months ago the thing was applied for the first time in our history. From all parts complaints came that the General Conference had limited the representation so that conferences were vitally affected. The departmental work of these local conferences could have no representation to speak of, unless the General Conference exercised the right given it in the constitution, to appoint these members. They said, Our educational men, our bookmen, our doctors can not go; we have been working away for four solid years, and when we come to the time of the General Conference, only the president of our conference can go up as a delegate to the General Conference. This provision for one in every five hundred does not oblige any conference to send a full delegation, and the large conferences that have a large membership need send

only one for every thousand if they choose. But it does make it possible for the smaller union conferences to get a fair representation of their departmental work.*GCB May 30, 1909, page 212.9*

F. W. Field: I just want to say that I agree with the president of the Southeastern Union Conference with reference to the necessity for some arrangement to be made whereby the weaker fields shall have a representation in the Conference.*GCB May 30, 1909, page 212.10*

A vote was taken, and the amendment to the amendment making it one to a thousand was lost.*GCB May 30, 1909, page 212.11*

H. W. Cottrell: Now the vote is on the amendment making the delegation one for seven hundred.*GCB May 30, 1909, page 212.12*

The motion was put and lost, leaving the number one to five hundred, as in the report.*GCB May 30, 1909, page 212.13*

H. W. Cottrell: All in favor of adopting the report as amended—that gives us the new constitution—manifest it by rising to your feet.*GCB May 30, 1909, page 212.14*

The motion carried unanimously.*GCB May 30, 1909, page 212.15*

W. C. White: I ask that the whole congregation be allowed to express themselves on this constitution.*GCB May 30, 1909, page 212.16*

H. W. Cottrell: All in the congregation who are in favor of the constitution adopted, rise to your feet.*GCB May 30, 1909, page 212.17*

The whole congregation voted in favor of the constitution, with one exception.*GCB May 30, 1909, page 212.18*

H. W. Cottrell: Is the Committee on Nominations prepared to report?*GCB May 30, 1909, page 212.19*

O. A. Olsen: Yes, sir. We have taken the liberty to have the report printed on slips. [Slips were passed.] I have been a member of committees at different times, on various subjects. I think that I never was a member of a committee that went so carefully into its work as the present Committee on Nominations. We have not taken things for granted, but instead we have carefully scrutinized and investigated and looked over every name that we report. Now we have adapted our report, as far as we have been able, to the constitution that you have just adopted. It is only a partial report. You will notice that the treasurer is not nominated, and there are other nominations that are still under consideration. I will now ask Elder Fitzgerald, the secretary of our committee, to read the report.*GCB May 30, 1909, page 212.20*

W. J. Fitzgerald then read the report, which is as follows:—*GCB May 30, 1909, page 212.21*

Partial Report from Committee on Nomination*GCB May 30, 1909, page 212.22*

After very careful and prayerful deliberation, your Committee on Nominations

respectfully submit the following partial report:—*GCB May 30, 1909, page 212.23*

For president, A. G. Daniells.*GCB May 30, 1909, page 212.24*

For vice-president for Europe, L. R. Conradi.*GCB May 30, 1909, page 212.25*

For vice-president for North America, G. A. Irwin.*GCB May 30, 1909, page 212.26*

For vice-president for the Asiatic division, I. H. Evans.*GCB May 30, 1909, page 212.27*

For secretary, W. A. Spicer.*GCB May 30, 1909, page 212.28*

For secretaries of the various departments as follows:—*GCB May 30, 1909, page 212.29*

Sabbath-school Department, G. B. Thompson.*GCB May 30, 1909, page 212.30*

Educational Department, Frederick Griggs.*GCB May 30, 1909, page 212.31*

Publishing Department, E. R. Palmer.*GCB May 30, 1909, page 212.32*

Medical Missionary Council, W. A. Ruble, M. D.*GCB May 30, 1909, page 212.33*

Young People's Missionary Volunteer Department, M. E. Kern.*GCB May 30, 1909, page 212.34*

Religious Liberty Bureau, K. C. Russell.*GCB May 30, 1909, page 212.35*

North American Foreign Department, O. A. Olsen.*GCB May 30, 1909, page 212.36*

For members of the Executive Committee, additional to the above-named officers of the conference, and secretaries of departments (numbering, when the treasurer shall have been added, and the secretary of the North American Negro Department, 14); and the presidents of the union conferences (now numbering 21), the following named persons: W. W. Prescott, W. C. White, G. I. Butler, S. N. Haskell, W. C. Sisley, C. H. Jones, H. R. Salisbury*GCB May 30, 1909, page 212.37*

W. J. Fitzgerald: Mr. Chairman, I move that this report be adopted by considering each name separately. The motion was seconded.*GCB May 30, 1909, page 212.38*

Secretary [reading]: For president, A. G. Daniells.*GCB May 30, 1909, page 212.39*

Chairman: I would like to state that though the question may be called early on any of these names, as chairman I am going to give anybody plenty of time to object.*GCB May 30, 1909, page 212.40*

Question was called.*GCB May 30, 1909, page 212.41*

A. G. Daniells: I have never made a speech when my name has been submitted for action on an occasion like this. I do not know how to make an appropriate speech, but somehow I do feel like saying something. I have given this matter a great deal of

serious thought, not only since the Conference has been in session, but for many weeks and months before we came here. I would like to tell you in as few words as possible how I feel about this matter. At the Oakland General Conference, in 1903, I felt quite free as to being re-elected, because I felt that the work we had started out to do in 1901 had not been completed. We had not carried the work of reorganization through as was necessary. Two years was not enough time to inaugurate such great changes. Then, again, a fearful controversy had arisen in our midst. We were then in the very heat of a great crisis, and there was a determination to get rid of men who, it was thought, were responsible for the trouble that was on hand; and somehow I did not feel very much like being gotten rid of in that way, and for that purpose. So I said nothing, and I felt somewhat relieved to continue. But I will confess that I fully expected then that that would be enough, that two years more would complete that work, and then I would pass on to some other field.*GCB May 30, 1909, page 212.42*

Four years ago, when the Nominating Committee talked to me about continuing, I did not raise any great objection, and I did not know but what it was duty, and so said nothing when the report was brought in and action taken. But I fully expected then that four years more would terminate my position in this part of the work, and I took hold with all my might to do all I could to carry on the work of reorganization and to distribute responsibilities, to decentralize as far as possible, and separate this work out over many shoulders, so that I would have done the best I could in the matter; and all the way through the period I have felt in my own mind that this would terminate my stay in this position. I came up to the Conference, feeling that way, and though it may not be modest to say so, I do want to say that I have consented in my talk with the brethren, quite reluctantly, to accept the office again. I feel perplexed in my own mind at this moment, and this is why I have ventured to speak about the matter.*GCB May 30, 1909, page 212.43*

I have been helped very much by my associates during the eight years that I have been working with them in the General Conference.*GCB May 30, 1909, page 212.44*

Their hearty support, and their readiness to share all the burdens, have been so great that I have been relieved and helped in every possible way; and I can say, my dear friends, that this has been eight years of harmony and brotherly love in our General Conference Committee. We have had peace and harmony and confidence, we have had more than respect for one another, and all these eight years there has never been one serious disagreement among us; yet I think we have all been free to express our convictions and assert our individuality as much as we should. So it is not because of any trouble that I have hesitated. I look forward to the next period with anxiety. I know the danger of the human heart; I know the danger of making mistakes, and of serious failure, and I would have been fully as well satisfied, and more so, to have taken another position, or to have gone to another field.*GCB May 30, 1909, page 212.45*

Of course, this will be my last term, as far as any of us can reason, and I do sincerely hope that God will keep us and keep me from making any mistakes to mark my record, and to mark my influence, and my work in the cause of God. I do not want to do it, and I want your prayers, and I believe I shall have them. I feel that I have the support and the good will and the earnest prayers of my brethren, and the people. I do not know that I should say more. I feel embarrassed to say so much, but

somehow I felt that after eight years, and on the third nomination like this, it would be proper to say a few words in confidence to these delegates. I thank you all for your hearty and friendly association, and your kind co-operation, and I trust that the period we are entering upon will be one of great blessing and great progress in the cause.*GCB May 30, 1909, page 213.1*

H. W. Cottrell: If there are no objections, the chair would like to suggest that this name, under the circumstances, be voted on separately. All favoring this part of the report, that Elder Daniells be elected as president of the General Conference, manifest it by the raising of the right hand. [There was a unanimous vote.] Now we will ask all in the congregation to manifest their approval by the same sign. All opposed by the same sign.*GCB May 30, 1909, page 213.2*

[There was unanimous approval both by the delegation and the congregation.]*GCB May 30, 1909, page 213.3*

The secretary then read the other names, “Question” being called after each one, one correction being made, as follows:—*GCB May 30, 1909, page 213.4*

W. T. Bartlett: I move that the report be amended by the insertion of the words “and the superintendents of union missions” as members of the Executive Committee.*GCB May 30, 1909, page 213.5*

The motion was duly seconded and carried.*GCB May 30, 1909, page 213.6*

O. A. Olsen: I want to just say a word on the third vice-president, for the Asiatic district. The question has been asked if Brother Evans has consented to take this place. This has led me to think a word might be in place. This has been in many ways a most remarkable Conference. The world-wide field has been opened before us in a manner that it never has been before, especially so the great Far East. Never before have we had China, Japan, Korea, and India set before us as they have been during this Conference. In the early stages of the work of the Nominating Committee, we had the name of Elder Evans down for treasurer; for he has served the conference with great efficiency in this position. We thought, indeed, that it was almost impossible to think of any change; but after that the great East was set before us. When the Nominating Committee met one day, I think that almost every member was ready to call for the people to speak on this subject. They felt that the great work in the Far East, in China and the countries near it, demanded that the strongest man, a man of experience and ability, should be sent to that field to help develop the work. And the people throughout the congregation, and the members of the delegation, first one and then another, would come to me and say, “Evans for the Far East; Evans for China.” The conviction was so strong, and the sentiment so general, that we felt certain that we would not dare to stem the current of conviction; and so the matter was taken under advisement. We had conferences with Brother Evans, with the president, and the leading brethren talked the matter over carefully. While it is something of a sacrifice, Brother Evans consented, saying that if it was the mind of the people, he, on his part, would not dissent. So we have felt free, under these circumstances, to bring in this name, and we shall try now to secure a treasurer for the General Conference to suggest to you. We realize that it is an important position, and we realize that we are taking a strong man to the Far East; but, brethren, we feel that for the next few years the great bulk of our mission funds that we shall send

abroad must go to that field, and we believe it will be a source of great confidence to our people in supplying funds to know that we have a strong, experienced, and careful manager of our funds in the East, and that our brethren and sisters will, because of that, support it more freely than they would otherwise do.*GCB May 30, 1909, page 213.7*

Question was called on the report, aside from the one item already voted upon, and the report was unanimously adopted.*GCB May 30, 1909, page 213.8*

Partial Report, Committee on Plans*GCB May 30, 1909, page 213.9*

The chairman called for any further reports, and G. Dail read the following further partial report from the Committee on Plans and Finance:—*GCB May 30, 1909, page 213.10*

RECOGNITION OF ADVANCED NORMAL DIPLOMAS

WASe

28. *Resolved*, That the diplomas from the advanced normal courses of our union conference training-schools be considered equivalent to first-grade teacher's certificates, and good for three years following their issuance; and that upon the completion of three years of successful teaching out of the first five years following their graduation, the Department of Education of the General Conference shall, upon the recommendation of the school issuing the diploma, grant a seal to the diploma, which shall be valid anywhere in the denomination as a teacher's certificate, so long as the holder is in good and regular standing in church-membership in this denomination.*GCB May 30, 1909, page 213.11*

THE BOOK "EDUCATION"

WASe

Whereas, The book "Education" contains truths most vital to the proper understanding and appreciation of educational questions and to the development of our school work; therefore.—*GCB May 30, 1909, page 213.12*

29. *Resolved*, That we most earnestly urge our people everywhere not only to possess themselves of, and to study, this book, but to dispose of it to educators and parents not of our faith, as a means of interesting them in our educational work, and so in our cause of truth.*GCB May 30, 1909, page 213.13*

"CHRIST'S OBJECT LESSONS"*GCB May 30, 1909, page 213.14*

Whereas, "Christ's Object Lessons" was given for the relieving of our schools from indebtedness; and,—*GCB May 30, 1909, page 213.15*

Whereas, It has already accomplished a great work in this direction to the extent of securing some three hundred thousand dollars; and,—*GCB May 30, 1909, page 213.16*

Whereas, It has been some seven or eight years since we conducted a general campaign with this book; therefore,—*GCB May 30, 1909, page 213.17*

30. *Resolved*, That the Department of Education be instructed to organize and vigorously prosecute such a campaign, similar in purpose and plan to that formerly undertaken for our advanced and intermediate schools, and that we urge our conference committees everywhere to heartily co-operate in this undertaking.*GCB May 30, 1909, page 213.18*

The chairman stated that the partial report would be printed.*GCB May 30, 1909, page 213.19*

Meeting adjourned, with benediction by R. S. Owen.*GCB May 30, 1909, page 213.20*

H. W. COTTRELL, *Chairman*,
W. A. SPICER, *Secretary*.

The Sermon - A LESSON IN HEALTH REFORM

E. G. WHITE

May 26, 9:15 A. M.

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.*GCB May 30, 1909, page 213.21*

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princess; children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.*GCB May 30, 1909, page 213.22*

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom*GCB May 30, 1909, page 213.23*

the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar, and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.*GCB May 30, 1909, page 213.24*

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.*GCB May 30, 1909, page 213.25*

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.*GCB May 30, 1909, page 213.26*

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the

eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."*GCB May 30, 1909, page 214.1*

This record contains much of importance on the subject of health reform. In the experience of the four Hebrew children a lesson is given regarding the need of abstaining from all spirituous liquors, and from indulgence of perverted appetite. The position taken by these Hebrew youth was vindicated, and at the end of ten days they were found fairer in flesh and better in knowledge than all the rest whom the king was proving.*GCB May 30, 1909, page 214.2*

In this our day, the Lord would be pleased to have those who are preparing for the future, immortal life follow the example of Daniel and his companions in seeking to maintain strength of body and clearness of mind. The more careful we learn to be in treating our bodies, the more readily shall we be able to escape the evils that are in the world through lust.*GCB May 30, 1909, page 214.3*

There are many who believe that in order to be fitted for acceptable service, they must go through a long course of study under learned teachers in some school of the world. This they must do, it is true, if they desire to secure what the world calls essential knowledge. But we do not say to our youth, You must study, study, keeping your mind all the time on books. Nor do we say to them, You must spend all the time in acquiring the so-called higher education. Let us ask. What is the object of true higher education? Is it not that we may stand in right relation to God? The test of all education should be, Is it fitting us to keep our minds fixed upon the mark of the prize of the high calling of God in Christ Jesus?*GCB May 30, 1909, page 214.4*

What is needed by our youth is an education like that which Daniel and his three companions gained. These faithful Hebrews were in important positions. They were placed where they must be careful to observe every principle of righteousness in order to bring others to an understanding of the principles of righteousness. It would not do for them to be lax. They could not afford to indulge appetite. They were to stand where they could, by their example, give proof of the importance of strict adherence to the principles of right living. To do this they were willing to place themselves under test and trial. Ten days was sufficient to prove that the diet they chose was a wholesome one, and that in adopting it they had made no mistake. The evidence which this experience gave to the authorities led them to have a higher opinion of these youth than of all the other students under their care.*GCB May 30, 1909, page 214.5*

We are to learn how to equalize the labor done by brain, bone, and muscle. If you put to task the faculties of the mind, loading them with heavy burdens, while you leave the muscles unexercised, this course will tell its story just as surely as the wise course of the Hebrew youth told its story. Parents should follow a consistent course in the education of their children. Our youth should be taught from their very childhood how to exercise the body and the mind proportionately. It is not wise to send the children to schools where they are subject to long hours of confinement and

where they will gain no knowledge of what healthful living means. Place them under the tuition of those who respect the body and treat it with consideration. Do not place your children in an unfavorable position, where they can not receive the training that will enable them to bear test and trial.*GCB May 30, 1909, page 214.6*

With all the precious light that has continually been given to us in the health publications, we can not afford to live careless, heedless lives, eating and drinking as we please, and indulging in the use of stimulants, narcotics, and condiments. Let us take into consideration the fact that we have souls to save or to lose, and that it is of vital consequence how we relate ourselves to the question of temperance. It is of great importance that individually we act well our part, and have an intelligent understanding of what we should eat and drink, and how we should live to preserve health. All are being proved to see whether they will accept the principles of health reform or follow a course of self-indulgence.*GCB May 30, 1909, page 214.7*

Let no one think he can do as he pleases in the matter of diet. But before all who sit at the table with you, let it appear that you follow principle in the matter of eating, as in all other matters, that the glory of God may be revealed. You can not afford to do otherwise; for you have a character to form for the future, immortal life. Great responsibilities rest upon every human soul. Let us comprehend these responsibilities, and bear them nobly in the name of the Lord.*GCB May 30, 1909, page 214.8*

To every one who is tempted to indulge appetite I would say, Yield not to temptation, but confine yourself to the use of wholesome foods. You can train yourselves to enjoy a healthful diet. The Lord helps those who seek to help themselves; but when men will not take special pains to follow out the mind and will of God, how can he work with them? Let us act our part, working out our salvation with fear and trembling,—with fear and trembling lest we make mistakes in the treatment of our bodies, which, before God, we are under obligation to keep in the most healthful condition possible.*GCB May 30, 1909, page 214.9*

We desire that the meetings which are held during the General Conference shall have a telling influence on every soul. Let us prove ourselves worthy of being trusted by God,—worthy of his confidence in our determination that we will not betray our sacred trust. Let us open the way for the light of God to shine into the chambers of the mind. Thus we shall be prepared to help others. To those who appreciate the truth as it is in Jesus, and who desire to reveal the truth in its beauty, its power, and its sanctifying grace, God will give strength to stand against temptation.*GCB May 30, 1909, page 214.10*

Intelligence is a gift of God,—one that he desires us to use to his glory. Students need not talk of their attainments in the so-called higher education if they have not learned to eat and drink to the glory of God, and to exercise brain, bone, and muscle in such a way as to prepare for the highest possible service. The whole being must be brought into exercise if we would secure a healthy condition of mind; the mental and the physical powers should be used proportionately.*GCB May 30, 1909, page 214.11*

To those who are desirous of being efficient laborers in God's cause, I would say, If you are putting an undue weight of labor on the brain, thinking you will lose ground

unless you study all the time, you had better change your views and your course of action. Unless greater care is exercised in this respect, there are many who will go down to the grave prematurely. This you can not afford to do; for there is a world to be saved.*GCB May 30, 1909, page 214.12*

A great work is to be done,—a work that we have scarcely begun as yet. Everywhere, everywhere the truth is to stand forth in its glorious power and in its simplicity. Do not boast of what you know, but take your case to God. Say to him, I comply with the conditions. Now, Lord, as I educate my appetites and tastes, so that a healthful current of blood may flow through my veins, wilt thou sustain me? Teach me how to use my powers in presenting the most precious truths that have ever come to mortals for the fitting up of character for the future, immortal life.*GCB May 30, 1909, page 214.13*

Fathers and mothers, you have a solemn work to do. The eternal salvation of your children depends upon your course of action. How will you successfully educate your children? Not by scolding; for it will do no good. Talk to your children as if you had confidence in their intelligence. Deal with them kindly, tenderly, lovingly. Tell them what God would have them do. Tell them that God would have them educated and trained to be laborers together with him. When you act your part, you can trust the Lord to act his part. Be strong in faith, and teach your children that we are all dependent upon God. Read to them the story of the four Hebrew children, and impress their minds with a realization of the influence for good that was exerted in Daniel's time because of strict adherence to principle.*GCB May 30, 1909, page 214.14*

In connection with your home, have a garden if possible, where your children can work and where you can work with them. So instruct them and so arrange their work that their spare time will not be spent in idleness. Give them something definite to do, and let them feel that they are doing something to help father and mother to sustain the family. Let the older ones feel the responsibility of giving a right example to the younger children. Let all act a part according to their years. When the children thus trained attend school, they will have clear minds. They will be able to reason for themselves, and will not accept that which this one says or what that one says without some proof.*GCB May 30, 1909, page 214.15*

I wish to say to every father and mother, If you have a hasty temper, seek God for help to overcome it. When you are provoked to impatience, go to your chamber, and kneel down and ask God to help you that you may have a right influence over your children. Your children are God's children; they are to have a life that measures with the life of God. Can you comprehend it?—a life that measures with the life of God. It was to give them this that God sent his Son into the world. For this Christ laid off his royal robe and kingly crown and came to this sinful world as a helpless babe. He was educated under the supervision of heavenly angels. He worked at the carpenter's trade,—he who was the Prince of life, the Saviour of all that would believe in him.*GCB May 30, 1909, page 215.1*

When Christ came to our world, in him were combined divinity and humanity. In his humanity he could lay hold of humanity; by virtue of his divinity he could bring power and health and grace to mankind. Thus he would make men and women partakers of

the divine nature and able to escape the corruption that is in the world through lust.*GCB May 30, 1909, page 215.2*

To us is given the work of overcoming. This is no haphazard work. Only as we become partakers of the divine nature can we overcome our hereditary and cultivated tendencies to evil. We must be trained to understand and follow Bible principles; we must learn of Christ the science of eating and drinking to the glory of God.*GCB May 30, 1909, page 215.3*

The Lord desires that his people shall be a wise people, and carry a sensible influence wherever they go. He has given us capabilities, and a part to act in his work. Let us act our part as faithfully as the four Hebrew worthies acted theirs. Then angels of God will preside in our homes.*GCB May 30, 1909, page 215.4*

You remember the story of the woman who was healed by touching Christ's garment when in the midst of a dense throng. Her disease was such that no earthly physician's power could help her. She saw Jesus healing the sick, and hope sprang up in her heart. She thought she would wait her opportunity, and when she got within reach of the Saviour, she put forth her finger and touched the hem of his garment; and immediately she was made whole. In this experience there was a lesson that Christ desired to impress on the throng about him. Humanity had connected with divinity, and the blessing had been received.*GCB May 30, 1909, page 215.5*

Christ came to the earth to bring divinity to humanity. We need that divinity; young and old need it. If you do not know anything about this power, I beseech you for Christ's sake to seek for it. Endeavor to live a consistent life. Take hold of Christ by living, active faith. Come to him just as you are, helpless and dependent, and say, "Lord, I believe; help thou mine unbelief." Help me to study thy life, they self-denial and self-sacrifice; help me to become a Christian in every sense of the word.*GCB May 30, 1909, page 215.6*

"I will extol thee, my God, O king; and I will bless thy name forever and ever. Every day will I bless thee; and I will praise thy name forever and ever." *Psalm 145:1, 2*.*GCB May 30, 1909, page 215.7*

ALCOHOLISM: ITS RESULTS AND ITS CAUSES

D. H. KRESS

SUPERINTENDENT WASHINGTON (D. C.) SANITARIUM

"We are in the midst of an epidemic of crime," was the statement made in an editorial of a New York daily a year ago. That this epidemic still prevails, may be seen by glancing through the columns of any of our daily papers. In fact, reports of murder, suicide, divorce, and crime are so common that they receive only a passing comment, and no longer create alarm. Even the newspapers of our large cities give but a partial and incomplete report of the crimes actually committed.*GCB May 30, 1909, page 215.8*

Alcohol is unquestionably in a great measure responsible for this sad social state. The evils which to-day are so apparent proved the ruin of nations of the past. Babylon's downfall was due to alcoholism. It was when Belshazzar, the king, made that great feast to a thousand of his lords, and drank wine before the thousand, that the prophetic words which struck terror to his heart appeared, "Thy kingdom is divided, and give to the [more temperate] Medes and Persians." "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom."*GCB May 30, 1909, page 215.9*

The prevalent use of intoxicants afterward resulted in the disintegration of the Medo-Persian empire. The same causes resulted in the downfall of Greece and Rome. Before the flood, drunkenness was the cause of the immorality and the sad social condition that existed. Every imagination of the thoughts of man's heart, we are told, was only evil continually. The marriage vow was lightly regarded; for "they took them wives of all which they chose." Corruption prevailed, the earth also was corrupt, "and the earth was filled with violence." There existed, as to-day, an *"epidemic of crime."* That which inflamed and maddened the minds of men before the flood, is dethroning reason to-day, and is almost wholly responsible for the houses of prostitution, insane asylums, hospitals, almshouses, prisons, etc. It is responsible for many of the modern diseases, for premature old age, and the increasing number of sudden deaths, and the constantly decreasing birth-rate.*GCB May 30, 1909, page 215.10*

Sir Andrew Clark said, "Out of every one hundred patients I have charge of at the London Hospital, seventy percent directly owe their ill health to alcohol."*GCB May 30, 1909, page 215.11*

According to the testimony of judges who legally sever the matrimonial band in court, "more than two-thirds of the divorces are occasioned by the use of intoxicants."*GCB May 30, 1909, page 215.12*

One judge says, "There is not one case in twenty where 2 man is tried for his life, in which alcohol is not the direct or indirect cause of the murder."*GCB May 30, 1909, page 215.13*

A district attorney of Boston declares, "Ninety-nine out of one hundred of the crimes in our commonwealth are produced by intoxicating liquors."*GCB May 30, 1909, page 215.14*

We see the same condition in semi-heathen and heathen lands. The Maoris of New Zealand were described by Captain Cook, at the time when he first visited the island, as almost perfect in physique. Skin diseases were unknown. Men at the age of ninety possessed the endurance of youth. They possessed such vitality that bullet wounds filled with moistened clay readily healed. They numbered at that time more than 120,000. Unfortunately, alcohol and tobacco found their way to this innocent race as the island became inhabited by the white man. To-day, not only men, but women and children, drink and smoke, and as a result, among few races are the marks of physical and morel degeneracy more pronounced than among the Maoris. In numbers they have been reduced from 120,000 to 41,000. The Maori race is a dying race.*GCB May 30, 1909, page 215.15*

Chief Justice Stout, of New Zealand, in passing sentence on a drunken Maori a few years ago, said: “If this drink is not stopped among the Maoris, we are in a measurable distance of the time when the Maori race, the noblest race with which civilization has been brought in contact, will be exterminated.” The same results may be witnessed among other island races.*GCB May 30, 1909, page 215.16*

A Honolulu paper, in an editorial, remarked a few years ago, “There are now living men of voting age who will witness the death of the last full-blooded Hawaiian.” The Hawaiian, like the Maori, spends his time in eating, drinking, and smoking. This is not confined to men as in civilized lands, but children are encouraged to use alcohol and tobacco.*GCB May 30, 1909, page 215.17*

The decreasing birth-rate in civilized lands finds a partial explanation in the increasing consumption of alcoholic beverages by men and women. The number of children born in these countries no longer suffices to continue these races. We were startled a few months ago to learn that France for the year 1907 showed a death-rate exceeding her birth-rate of 19,000. This shortage in births is not confined to France. The first generation of Americans had families of from ten to twelve. Gradually the number has been reduced until at present we have an average of probably not more than three. If the former birth-rate had continued, America would have a native-born population of more than her present population, which includes probably fully thirty-five millions of foreigners and their children.*GCB May 30, 1909, page 215.18*

Professor Cottrell, in taking the census among the poor of New York, in 22 apartment houses, found only 54 children distributed among 485 families, that is, one child to every nine families.*GCB May 30, 1909, page 215.19*

Among the upper classes a similar condition exists. The same authority says: “The Harvard graduate has on an average seven tenths of a son, and the Vassar graduate has one half of a daughter.” This lowering in births is no doubt in part due to preventive measures; but among the Maoris and the Hawaiians no preventive measures are employed, and yet the same condition exists. The diminished birth-rate is due chiefly to degeneracy, resulting from alcoholic poisoning.*GCB May 30, 1909, page 215.20*

While all are more or less familiar with the results of alcoholism, few have inquired into, or are familiar with, the physical causes which are responsible for it.*GCB May 30, 1909, page 215.21*

Why do men and women desire alcohol? There is nothing desirable about the taste. It does not appeal to the palate. Of all creatures that exist, man alone possesses this desire for intoxicants and among mankind the craving is well-night universal.*GCB May 30, 1909, page 215.22*

Some after learning the deceptive nature of alcohol and the evils which arise from its use, have sufficient will power to regulate its use or to abstain from it altogether. Others satisfy the craving at any cost; these are known as mental defectives. It has been found that fully seventy-six per cent of inebriates are mentally defective. The fact that nearly all inebriates give clear evidence of being mentally defective, has led to the conclusion that only mental defectives become inebriates, but this forces upon us the question, “Why do we have in our midst so many mental defectives?”*GCB May 30, 1909, page 215.23*

Alcohol is a disturber of muscular activity and of mental energy. In fact, it interferes with the normal function of every cell of the body.*GCB May 30, 1909, page 216.1*

Prof. C. E. Hodge, of Clark University, to ascertain its influence upon the brain and disposition, gave alcohol to kittens. He says it was remarkable how quickly and completely all the higher psychic characteristics of both the kittens “dropped out.” Playfulness, purring, cleanliness, and care of the coat, interest in mice, fear of dogs, while normally developed before the experiment began, all disappeared so suddenly that it could hardly be explained otherwise than as a direct influence of the alcohol upon the higher centers of the brain.*GCB May 30, 1909, page 216.2*

The continued functional disturbance of any organ results, in time, in structural changes. Continued disturbance of the circulation puts its stamp upon the blood-vessels and the heart. The liver of the drinker undergoes organic changes. Continued disturbances of the brain also leave an indelible record on the tissues of the brain. These defects are transmitted from parents to children. For this reason mental defectives are usually found among those whose parents have been users of narcotics, and especially of alcohol.*GCB May 30, 1909, page 216.3*

The reason for the instruction anciently given to the wife of Manoah, “Behold, thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine or strong drink, and eat not any unclean thing,” should be better understood. The sins of the parents are visited upon the children.*GCB May 30, 1909, page 216.4*

Brain degeneracy probably exists to some extent in every child born of alcohol-using parents. In the second generation of alcohol-users the degeneracy is naturally more marked, while its full results are not witnessed until the third or fourth generation. Dr. Joffrey says, “Alcoholism begins with the father, and strikes down the children, and generally its action continues until in the fourth or fifth generation it has destroyed the family.”*GCB May 30, 1909, page 216.5*

The efforts put forth by temperance workers have proved a benefit, but chiefly to the moderate drinker, who is in possession of sufficient mental power to exercise restraint. It has failed to reach the class that most needs help,—the inebriate or mental degenerate, who lacks the power to abstain, even though fully conscious of its results.*GCB May 30, 1909, page 216.6*

If inebriety is due to structural brain changes, is there any help for the inebriate? While I could not take the position that *all* cases of inebriety are curable, many of them may be cured by proper treatment.*GCB May 30, 1909, page 216.7*

Treatments must, however, be directed chiefly toward the removal of the craving for drink, for only without the craving are the mentally defective secure against the use of alcohol.*GCB May 30, 1909, page 216.8*

Dietetic errors, I believe, are largely responsible for the craving which exists for alcohol, and indirectly for the results of alcoholism. In describing the causes of violence that filled the earth in the time of the flood, it is stated, “They were eating and drinking.” One naturally followed the other. Errors in eating were responsible for the use of strong drink, and strong drink was the cause of domestic unhappiness, divorce, and crime. The command should therefore still be given to mothers, not merely to “drink not wine or strong drink,” but also to “eat not any unclean thing.”*GCB May 30, 1909, page 216.9*

A woman in Liverpool, who was an inebriate, said to me at the close of a temperance lecture, “My doctor recommended me to take some ale after giving birth to my second child. From the time I took the first drink, although I did not like the taste of it and it made me shudder to drink it, there has been present a craving for it, which I can not resist. I often,” she said, “go past a saloon as rapidly as I can, only to return and enter; and when one drink has been taken, all self-control is gone.” This woman, with a babe in her arms, asked me if I could help her. She was desirous of doing right, but was one in whom there existed a peculiar hereditary mental weakness. She would have been safe from drink, even though this mental disease existed, did she not in addition possess a *craving* which she was no doubt unconsciously cultivating in her home by the food she ate.*GCB May 30, 1909, page 216.10*

I remember hearing one of England’s leading temperance lecturers say, at a public gathering, that she had great sympathy for the woman who is a slave to beer; “because,” she said, “although it is fifteen years since I touched it, I still possess the same desire for it I did then.” To hear this remark by an advocate of temperance seemed strange to me. But recently I heard a noted American temperance lecturer say, “No man or woman in this audience is fonder of the taste of cocktails and wine than I am. The taste has been handed down to me, but I hate the stuff.” She hated the stuff, and so did her English sister. In what respect do these temperance advocates differ from their more unfortunate sister who also hated the stuff? In common with her, they possessed a *craving* for drink, but while they were mentally well balanced, their sister was not.*GCB May 30, 1909, page 216.11*

Again we ask, What is the cause of this craving? If we can ascertain this, we shall accomplish much toward solving the drink problem.*GCB May 30, 1909, page 216.12*

Saloon-keepers have, by experience and observation, been taught that there are certain foods which create an unnatural irritation and thirst that water fails to quench. They keep a lunch-counter for their patrons, not because they have compassion on the unfortunate poor. Experience has taught the saloon-keeper that the lunch-counter aids him in culling out his victims. This table is not laden with oranges, peaches, and other juicy and luscious fruits. It has on it highly seasoned meats, cheese, sausages, etc., foods which create a craving for something stronger than

water.*GCB May 30, 1909, page 216.13*

The sad feature about this is that many a good wife and mother is supplying her husband, sons, and daughters with the same kind of food that is found on the table in the saloon, and is thus unconsciously cultivating in the members of her family a craving which drives them to the saloon for relief.*GCB May 30, 1909, page 216.14*

Too much can not be said about the evils of strong drink, and the need of doing away with the saloon, which affords such an alluring temptation, but the time has come when more should be said about the unnatural thirst which these poor drunkards have, and how it may be gotten rid of, for after all, it is this thirst, and not the existing mental defect, that makes the inebriate. Drunkards are made in our homes; the saloon calls them out. I believe, with Dr. Lauder Brunton, that schools of scientific cookery, conducted for the benefit of the wives and mothers of the laboring classes, would do more to abolish strong drink and close our saloons than any number of teetotal societies; for as long as the craving for drink exists, the mental defectives will satisfy it, if not with alcohol, with some drug more injurious. In the South, where alcoholic beverages have been prohibited, the use of cocain and other narcotic drugs, I am informed, is becoming universal.*GCB May 30, 1909, page 216.15*

We have no way of determining in whom, and to what extent, this mental defect exists, until the saloon' weeds them out. It is right, therefore, that the saloon should be closed to all, in order to protect the weak. With the closing of the saloon there should be carried forward an educational effort in dietetics. The warning is still to be given: "Drink not wine or strong drink, and eat not any unclean thing." There can be no doubt that the flesh foods served so abundantly at our modern tables may be classed as an "unclean thing." They are laden with normal and abnormal body wastes which, when introduced into the human body are responsible for much of the feverish state or craving which causes drunkenness. For this reason, in countries where flesh foods are freely used, alcohol is also freely resorted to. Alcohol antidotes, for a short period, the effect of the uric acid taken with the flesh. Uric acid not only acts as an irritant, but it causes high blood-pressure, a condition which is becoming extremely common. Temporarily, the blood-pressure may be lowered by the use of alcohol, and the person find relief from the unpleasant symptoms resulting therefrom. But there is always a reaction from the use of alcohol. The latter state will be found worse than the first.*GCB May 30, 1909, page 216.16*

The meat eater finds it necessary, therefore, in order to counteract the effect of the uric acid, and to maintain this feeling of well-being, to keep in a mild state of alcoholic intoxication all the time. This is without doubt responsible, in part, for the free use of alcohol. We see why the admonition is given, "It is good neither to eat flesh, nor drink wine [nor indulge in any other evil], nor anything whereby thy brother stumbleth, or is offended, or is made weak." The eating of flesh weakens mentally, making men less able to resist the use of alcohol.*GCB May 30, 1909, page 216.17*

Prof. Gauther, by carefully conducted experiments covering a period of many years for the purpose of ascertaining the influence of various foods upon the disposition of animals, discovered that white rats, as long as they were fed on breads and grains were very gentle; but when given flesh to eat, they became quarrelsome and

destructive. This is no doubt partially due to the local irritation caused by the excessive production of a highly acid gastric juice, and partially by the direct influence of the urates and other unoxidized products, found in meats, upon the system. Gauthier's conclusion is that "a flesh diet is a more important factor in determining a savage or violent disposition in any individual than the race to which he belongs." We may probably have here an explanation why families, and often members of the same family, differ so widely in disposition; and why some are given to drink, while others are not. It would certainly be of interest in studying this matter, to note the food each is especially fond of. Let the experiments which have been so successfully conducted by scientists in laboratories, upon animals, be carried into the home. Should this be done, we would appreciate the necessity of having intelligent and scientific cooks, instead of trusting so important a matter as the preparation of our food to the most ignorant and illiterate class, as we now do.*GCB May 30, 1909, page 216.18*

Dr. Baron Liebig said, "The ingestion of flesh produces in carnivorous races a ferocious and quarrelsome disposition, which distinguishes them from non-meat eaters." There can be no doubt that the products in meat which tend to make men ferocious and quarrelsome, also by the excitation which they produce, pave the way for strong drink, and that, other things being equal, the more flesh a man consumes, the greater will be this craving for narcotics, and the more serious will be the danger of becoming a drunkard.*GCB May 30, 1909, page 217.1*

Even among the ancients, the intimate relation existing between the consumption of flesh and drunkenness was observed. The proverb reads, "Be not among winebibbers; among riotous eaters of flesh." Again, mention is made of a class who were "slaying oxen, and killing sheep, eating flesh, and drinking wine," who said, "Let us eat and drink; for to-morrow we die." Wherever a careful study is made of the causes of drunkenness, it will be found that the use of flesh and alcoholic beverages is certainly very intimately associated.*GCB May 30, 1909, page 217.2*

Daniel's strength of mind to refuse the wine served at Babylon's royal table may be in part attributed to the nature of the food of his choice, before and after coming to Babylon. Daniel "purposed in his heart that he would not defile himself with the king's meat, nor with the wine he drank." He said, "Let them give us pulse to eat, and water to drink." Babylon's meat called for wine; while the food which Daniel chose and had been accustomed to, called for no stronger drink than water.*GCB May 30, 1909, page 217.3*

The work of redeeming man from drink and its results must include abstaining from the flesh of animals. The elevation of morals in any community or family depends upon this. For this reason, to help the Israelites physically and morally, they were taken away from the flesh pots of Egypt, and were given manna to eat, and water from the rock to quench their thirst.*GCB May 30, 1909, page 217.4*

Man has gone astray. At the beginning he was placed in a garden and surrounded with trees pleasant to the sight and good for food. The command was, "Of every tree thou mayest freely eat." Had man always continued to freely eat of fruits, and to live on the simple foods to which his attention was then directed, strong drink would be unknown. It is impossible for any one to cultivate a craving for strong drink and a

taste for fruits at the same time; and furthermore, it is impossible for an inebriate, unless he is an utter degenerate, to live on these simple foods exclusively for six months without finding his craving for strong drink diminishing.*GCB May 30, 1909, page 217.5*

The editor of the London *Clarion* some time ago related his experience, in an editorial. He said: "I have just turned vegetarian. My friends are surprised; so am I. But whereas they are surprised that I have adopted this diet, I am surprised that I did not do it years ago. In one way the effects of the diet have surprised me. I have been a heavy smoker for more than twenty years. If there was anything which I feared my will was too weak to conquer, it was the habit of smoking. Well, I have been a vegetarian for eight weeks, and I find my passion for tobacco is weakening.*GCB May 30, 1909, page 217.6*

"Again, I have found I can not drink wine. Why do I write these confessions? Because these things have come upon me as a revelation; because I begin to see that the great cure for the evil of national intemperance is not a teetotal propaganda, but vegetarianism."*GCB May 30, 1909, page 217.7*

It will be noticed that, in this man's case, what his will was too weak to conquer while subsisting on a flesh diet, he had no difficulty in giving up after he had eliminated flesh from his dietary.*GCB May 30, 1909, page 217.8*

The Salvation Army, in some of its homes for inebriates, has adopted a fleshless diet with good results. At a public gathering in England, Staff Captain Hudson, matron of the South Newington Inebriates' Home, in relating her experience in the treatment of cases, said, "Speaking generally, the benefits of this diet are incalculable. Lazy, vicious, bloated, gluttonous women, who had hitherto needed weeks and even months of nursing and watching to my astonishment and delight, under this new treatment made rapid recovery."*GCB May 30, 1909, page 217.9*

The majority of the Japanese live chiefly on rice and fruit, and they undoubtedly possess the best dispositions to be found among any people of the world, On the streets of Japan, fighting and quarreling are seldom seen, and drunkenness is said to be unknown. Courtesy is as common in rice-eating Japan as grumbling and beer-drinking are in beef-eating lands.*GCB May 30, 1909, page 217.10*

Overeating is another cause of drunkenness. The confession anciently forced from the lips of parents. "This our son is stubborn and rebellious; he is a glutton and a drunkard," explains the intimate relation that exists between over-eating and drunkenness. It is generally conceded that two thirds of the food consumed by the average civilized man would sustain him well, the remaining one third being superfluous. Nothing so quickly and effectively affords relief from the local and general irritation produced by the poisons formed and absorbed, as alcohol. Naturally, therefore, gluttony leads to drunkenness. "Blessed art thou. O land, when thy princes eat in due season for strength and not for drunkenness."*GCB May 30, 1909, page 217.11*

A great variety, even of wholesome food, may cause similar symptoms. Both nature and science teach that the digestive organs are capable of digesting one or two simple foods, but when, as is often the case, potatoes, cabbage, milk, butter,

pudding, fruit, pastry, etc., are taken at the same meal, indigestion, fermentation, autointoxication, and drunkenness are apt to result.*GCB May 30, 1909, page 217.12*

The gradual absorption from the alimentary canal of the ptomains and narcotics, formed by putrefaction and fermentation of foods, as truly cultivates a craving for alcohol as if a man habitually partook of small doses of some narcotic. The only difference is that the one is fortunately unconscious of what his system craves, the other *unfortunately* is not.*GCB May 30, 1909, page 217.13*

History furnishes evidences that among the races of people freest from alcoholic excesses, such luxuries as tea, coffee, and meat were rarely if ever used; a complicated dietary was unknown; they derived their nutriment chiefly from fruits and grains.*GCB May 30, 1909, page 217.14*

The reason why the desire for drink is confined to the human family is that among all creatures, aside from man, a simple diet is the rule. The horse is content with his simple meal of unseasoned oats; no mustard or pepper need be added to give him a relish for his hay, and he craves no drink aside from water. If civilized man would exercise the same good sense in their eating, there would be as little desire for alcohol among them as there exists among horses.*GCB May 30, 1909, page 217.15*

The free use of soft, starchy foods, and improper mastication, are other causes of drunkenness, since they favor fermentation. The free use of liquids with meals is also responsible for digestive disorders, fermentation, etc. Drinking with meals is wholly unnatural. Of all creatures, man alone drinks with his meals. Nature designs that the food should be moistened with saliva, not with drink.*GCB May 30, 1909, page 217.16*

Condiments also create a desire for narcotics. Because food is not allowed sufficient time in contact with the nerves of taste located in the mouth to derive satisfaction from its delicate and natural flavor, pronounced artificial flavors have to be added to give an immediate twist to the palate. This has led to the use of pepper, mustard, and the free use of salt and sugar, and other substances which irritate the stomach, all of which create and help to keep up the thirst for narcotics.*GCB May 30, 1909, page 217.17*

Professor Metchnikoff says, “The human system is poisoned in no way so frequently as by the innumerable microbes, which swarm in the large intestine.” Recognizing the evils resulting from the formation of these poisons in the colon, by the action of this innumerable host of microbes, he finds fault with man’s construction. He says, “This organ is not only useless in man’s present state, but positively harmful,” and predicts that in the future it may be successfully removed, with advantage to the individual. “Man,” he says, “is very far from being perfectly constructed.” But the difficulty lies in man’s inventions, in the unnatural food he eats, and not in his construction. So long as man feed on unnatural foods, and eats as he does, these poisons which create a thirst for alcohol will continue to be formed.*GCB May 30, 1909, page 217.18*

Cheese is not a suitable food for man. While it contains desirable food elements these have associated with them undesirable substances which are irritating, and produce a feverish state of the system.*GCB May 30, 1909, page 217.19*

The free use of butter retards digestion, and favors the cultivation of bacteria, and the formation of butyric acid, which is also a local and general irritant. The oil in nuts or olives is preferable to butter or any other animal fat, since it is free from bacteria, and does not ferment so readily.*GCB May 30, 1909, page 217.20*

The aim in diet should be to make the intestinal culture media as unfavorable as possible for the existence and propagation of germs, or to secure as far as possible an aseptic or sterile condition of the alimentary tract. The foods which are best suited to bring this about are the simple grains, nuts, and fruits, taken in their most natural state.*GCB May 30, 1909, page 217.21*

From my study and observation I am forced to the conclusion that the food question, when given the attention it demands by physicians, ministers of the gospel, and temperance advocates, will not only remove the existing desire for drink, but will result in the removal of much of the crime and domestic unhappiness that at present exist, and I believe will materially aid in solving the divorce problem.*GCB May 30, 1909, page 218.1*

This is not a new theory. Sydney Smith, many years ago, in a letter to Arthur Kingslake, said, "I am convinced digestion is the great secret of life. Character, talents, and virtues are powerfully affected by beef, mutton, pie-crust, and rich soup. I have often thought," said he, "I could feed or starve men into many virtues and vices, and affect them more powerfully with my instruments of cookery than Timotheus could formerly with his lyre."*GCB May 30, 1909, page 218.2*

The fact that we are in the midst of an epidemic of crime, I maintain, may be attributed largely to the errors in eating which cultivate a craving, for strong drink. In the removal of drink, these causes can not be ignored; they must be recognized and removed. When this is done, when the craving for drink is removed, it will be a simple matter to close the saloon.*GCB May 30, 1909, page 218.3*

The relation that exists between a nation's, or an individual's, food and drink, will in the near future be better understood, and when it is, much more will be said from the pulpit and the temperance platform in regard to the need of eating to the glory of God, and not for drunkenness.*GCB May 30, 1909, page 218.4*

BIBLE WORKERS' COUNCIL

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 27, 6:30 P. M.

Beginnings in Washington City*GCB May 30, 1909, page 218.5*

Elder W. H. Saxby gave an interesting report of the first work done in Washington city by the Bible workers. These faithful workers found a fine class of people, many of whom accepted the truth. He stated that the first public gathering held in Washington was in May, 1886, twenty-three years ago this month, in connection with a visit from Elder G. B. Starr and wife to this city. In connection with this service, Elder Starr preached the first sermon on present truth, and the subject of the discourse was present truth. The people assembled expressed their joy at the light and blessings they were receiving from the Bible readings held in their homes, and it was interesting to hear the many expressions of surprise and praise as friend recognized friend, and they talked together of their love for the truth.*GCB May 30, 1909, page 218.6*

Work in Large Halls*GCB May 30, 1909, page 218.7*

Elder J. S. Washburn spoke of his experience in city work in England and the United States, including the city of Washington, and the means used to awaken an interest and secure an attendance at meetings held. He told of success in securing full reports of the services in the daily papers. These reports are gladly accepted by these papers when the editors are rightly approached. He emphasized the importance of using only the very best and most carefully prepared invitation cards or folders, printed on heavy calendared paper or light cardboard, and carried to the people by the workers assisting in the public effort, accompanied by a personal invitation. He spoke of the importance of having a carefully selected company of intelligent trained helpers, including Bible workers of mature years, trained nurses, medical missionary evangelists, and periodical and tract workers, and the hearty co-operation of the church-members in the District.*GCB May 30, 1909, page 218.8*

OPPOSITION OVERRULED

WASe

Referring to a suggestion made by Professor Caviness, of Mexico, to the effect that priestly prohibition of our literature might induce people to buy it in many cases, Elder J. W. Westphal told the Conference of an interesting experience in South America: —*GCB May 30, 1909, page 218.9*

"On a recent trip with Brother Thomann, we came to Rio Bamba, where the train stopped for half an hour. Hundreds of people had gathered to meet the train and they remained there until it started again. Brother Thomann went out to sell the paper. The sales went slow at first. Finally one old gentleman said to him. 'I dare not buy that paper. I fear it would be prohibited by the priests.'*GCB May 30, 1909, page 218.10*

“Brother Thomann then called out, ‘This is a paper prohibited by the priests.’ Immediately he began to sell his papers very rapidly. Afterward, on the train, this gentleman came to Brother Thomann and desired to buy one of the papers.”*GCB May 30, 1909, page 218.11*

FROM PERU

WASe

While presenting his report for South America, Elder Westphal read a portion of a letter just received from Elder A. N. Allen, of Lima, Peru, from which we quote. Speaking of a trip to a place about 150 miles from Lima, Brother Allen says:—*GCB May 30, 1909, page 218.12*

“My trip of last week was of special interest, as I found nearly thirty keeping the Sabbath. They had just begun, and did not know very much about the truth, but nearly all read and are very anxious to learn more. They came to a knowledge of the truth through reading the *Senales*. Nearly all of these own their own land and are independent. They are eight thousand feet above the sea, and their farms are veritable hanging gardens.”*GCB May 30, 1909, page 218.13*

LIGHT NEEDED

WASe

As illustrating how low a standard of Christianity obtains among the Catholic masses of Brazil, F. W. Spies told this incident:—*GCB May 30, 1909, page 218.14*

One of our missionaries had the following conversation with a Brazilian:*GCB May 30, 1909, page 218.15*

“Are you a Christian?”*GCB May 30, 1909, page 218.16*

“Yes.”*GCB May 30, 1909, page 218.17*

“How do you know that you are a Christian?”*GCB May 30, 1909, page 218.18*

“Well, I have been baptized.”*GCB May 30, 1909, page 218.19*

“Do you think that everybody that is baptized is a Christian?”*GCB May 30, 1909, page 218.20*

“Certainly, I do.”*GCB May 30, 1909, page 218.21*

“Do you know that there is a prison in Porto Alegre? What kind of people do you suppose are in there?”*GCB May 30, 1909, page 218.22*

“I suppose the people in there are bad people. They are murderers, thieves, adulterers, and bad people.”*GCB May 30, 1909, page 218.23*

“Well, do you think that all these are Christians?”*GCB May 30, 1909, page 218.24*

“Yes, they are all baptized.”*GCB May 30, 1909, page 218.25*

SABBATH SERVICES

WASe

The great Sabbath-school met at the 9:30 hour in its usual divisions. The Spanish-speaking delegates had a division of their own.*GCB May 30, 1909, page 218.26*

Sister White spoke to a large audience at II. It was without doubt the largest congregation ever gathered at a General Conference. In addition to those on the grounds and in Takoma Park, members of the Washington city churches were present, and others came in from Baltimore and near-by points. Sister White’s sermon will be printed, and we will not attempt to speak of its solemn appeal to ministers and people. The speaker’s voice was clear and ringing, but the crowd was too large for any one service. Hundreds were gathered outside the tent, and an overflow meeting was called in the Seminary chapel, where Elder Conradi spoke at the same hour.*GCB May 30, 1909, page 218.27*

In the afternoon, Elder I. H. Evans spoke on the consecration of life and service and means involved necessarily in the genuine belief of what we preach—the coming of Christ in this generation. He urged a more liberal division of funds and laborers with the vast mission fields. He stated that at the present time the mission treasury is practically empty. The entire congregation rose in expression of a determination to lay all on the altar.*GCB May 30, 1909, page 218.28*

At the close of the discourse, Elder J. O. Corliss appealed to the congregation to do something at once to start a fresh flow of means into the empty mission treasury. Several gifts of $500 were offered, and in all over $11,000 was pledged by the congregation.*GCB May 30, 1909, page 218.29*

At the same hour a young people’s meeting was led by Elder J. E. Fulton, of the East Indies. This was a blessed meeting.*GCB May 30, 1909, page 218.30*

The Sabbath was a day of blessing throughout.*GCB May 30, 1909, page 218.31*

May 31, 1909 - NO. 15

TAKOMA PARK STATION, WASHINGTON, D. C., MONDAY, MAY 31, 1909

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

MISSIONARY VOLUNTEER DEPARTMENT

WASe

Eighth Meeting, May 30, 8 A. M.

The junior work was the subject for consideration. Miss Hale in her talk emphasized the importance of working for our youth while they are yet children; for "what is put into the first of life is put into all of life." It is estimated that seventy-five per cent of all church-members are converted during childhood and youth. The work for children is one of the best paying of all missionary enterprises. She spoke of the success of some children's missionary work which had come under her observation. One little girl showed her intense interest in missions by giving her car fare and walking home, a distance of two miles. The first burden of this spiritual training of the children rests upon the home and the church-school. She further said, "I am glad that the organization of separate junior societies is not to be encouraged, because I think that the more closely the children are associated with their parents and those older in years, the more good will result from this work."*GCB May 31, 1909, page 219.1*

Miss Andre in her discussion of this talk made special reference to the Avondale missionary society among the children. Elder Olsen spoke of attending one of the children's meetings there. Recently this society has raised about $125 for missions, $60 of which has been used in purchasing a boat for Fiji. And the remainder will be applied on a printing press for New Guinea. The work among the juniors in Australia is serving to bind the hearts of the children to missionary service. And the children's meeting at their camp-meetings served to educate the people in the best methods of training children in missionary service.*GCB May 31, 1909, page 219.2*

After reading the report of the junior committee, Otto M. John spoke of the importance of this work. He drew a pertinent illustration from his visit to the Smithsonian Institute at Washington. That institution has a room especially adapted for children. He said, "If people of the world can do so much for the children of the nation, what ought we to do?" Reference was also made to a boulder which had been split open by a growing tree. There is a shell around each youth. We must in some way split this shell. As surely as we do this, and drop the seed of truth into the crevice, it will find fertile soil, grow, and bring forth an abundant harvest.*GCB May 31, 1909, page 219.3*

MEDICAL MISSIONARY DEPARTMENT

WASe

Fifteenth Meeting, May 30, 8 A. M.*GCB May 31, 1909, page 219.4*

Dr. J. D. Shively read a paper entitled, "To What Extent Are Drugs Necessary?" Only recently has drug medication been studied from a scientific standpoint, and the result

of this study has been a tendency toward simplicity and preventive and conservative medicine. As an example of this conservatism, may be mentioned the fact that at the recent tuberculosis congress it was asserted authoritatively that there is no known drug for the cure of tuberculosis, and that sunshine, diet, air, and rest are our main dependence. This same conservatism is invading the domain of other diseases with even more successful results.*GCB May 31, 1909, page 219.5*

It is probable that drugs will never be entirely discarded. There are a few whose loss, as we now view it, would be a real world calamity. However, the use of drugs is largely empirical, and satisfactory results do not always follow the use of the best established drugs. The question may be asked, To what extent are drugs necessary? The answer is, Just to that extent that we have no remedy more effective. Here our sanitariums come in, and offer remedies for many conditions where formerly drugs were supposed to be necessary. In fact, many forms of physiological action can be secured much more effectually by means of sanitarium methods than by the use of drugs. 1 In some cases it seems necessary, even in our sanitariums, to give medicine in order to relieve the mind of a patient who feels that nothing is being done for him unless he has something out of a bottle. In such cases it is sometimes an advantage to give medicine, if only a placebo. 2 There are certain acute specific diseases where we know nothing to give that will act so well as certain drugs, and then again, we find it necessary to use disinfectants and anesthetics in surgery. It may be said, in a general way, that the trend of modern medicine is toward simplicity,—fewer drug remedies, and the use of physiologic remedies.*GCB May 31, 1909, page 219.6*

Dr. H. M. Jump brought out that the general use of drugs in our institutions would be a denial of one of the reasons for the existence of such institutions. The doctor read a number of pointed statements from “Spiritual Gifts,” Vol.*GCB May 31, 1909, page 219.7*

V, regarding some of the evil effects of drugs.*GCB May 31, 1909, page 220.1*

Dr. W. A. George warned against taking an extreme position against the use of all drug preparations, mentioning disinfectants, anesthetics, and other preparations. He quoted from the Testimonies that we should educate away from drugs; and that, if we would study, in many cases we would find some method of treatment which would take the place of drugs, he said, “There are some things have tried have found that it is very rarely necessary to give drugs.”*GCB May 31, 1909, page 220.2*

Dr. D. H. Kress: “It is a fact that the best recognized men in the medical profession have very little confidence in drugs. The reason is that they have seen not only their immediate effect, but their after-effect.” Concerning the light our physicians have in regard to the use of drugs, he said, “There are some things we have to take by faith,” mentioning that while many of the commonly used drugs do have an immediate effect in relieving diseased conditions of the body, they have an after-effect of causing diseases of the bone and other permanently injurious effects.*GCB May 31, 1909, page 220.3*

Elder J. A. Burden spoke of the light which has come to us as being positive and clear, but that it takes a great deal of study to understand it fully; that we need more of the enlightening power of the Holy Spirit; and that intoxicants, narcotics, and other

such measures are Satan's counterfeit for the work of the Holy Spirit.*GCB May 31, 1909, page 220.4*

Dr. M. B. Monsen made an earnest plea that time be given during the Conference for those who have had experience to teach the rational methods of treating the diseases which are usually combated with drugs. It was then voted to continue the discussion the following morning.*GCB May 31, 1909, page 220.5*

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Thirteenth Meeting, May 28, 8 A. M.

The subject considered was, "What Should Be Our Attitude Toward Exemption Clauses?" The question was quite thoroughly discussed in an extended paper prepared and read by Elder S. C. Longacre. For us to ask exemption from Sunday laws, he held, would be unwise and contrary to sound principles. In the end it would shut off from opposing the laws themselves. The course pursued by the Seventh-day Baptists in this respect was cited in proof. They had asked for exemption, and had almost entirely ceased their opposition to Sunday legislation.*GCB May 31, 1909, page 220.6*

Exemption from the requirements of a religious law is of the nature of toleration; and toleration is not true liberty, but implies the right to be intolerant. While it might not be wise or expedient to oppose exemptions where granted, and while we might even express appreciation of the good intentions of legislators in granting them, still the law is wrong that requires an exemption to prevent its coming in conflict with conscience and inalienable rights. It should not be forgotten that the object the leaders of Sunday legislation have in granting exemptions is to close our mouths, and stop our opposition to the legislation itself,—to "take the wind out of our sails," as expressed by one when an exemption had been placed in a proposed national Sunday law for seventh-day observers some years ago.*GCB May 31, 1909, page 220.7*

Elder J. S. Washburn followed Elder Longacre, stating that he concurred in the position that it is quite proper for us not to ask for an exemption to Sunday laws; at the same time he thought it would be unwise for us to oppose such exemptions; for in reality they virtually nullified the law. The object Satan has ever had in the making of Sunday laws has been to put down the Sabbath of the Lord. Every such law is aimed directly at the Bible Sabbath, and hence at those who observe it. For the law to exempt this class, therefore, is virtually to nullify it as to its real purpose and intent. While we do not appeal simply for our own rights, it would not be wise for us to antagonize any legislation which recognizes our rights and nullifies the law itself.*GCB May 31, 1909, page 220.8*

Fourteenth Meeting, May 30, 8 A. M.*GCB May 31, 1909, page 220.9*

The special topics were, "How to Work with State Legislators," and "The Importance of Exercising Caution in Our Reference to the Government and Its Officials." Prof. J. G. Lamson led out with a paper on the first subject, in which he emphasized the

advisability of legislators being interviewed and written to by their constituents, rather than by those who might be considered in the light of professional lobbyists. He spoke of the necessity of exercising tact coupled with affability.*GCB May 31, 1909, page 220.10*

Comparatively few will be called upon to interview legislators, but many can write letters. We have been advised by the spirit of prophecy that in this work we should come close to men holding high and responsible positions. The exercise of common sense is needed in this work. Much can be gained by visiting legislators at their homes. Comparatively few of these men as yet really believe in religious legislation, and many of them welcome any excuse or ground for opposing it.*GCB May 31, 1909, page 220.11*

Elder J. O. Corliss spoke of some methods that had been employed in their recent campaign in California. Those engaged in this work should be careful not to become a bore to legislators. The first thing to do is to become friendly with these men. A press reporter can often accomplish more than any one else. It is well to come to these men as one seeking information, rather than one desirous of teaching or imparting information. The truth can be presented as the conversation opens up, and questions are asked.*GCB May 31, 1909, page 220.12*

The chairman related some experiences in interviewing members of Congress. In this work there is a constant need of exercising affability, adaptability, and good, sanctified common sense.*GCB May 31, 1909, page 220.13*

Elder Conradi gave some good advice, prefacing his remarks with the scripture, “Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.” He spoke of the difference between the freedom enjoyed in America, and the condition in this respect in some of the European countries. In these countries the work had to be started and carried on very carefully and cautiously, as all their movements were watched, and everything was under the surveillance of the police. Unwise statement or unguarded movements would have precipitated a crisis and closed up the work. He spoke of his own imprisonment in Russia some years ago, and how God wrought for his deliverance. He referred to the courage and firmness of some of our young men in military service, who had been brought into straight places. Great care had to be exercised that nothing should be done by our people which might be construed as opposing civil government. The civil authorities had recognized something of the seriousness of the situation, and the difficulty of making satisfactory arrangements.*GCB May 31, 1909, page 220.14*

Elder S. B. Horton thought we should be careful to do nothing that would unnecessarily cut off our influence with men in official positions. Those who interview these men should be wise and discreet, and conduct themselves as men among men. Much interest was shown in the topics discussed.*GCB May 31, 1909, page 220.15*

THE SPIRIT OF INDEPENDENCE
READ TO THE CONFERENCE BY MRS. E. G. WHITE

May 30, 9:15 A. M.

Before leaving Australia, and since coming to this country, I have been instructed that there is a great work to be done in America. Those who were in the work at the beginning are passing away. Only a few of the pioneers of the cause now remain among us. Many of the heavy burdens formerly borne by men of long experience, are now falling upon younger men.*GCB May 31, 1909, page 220.16*

This transfer of responsibilities to laborers whose experience is more or less limited, is attended with some dangers against which we need to guard. The world is filled with strife for the supremacy. The spirit of pulling away from fellow laborers, the spirit of disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous,—as a restriction of personal liberty, and hence to be feared as popery. These deceived souls regard it a virtue to boast of their freedom to think and act independently. They declare that they will not take any man's say-so; that they are amenable to no man. I have been instructed that it is Santa's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren.*GCB May 31, 1909, page 220.17*

Herein lies a grave danger to the prosperity of our work. We must move discreetly, sensibly, in harmony with the judgment of God-fearing counselors; for in this course alone lies our safety and strength. Otherwise God can not work with us and by us and for us.*GCB May 31, 1909, page 220.18*

O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the Word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.*GCB May 31, 1909, page 220.19*

Unity of Effort

WASe

Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And, in order that the Lord's work may advance healthfully and solidly, his people must draw together.*GCB May 31, 1909, page 220.20*

The spasmodic, fitful movements of some who claim to be Christians are well represented by the work of strong but untrained horses. When one pulls forward, another pulls back, and at the voice of their master, one plunges ahead, and the

other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren, and prefer to act alone. Let laborers take into their confidence the brethren who are free to point out every departure from right principles. If men wear the yoke of Christ, they can not pull apart; they will draw with Christ.*GCB May 31, 1909, page 221.1*

Some workers pull with all the power that God has given them, but they have not yet learned that they should not pull alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers. Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their work is worse than wasted.*GCB May 31, 1909, page 221.2*

Unity in Diversity

WASe

On the other hand, the leaders among God's people are to guard against the danger of condemning the methods of individual workers who are led by the Lord to do a special work that but few are fitted to do. Let brethren in responsibility be slow to criticize movements that are not in perfect harmony with their methods of labor. Let them never suppose that every plan should reflect their own personality. Let them not fear to trust another's methods; for by withholding their confidence from a brother laborer who, with humility and consecrated zeal, is doing a special work in God's appointed way, they are retarding the advancement of the Lord's cause.*GCB May 31, 1909, page 221.3*

God can and will use those who have not had a thorough education in the schools of men. A doubt of his power to do this, is manifest unbelief; it is limiting the omnipotent power of the One with whom nothing is impossible. O, for less of this uncalled-for, distrustful caution! It leaves so many forces of the church unused; it closes up the way so that the Holy Spirit can not use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages from entering the work many who would become efficient laborers together with God if they were given a fair chance.*GCB May 31, 1909, page 221.4*

To the prophet, the wheel within a wheel, the appearance of living creatures connected with them, all seemed intricate and unexplainable. But the hand of infinite wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel, directed by the hand of God, works in perfect harmony with every other wheel. I have been shown that human instrumentalities are liable to seek after too much power, and try to control the work themselves. They leave the Lord God, the mighty Worker, too much out of their methods and plans, and do not trust to him everything in regard to the advancement of the work. No one should for a moment fancy that he is able to manage these things that belong to the great I AM. God in his providence is preparing a way so that the work may be done by human agents. Then let every man stand at his post of duty, to act his part for this time, and know that God is his instructor.*GCB May 31, 1909, page 221.5*

The General Conference

WASe

I have often been instructed by the Lord that no man's judgment should be surrendered to the judgment of any other one man. Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work, and to say what plans shall be followed. But when, in a General Conference, the judgment of the brethren assembled from all parts of the field, is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body.*GCB May 31, 1909, page 221.6*

At times, when a small group of men intrusted with the general management of the work, have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field, should not be respected. God has ordained that the representatives of his church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing, is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in his church, in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of his work.*GCB May 31, 1909, page 221.7*

When this power, which God has placed in the church, is accredited wholly to one man, and he is invested with the authority to be judgment for other minds, then the true Bible order is changed. Satan's efforts upon such a man's mind would be most subtle and sometimes well-nigh overpowering; for the enemy would hope that through his mind he could affect many others. Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small group of men. ELLEN G. WHITE.*GCB May 31, 1909, page 221.8*

YOUNG PEOPLE'S SERVICE

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Sabbath, May 29, 3 P. M.

At three o'clock, the Seminary Chapel was filled to overflowing. After prayer by Elder Quinn, Elder Fulton (of the East Indies) made an earnest appeal for consecration. The great work before this people was emphasized, and the part that our young people must act in its accomplishment. Nearly all of the English-speaking portion of the world has been quite fully occupied, and the remaining portions are those which must engage the energies of youth, in mastering languages, and in enduring hardship. Looking at the matter from a human standpoint, the work before us can not be allotted time. It can be done, and it will be done, but it must be accomplished through the consecration of all that we have to the service of God.*GCB May 31, 1909, page 221.9*

About one hundred fifty testimonies were borne by earnest young people, who reconsecrated themselves to God, many expressing themselves as ready to go wherever or to do whatever the Lord might indicate to be duty. Many more expressed themselves in harmony with this spirit, by rising to their feet, as the hour was late.*GCB May 31, 1909, page 221.10*

Elder Olsen told of the good meeting that was being held in the large tent, and of the offerings that were being made to missions, and as there seemed to be a general desire on the part of those present to share in this blessing, a collection was taken, amounting, in cash and pledges, to about twelve hundred dollars.*GCB May 31, 1909, page 221.11*

Conference Proceedings. TWENTY-EIGHTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 30, 10:45 A. M.

Elder L. R. Conradi in the chair. Prayer by W. J. Fitzgerald. New delegates seated: E. A. Sutherland, of the Southern Union, delegate at large, who had been present for some time, but had overlooked responding at call for delegates; C. T. Everson, of the Latin Union.*GCB May 31, 1909, page 221.12*

The chairman called attention to the partial reports of the Committee on Plans (resolutions 16 to 19) on pages 188 and 189 of the BULLETIN, and (resolutions 20 to 27) on page 208, now before the Conference as unfinished business.*GCB May 31, 1909, page 221.13*

On motion to adopt by considering and acting upon each resolution separately, the reports were taken up.*GCB May 31, 1909, page 221.14*

Resolution 16 (on equipment of schools) was read and adopted without discussion.*GCB May 31, 1909, page 221.15*

Resolution 17 (on school buildings and gardens) was then read.*GCB May 31, 1909, page 221.16*

C. McReynolds: Is it recommended that this shall be a work undertaken by the conference from a financial standpoint? or must it be by the church itself, or by the advice of the conference?*GCB May 31, 1909, page 221.17*

Frederick Griggs: The purpose of the resolution is simply to enable the conference to advise in this matter. It is not that they should go into the expenses of erecting the buildings. There is room for improvement in the church-school facilities. Our schools in many instances are conducted in illy-ventilated, poorly-lighted, and entirely inadequate quarters. By this resolution we place ourselves on record in favor of proper quarters for our church-schools, and the only reference to the conferences is that they shall advise and encourage such work.*GCB May 31, 1909, page 221.18*

Question was called, and the resolution was carried.*GCB May 31, 1909, page 221.19*

Resolution 18 (on school buildings) was read.*GCB May 31, 1909, page 221.20*

Frederick Griggs: There is no question but school buildings are often erected with a poor style of architecture at about as great cost as they would be if a good style of architecture were selected. It seems as if it were properly the work of the department of education (I am not speaking alone of the General Conference Department, but of the departments of education, local as well as general) to have suggestions at hand, and encourage the erection of buildings suited to the purpose in mind, and well designed architecturally.*GCB May 31, 1909, page 221.21*

H. M. Hiatt: I believe that it is the duty of the officers of the Conference, especially of

the educational department of each local conference—to impress every Seventh-day Adventist Church elder and officer that the Testimonies are full of information concerning this very thing. Volume VI and some of the Testimonies we received in council last May, are full of instruction in regard to the duties of parents, where to locate schools, how to build, and all other details.*GCB May 31, 1909, page 222.1*

A. O. Tait: I would like to suggest that in carrying out this resolution the department could get out good pictures or illustrations of various schools, together with the cost of the same, with some specifications for their building, and have them printed in such a way that they could be distributed quite generally. In this way, plans that ordinarily might cost from twenty-five to fifty dollars could be distributed so that they would cost only a few cents.*GCB May 31, 1909, page 222.2*

Question called, and the resolution carried.*GCB May 31, 1909, page 222.3*

Resolution 19 (on correspondence schools) was read.*GCB May 31, 1909, page 222.4*

Frederick Griggs: Perhaps a word of explanation is necessary. We have among our young people many whose circumstances are such as to make it impossible for them to attend our schools. We have ministers whose duties are such that while they desire further study, it is impossible for them to leave their work,—teachers, and other workers who desire to pursue studies further along general lines. Not only so, but men and women are continually coming into the truth who would avail themselves of courses of Bible study, history study, and other lines of work, and that to great advantage. Now correspondence schools, as stated here, have been shown to be successful. Some of these schools are independent. Others are connected with other schools, such as the University of Wisconsin, the University of Chicago, etc. It appears to us that there is a broad field of usefulness for such a school, particularly in view of the work which our Missionary Volunteer Department is carrying forward. In certain sections of the country this department has asked for something of this sort; and we believe that there is a great field for such a school.*GCB May 31, 1909, page 222.5*

C. M. Christensen: The question in my mind is, Why confine it to the General Conference? Why not also apply it to our various training-schools in the conferences?*GCB May 31, 1909, page 222.6*

Frederick Griggs: This has been undertaken by several of our training-schools, and, so far, it has not proved successful. That is not saying but what it might prove successful, but it has not; and we believe that for a correspondence school to be successful, it must be conducted by men and women who can devote all their time and their energies to that work. If this school is made a success, it needs just as careful attention as any other school.*GCB May 31, 1909, page 222.7*

R. S. Owen: I am sure there is a demand for such a school along Bible lines. For 18 years I have been teaching Bible in our schools. Many persons have sent to me for lessons, and I have sent them out, but have not been able to answer the letters. I have attempted it, but my time was so occupied with my classes that it was impossible for me to give the work the attention that it demanded. No one should attempt this work who already has all he ought to do.*GCB May 31, 1909, page 222.8*

J. W. Lair: I would like to ask a point of privilege on Resolutions 16 and 17. I notice that Resolution 16 suggests that the school boards enlarge their scientific and industrial departments. Now it seems to me that this recommendation ought to be revised so that the schools already established raise the means within themselves, rather than that the boards of management be asked to raise that means in the various conferences.*GCB May 31, 1909, page 222.9*

Professor Griggs: Resolution 16 applies with particular force to the intermediate schools, which do not have laboratory facilities, except for the simpler subjects, such as physiology. They have very few books in their libraries. There is also a lack along special scientific lines, and along agricultural lines. Somebody ought to supply this great need, and those who drew up the resolution hardly knew better whom to call upon than the boards of management, who can obtain this money where it seems best. In the majority of cases, at least, the members of these boards of management are conferences themselves, and they can make their arrangements to get the money as they may think best.*GCB May 31, 1909, page 222.10*

Question was called, and carried.*GCB May 31, 1909, page 222.11*

Resolution No. 20 (on educational journal) was read. (See page 208.)*GCB May 31, 1909, page 222.12*

Professor Griggs: I simply wish to offer a word of explanation. For a number of years there has been a demand for an educational journal, and for educational matter, in addition to that which we have had in the *Review*. We have a health journal to promulgate our health principles to the world. There is a great educational movement of progress in this and other countries, and God has given to us advanced light in this direction, and it seems as if we should endeavor to disseminate this light. We have the book "Education." Reference may be made to that later as a means which we may employ in that direction. But I think we can use a proper educational journal, not only for our own teachers, but for the educational world at large. This is one reason why we think we should have such an educational journal, and we believe it should contain matter of vital importance to all our people. I do not want, however, that there should be no representation of our school work in the *Review*. I believe it should contain matter on our educational work just the same as it contains matter on religious liberty, Missionary Volunteer, and other phases of our work.*GCB May 31, 1909, page 222.13*

W. W. Prescott, editor of the *Review*, inquired if this action would make it necessary to maintain the special educational department now published each month. On learning the object of the resolution, he moved that the resolution be amended by striking out that portion of it which says, "In addition to the educational matter that may appear in the *Review and Herald*," making it read, "That the Executive Committee of the General Conference arrange for the publication of," etc.*GCB May 31, 1909, page 222.14*

The motion was seconded.*GCB May 31, 1909, page 222.15*

After some further discussion the chairman said: The motion before the house is to amend Resolution 20 by striking out the words, "In addition to the educational matter that may appear in the *Review and Herald*."*GCB May 31, 1909, page 222.16*

The question was put, and the amendment was carried.*GCB May 31, 1909, page 222.17*

Resolution 20, as amended, was voted upon, and accepted.*GCB May 31, 1909, page 222.18*

The Chairman: The secretary will read the next resolution.*GCB May 31, 1909, page 222.19*

The Secretary [reading]:*GCB May 31, 1909, page 222.20*

RELATION AND SCOPE OF DIFFERENT CLASSES OF SCHOOLS

WASe

Whereas, Experience has shown that the schools conducted by local conferences should seldom carry work beyond the tenth grade; and,—*GCB May 31, 1909, page 222.21*

Whereas, Several of these local schools are now called academies, though not doing, or equipped to do, full academic work, for lack of libraries, laboratories, and sufficient teaching force; and,—*GCB May 31, 1909, page 222.22*

Whereas, We have the following instruction from the spirit of prophecy: "It is not wise for a new school to lift its banner, and promise a high grade of work, before it has proved that it is fully able to do preparatory work as it should be done. It should be the great aim of every intermediate school to do most thorough work in the common branches.... It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully considered by our responsible men in each union conference. All the different educational interests should be given careful consideration, and then each school should place its work on a proper basis;" therefore,—*GCB May 31, 1909, page 222.23*

21. *We recommend, (a)* That the local conferences, in counsel with their union conference committee, adapt the name and grade of work of these local schools to the intermediate school standard, except in those special cases where circumstances make this step inadvisable.*GCB May 31, 1909, page 222.24*

(*b*) That the union conference training-schools do not draw intermediate students from the territory within the jurisdiction of the intermediate schools without previous arrangement with the local conference president.*GCB May 31, 1909, page 222.25*

(*c*) That in each union conference there be created a committee of inspection, consisting of the union conference president, the union conference educational secretary, and one member of the training-school faculty to be appointed by the faculty, to counsel with the individual conferences or schools, in order to unify and grade the work of the intermediate schools and academies of the union conference.*GCB May 31, 1909, page 222.26*

The Chairman: This resolution is open for remarks.*GCB May 31, 1909, page 222.27*

Morris Lukens: This resolution says so much that it is hard for us to find out just what it does say. I notice that it starts out by stating, “Experience has shown that the schools conducted by local conferences should seldom carry work beyond the tenth grade.” When it comes to sections (*a*), (*b*), and (*c*) of the recommendation, it conveys the idea that the local conference schools are intermediate schools.*GCB May 31, 1909, page 222.28*

Now, if I understand correctly, the other day it was stated that an intermediate school is where three or four churches unite together and have a large church-school. But where a conference has a school, I can not understand why that should be called an intermediate school. I simply speak from the standpoint of our school in Indiana. Most of the schools in the Lake Union Conference carry work to the eleventh grade, and it seems as if this is a plan to change it. It looks to us as if it would compel us to limit our conference school to the tenth grade. That would give us only two grades above the church-school.*GCB May 31, 1909, page 222.29*

We have, in our conference, 18 church-schools. They run to the eighth grade. We would not care to see those reduced any, because to do so would mean to send our children away from home before they were old enough to go away to some other school. Then, if we keep them in the church-school until the eighth grade, we have only two grades for our conference school. It will mean to shut up many of our conference schools, if this is carried out.*GCB May 31, 1909, page 223.1*

I recognize the fact that this is only a suggestion, but I notice that it is placed in the hands of three men,—the union conference president, the union conference educational secretary, and one of the faculty. While they are to consult with the members of the board, and counsel with the members of the board, yet it seems to me that it places out of the hands of the conference committee final decision as to just what grade that school should carry—just what grade it should go to. I am not going to offer an amendment just now, but I should like to see that first “whereas” cut out entirely, and not mention the tenth grade; for it seems to me I can see trouble for our conference schools, if this is left in.*GCB May 31, 1909, page 223.2*

F. Griggs: The Testimonies make provision for intermediate schools. They call for intermediate schools, and they call for them in localities where a number of churches can unite. There is no provision made in the Testimonies for a conference school. There is no such suggestion. In fact, there is a strict statement that they should not exist. The Testimonies indicate three grades of schools, the church, the intermediate, and the advanced schools. Some of this instruction that occurs in the second preamble, was given to a school that was endeavoring to lift its grade of work above the tenth grade. Now there are localities, and there are schools, that seem to make it necessary for a school to do work above the tenth grade. Take the Northern Union, for instance. They have no advanced school in that union, and there is some occasion for that to be done.*GCB May 31, 1909, page 223.3*

This resolution is introduced for two or three reasons. One is the matter of expense. In order to maintain the eleventh and twelfth grades in addition to tenth-grade work, there must necessarily be an increase of the teaching force, and laboratory and library facilities which are not required in work up to that grade. Zoology is almost always taught, and advanced lines of history; other scientific studies are taught in the

eleventh and twelfth grades, and these require quite an increase of facilities. Furthermore, the teaching force in our intermediate schools is not as large as it is in our advanced schools, and the teachers are required to do the work of those schools in less time. The recitation periods are shorter; each one is obliged to cover more subjects. Now the grade of work which a pupil gets in these eleventh and twelfth grades in connection with the intermediate schools is not equal to that which they get in the advanced schools.*GCB May 31, 1909, page 223.4*

Again, the number of pupils in each one of these intermediate schools above the tenth grade, is limited. There are four, five, or seven, or something like that. Sometimes it runs more, but it is a limited number, above the tenth grade. And if the school is carried above that grade, and a proper teaching force is had, it appears to be at a loss financially. Not only so, but the advanced schools are just as much the property of the local conferences as their own local schools. This matter has been carefully gone over by our educators, and this resolution does not make it binding that advanced work can not be done under any circumstances. There may be cases where it is necessary or advisable to do such work.*GCB May 31, 1909, page 223.5*

I would further call attention to the fact that the committee that is appointed by the third clause in the recommendation is not a committee to say whether a school shall carry its grades beyond the tenth or not. This is not the purpose of the committee. It is to examine the work of these schools and see that the standard of work is what it should be. The object is not to tell the schools that they shall do this or that, but to suggest how they can improve their work.*GCB May 31, 1909, page 223.6*

E. E. Andross: As a people, we are not generally in favor of exemption clauses. In Southern California we have one of the best schools in the United States for the training of laborers, and that school is an academy. I believe that it is possible for an academy to do just as good work as any other school, as far as it goes. I would hate to see anything pass this Conference that would in any way militate against the work of the academy. At the principals' meeting held a year ago in Cleveland, Ohio, I noticed on the board a straight line, divided into three parts: one was for the church-school, the next the academy, and the third the college, or training-school, and then beneath that was the intermediate school. If I understood it right at that time, the intermediate school was considered abnormal, a sort of make-shift till the time when we would have only the church-school, the academy, and the college. And now has the academy suddenly slid down, and become that abnormal thing, that makeshift? I believe the academy ought to hold its place among our other schools which are preparing men and women for the field.*GCB May 31, 1909, page 223.7*

Of course I recognize the fact that we ought to take more counsel in the starting of schools. I do not believe we ought to undertake schools when we are not prepared to carry them through. But I would be glad if we could arrange this resolution in some way so that it would place the academy, which is doing such magnificent work, in a little more prominent position. That exemption clause may be stricken out, or withdrawn at the next meeting of our Conference. It is simply toleration, and I do not believe it ought to be put on that basis; for I do know that the academies are doing some excellent work for the young people of our denomination.*GCB May 31, 1909, page 223.8*

H. R. Salisbury: It seems to me that this resolution is brought in to protect just such schools as Elder Andross is speaking of. There are certain schools going by the name of academies, or training-schools, or institutes, or seminaries, or schools for Christian workers, that are doing training-school work, and they should be protected. There is another class that is trying to imitate them, drawing our students away from our training-schools, and still are not doing the grade of work that should be done. I understand the school in question is a training-school; and if so, this resolution is for the purpose of protecting it, in order that some little school will not start up, call itself an academy, imitate its work, and draw away its students. South Lancaster Academy is an academy, but we consider it a splendid training-school. This resolution is not to stop the academies, but to stop the schools that are trying to do the work of an academy and are failing. If there is any fault with this resolution, it is that it is too weak instead of too strong.*GCB May 31, 1909, page 223.9*

Now take the question brought up by the delegate from Indiana. I do not know what that school which he mentioned has grown to, but if it has grown to be a strong academy, doing academic work, then truly this committee, when it visits the school, will pass it as a school that is doing the work it is intended for. If that committee should visit it, and find that it is not doing the work for which it is intended, then it would be better for it to be known as a respectable intermediate school than a poor academy. If it is a respectable academy, then that committee will surely approve of it.*GCB May 31, 1909, page 223.10*

F. Griggs: There is another phase that this resolution aims at. This year we have graduated thirteen young men and young women in our degree courses, *and thirteen only*. We are called upon to equip new schools. Now it is a fair proposition that a teacher ought to be educated at least a year or so ahead of those he is to teach. That is, if his pupils are doing tenth-grade work, he ought to have had as high as the twelfth; if they are doing twelfth-grade work, he ought to have gone two or three grades higher. The trouble is, we are not graduating enough young people from the higher grades; we are not getting men and women who can edit our papers, who can man our advanced schools, who can go out into the hard places. I was talking with Elder Shaw and others yesterday concerning the kind of workers needed in Oriental fields, and he told me, “You must raise the standard of the education of the young people that you send over there.” Too many workers are chosen from our lower schools. Our intermediate schools are trying to turn out good preachers and Bible workers. The tendency is to lower the standard and efficiency of our work. We want to raise that standard, so that we can qualify men and women for the great work that is to be done in a short time. We believe this to be a very important thing. I do not believe every boy and girl should take a college course; but I do believe that our boys and girls should be educated to the place for which they are qualified in this great work. We have the greatest work, the mightiest work, that is going on in this earth, and we need strong, well-educated men and women to carry it on. I believe that this very resolution, in its practical working out, will tend toward that result.*GCB May 31, 1909, page 223.11*

C. Thompson: I understood the last speaker in some former remarks to say that when one of these academies is located in a conference, the conference is responsible for its work as well as that of the local church-school. Professor Salisbury, in speaking of the committee that is proposed in Section (*c*), said that the

conference president was a member of the committee. But in the committee proposed here, there is no officer provided for from the conference in which the school is located. It is a committee outside the conference altogether. Neither the educational secretary of the local conference nor the president of the local conference is recognized. It seems to me that that committee ought to be raised to five members, including the local conference president and the secretary of the local conference in which the school is located.*GCB May 31, 1909, page 223.12*

C. Christiansen: Our training-schools are supported by the State or conference schools. In several of the conferences we are starting from one to three intermediate academies. Now the first thing we know, we shall be taking all the money that we can collect in these conferences to support our schools, because every State will want to have an academy to do advanced work. That means more teachers, it means more finance. It seems to me it would be better, as has been suggested, to have a few training-schools well equipped before starting others. Some of our church-schools are also desirous of carrying work to the tenth grade. I believe, brethren, that this recommendation is in the right direction.*GCB May 31, 1909, page 224.1*

C. C. Lewis: I believe that this resolution as it stands is worthy of our consideration, and ought to be adopted by this conference. It has not been brought before this conference without careful consideration by the educational council, where the principals of these academies and schools that have been spoken of here were present. This resolution is the result of a second referring back to the Committee on Resolutions of that department, and it has also received careful consideration by the Committee on Plans.*GCB May 31, 1909, page 224.2*

I believe that the delegate from Southern California misapprehends the meaning of that diagram which he once saw on the blackboard, in which the intermediate schools were placed below the line of the others. He seems to have gotten the idea (this is the first time I have ever heard it expressed) that that meant that it occupied an abnormal position. Not so. It simply represents an actual condition. The intermediate schools almost always have to lap back to the seventh and eighth grades, which are taught also in the church-schools. I think that the delegate from Kansas made a suggestion that is worthy of our consideration,—that upon this committee of inspection which has to do with the grading of the schools in the conference, the conference itself ought to be represented. I therefore move an amendment, that the president of the local conference, and the educational secretary of that local conference, be added to this committee called for in Section (*c*), making a committee of five.*GCB May 31, 1909, page 224.3*

R. A. Underwood: I wish to second that motion.*GCB May 31, 1909, page 224.4*

W. W. Prescott: It seems to me that the very purpose of this committee is misapprehended. May I suggest first, as a mere verbal change, that instead of calling this a committee of inspection, it be called a board of visitors? It seems to me that would be a more proper name.*GCB May 31, 1909, page 224.5*

Now, Mr. Chairman, as to this motion to make an amendment, let me call your attention to the fact that the very purpose of such a board of visitors is to include those who are not conducting the school. You do not want a board of visitors

composed of those who are closely associated with the school. That would be contrary to the very purpose of this section, which is to give help from the outside, not from the inside.*GCB May 31, 1909, page 224.6*

Now I understand that the purpose of this action is to endeavor, in a proper way,—not by arbitrary legislation, not by setting arbitrary rules,—to provide a way that this can be done without this arbitrary method. This board of visitors is to visit the schools, not with authority to say what they shall do, but to say, If you wish to be in harmony with the general plan of the work, you should conform your work to that plan. The board of visitors are to advise whether the work is in harmony with that plan or not, leaving it to the local management to decide whether they are willing to come into harmony with the plan. Such counsel as this could best be given by men who are not closely associated with the school, or prejudiced in its favor. Therefore I think the provision made in this resolution appointing general men as the board of visitors to give counsel and advice, is wise. I hope that the amendment will not prevail, and that the resolution will be adopted.*GCB May 31, 1909, page 224.7*

Secretary: Shall we substitute “board of visitors” for “committee of inspection”? It was so agreed.*GCB May 31, 1909, page 224.8*

C. Thompson: This committee would not be as large as the last speaker seems to indicate. There would be the three provided for in the resolution, and associated with them the local conference president and the local educational secretary, in the conference in which the school itself may be established. I spoke to this from the standpoint of Professor Grigg’s remarks that the local conference in which a school is established is responsible for its running and for its work, and therefore ought to be recognized. It does not include bringing in the presidents and educational secretaries of all the conferences that comprise the union.*GCB May 31, 1909, page 224.9*

The question was called on the amendment. A vote was taken, and the amendment was lost.*GCB May 31, 1909, page 224.10*

R. A. Underwood: I would speak to the one point made concerning exemption. This resolution was twice referred back to the Committee on Plans. They recognized that there was a difficulty in carrying out the purpose of this resolution without interfering with a few schools that of necessity ought to carry on eleventh- and twelfth-grade work. Now in our union we have no advanced training-school. Our students are attending College View and our academies. We have been advised to secure certain property and establish a union conference training-school. When this action was under consideration by our local conferences, one conference, perhaps the largest in the union, Iowa, was conducting an academy and also one intermediate school. That conference decided that it would be a matter of policy and blessing to drop their work above the tenth grade and conform to the tenth-grade plan, if a union training-school were established. Now if an advanced training-school is maintained in a union conference, the local conferences must maintain that school. That school is a part of their work just as much as the intermediate school or the academy. The question is simply whether the local conferences can to advantage carry double work in three or four schools, or whether it can be done better in one advanced school. I am in harmony with the resolution.*GCB May 31, 1909, page 224.11*

B. G. Wilkinson: I wish to speak on one phase that has not been mentioned yet, and

that is the question of reciprocity. Our colleges desire not to take students from these schools of lower grades; but when these schools reach out into the schools of higher grades, sometimes the training-schools, the higher schools feel compelled to reach down and take students from the lower grades. I wish to say that a large number of the chiefs of our training-schools were visited when this resolution was under consideration, and they felt very willing to stick to their grades if the schools under them would stick to their grades. Therefore I believe the resolution ought to be passed.*GCB May 31, 1909, page 224.12*

H. M. Hiatt: Here is a testimony that I have: “It is not necessary that all the youth rush off from home responsibilities to seminaries or higher schools, in order to reach the highest rung of the ladder. It should be remembered that right in the home there are generally young children to be instructed. The elder should ever seek to help the younger. Let the elder members of the family consider that this part of the Lord’s vineyard needs to be cultivated,” and so on.*GCB May 31, 1909, page 224.13*

Now we have one intermediate school and one academy in our conference (Kansas), and I would hate to see this resolution prevent us from going any higher than the tenth grade; for the reason that many times the children are not able to go to the higher schools,—the training-schools. People are constantly coming into the truth; many times a mother will bring a daughter or a son in with her, while the father is not in the truth, and will not furnish the money to send the children to college. Sometimes the intermediate school or the academy can advance their work one or two grades, and still do local work that will meet the local demands. In our conference we have an academy which is doing good work. We have five teachers employed for this year, and possibly will add another. The Presbyterian college has said it would like to have us take over its college, and move our academy into its building. The business men have appealed to us to take it up. Now, if I understand it, there is nothing to be gained by lowering the grades of such a school. I am in favor of maintaining a high standard.*GCB May 31, 1909, page 224.14*

B. A. Wolcott: I wish to say that there is one question that we have had to face that has not been touched upon. The vast number of our young people can never go through our colleges. There are some who will, but the great majority can never hope to go through our higher schools. Now are we going to pull down our standard of education for the vast majority of our young people by saying we can go in our schools only through ten grades? I say, No. The majority of our young people will stop when they get to our intermediate schools; they will not go on. We need to strengthen all our schools, and we ought each to put our shoulders to this task. I would not like to see a cap put on at the tenth grade, saying that our schools should do no more.*GCB May 31, 1909, page 224.15*

The question was called, and the original motion carried.*GCB May 31, 1909, page 224.16*

Resolution 22 (in regard to patronizing our school industries) was read.*GCB May 31, 1909, page 224.17*

C. S. Longacre: There is a question about the industries. Why is one industry mentioned (tent-making), and the others omitted?*GCB May 31, 1909, page 225.1*

Frederick Griggs: It would be almost impossible to name all the industries in a resolution. *GCB May 31, 1909, page 225.2*

I. H. Evans: That was given simply as an illustration of what was meant. *GCB May 31, 1909, page 225.3*

R. F. Andrews: The resolution emphatically states, "and other industries." It seems to me that it could not be any plainer. *GCB May 31, 1909, page 225.4*

The resolution carried. *GCB May 31, 1909, page 225.5*

The secretary then read Resolution 23 (on Foreign Mission Seminary). *GCB May 31, 1909, page 225.6*

W. W. Prescott: I would be sorry to see this resolution passed without some statement before this body of delegates concerning the work of this institution. It is since the last session of this Conference that this institution has been established as the Foreign Mission Seminary. It was done by vote of the Conference Committee in its large council in Switzerland two years ago. We have had two years' of experience in conducting this school; we have had two years' demonstration as to the field which it is designed to fill; and it seems to me that it would be very profitable if we should have a statement from the principal of the Seminary concerning some of the experiences of the last two years,—a statement of the work already done by the Seminary in supplying the demands for the fields, as a basis upon which these brethren are to intelligently indorse such a resolution as this. I would like to suggest, in the absence of the chairman of the board, that the president of the Seminary be asked to make a statement concerning the experiences of the school from this standpoint. *GCB May 31, 1909, page 225.7*

H. R. Salisbury: In the financial report of the Seminary that is to be called at the legal meeting, I was going to give a summarized report, but if the delegates would wish to hear something, I could give it off-hand. Otherwise I would rather leave it until I give my treasurer's report. *GCB May 31, 1909, page 225.8*

Question was called, and the resolution carried. *GCB May 31, 1909, page 225.9*

Resolution 24 (on the preparation of our publications) was read, and, pending action, the meeting adjourned. *GCB May 31, 1909, page 225.10*

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary*.

The Sermon - LET US PUBLISH SALVATION

E. G. WHITE

May 27, 9:15 A. M.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"*GCB May 31, 1909, page 225.11*

The prophet presents before us a people who are finding fault with the Lord because he does not give them all that they selfishly desire. The Lord in his answer to their complaints shows that they do not deserve all that thy require at his hands; for they have not dealt righteously. "Behold," he says, "in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord."*GCB May 31, 1909, page 225.12*

God desires his people to place themselves in right relation to him that they may understand what he requires of them. They are to be a commandment-keeping people wherever they are, at home or abroad, and to have the assurance that they are accepted as his children. They are to take their position in the world as a people whose righteousness goes before them, and whose rereward is the glory of the Lord. When we live before the world such consistent lives that it can be said of us that our righteousness goes before us, the glory of the Lord will surely be revealed.*GCB May 31, 1909, page 225.13*

The special work of God's people for this time is brought before us in the words: "They that shall be of thee shall build the old waste places: they shall raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."*GCB May 31, 1909, page 225.14*

Our great need as a people is that we come into right relation to God. We can not afford to let one day pass in which we have not laid hold by living faith on the God of Israel. We need the clear light of the Sun of Righteousness to shine upon us. This light is given to those who keep holy the Lord's Sabbath: but we can not keep this day holy unless we serve the Lord in the manner brought to view in the scripture: "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break every yoke? Is it

not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh." This is the work that rests upon every soul who accepts the service of Christ.*GCB May 31, 1909, page 225.15*

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."*GCB May 31, 1909, page 225.16*

The Lord is constantly working for us, and our eyes should be opened to understand and to know his ways. We are to come to him in living faith. His arm is not shortened, that it can not save; his ear is not heavy, that he can not hear. It is our iniquities that separate us from God. What we individually need is the living testimony in our souls that we are seeking God with the whole heart, that we are putting from our lives those things which God declares should not be found there. God desires that we shall stand before the world a holy people. Why?—Because there is a world to be saved by the light of present truth. As we give to the people the truth that is to call them out of darkness into God's marvelous light, our lives, sanctified by the Spirit of truth, are to bear witness to the verity of the message we proclaim.*GCB May 31, 1909, page 225.17*

My active labors in this message began when I was sixteen years of age. At that time the word came to me, "Write out the instruction I give you for the people." I answered, "I can not write, Lord." Because of the accident which had nearly cost me my life, I had been feeble in health and unable to write, for my hand trembled so that I was forced after many efforts to give up the attempt to write. But one night the angel of the Lord came to my bedside and said to me, "You must write out the things that I give you." I said, "I can not write." Again the command was given, "Write out the things I give you." I thought I would try, and taking up a lapboard from the table, I began to write, and found that I could trace the words easily. The Lord had wrought a miracle upon me. Since that time, I have written thousands of pages, and I continue to write at the age of eighty-one. Through all these years the Lord has been my helper and preserver. Angels of God have protected me, guiding me and giving me strength to carry out the instruction of the Lord. Should I doubt the Lord now, and cast aside the evidences of his loving mercy and power? I thank his name that I have been kept from doing this.*GCB May 31, 1909, page 225.18*

At times I have been sick nigh unto death. In Australia I was a great sufferer from rheumatism for eleven months, but I was not allowed to cease my public labors. The brethren would come to me and say, "We will carry you in a chair from your phaeton to the hall. You will not have to stand, but can speak while sitting in your chair." It was difficult for me to consent to this, but I did it, and the blessing of the Lord came upon me every time I spoke to the people.*GCB May 31, 1909, page 225.19*

The work we have to do is a wonderfully great work. There is much for us to do besides gathering together for counsel. There is a world to be saved; there are souls to be labored for in the cities of the East in States where the message of the soon coming of the Lord was first preached. Who will give themselves to this line of missionary work? There are hundreds of our people who ought to be out in the field who are doing little or nothing for the advancement of the message. Those who have had every advantage of knowing the truth, who have received instruction line upon line, precept upon precept, here a little and there a little, have a great responsibility resting upon them in the souls who have never heard the last gospel message. Do we take into consideration the needs of these large Eastern cities? Do we not know that they must be warned of Christ's near approach?*GCB May 31, 1909, page 225.20*

As a people we must come into sacred nearness to God. We need the light of heaven to shine into our hearts and into the chambers of our mind. We need the wisdom that God alone can give if we carry the message to these cities with success. Let our churches everywhere come into line. Let none who have pledged themselves by baptism to live for the service and glory of God take back their pledge. There is a world to be saved. Let this thought urge us on to greater sacrifices and earnest labor for those who are out of the way.*GCB May 31, 1909, page 226.1*

I was instructed only a few weeks ago that Portland must be given this last message to the world. Many of those who accepted the message under the labor of the early workers, now sleep in Jesus. And there are many more people in Portland now than in 1843, and this is another reason why it should be given faithful labor. In Portland and Boston we bore our testimony to the first and second angels' messages. Now we must bring to these same cities the glory of the third angel's message. Let us no longer neglect these cities. We have our periodicals containing the light of present truth; but who among us is trying to scatter the rays of light where the truth was so favorably received in the early days of the message?*GCB May 31, 1909, page 226.2*

The third angel's message has brought together here a great company of believers from all parts of the world. We need to experience just such a reformation as was experienced in the time of William Miller's preaching. Many, fearful that they would not get a seat, would come for miles, bringing their food with them, and would remain all day to the meetings. I want to see such days again. We have committed to us the proclamation of the third angel's message; the last message of mercy that is ever to be given to our world. I want a part in spreading the knowledge of this truth. I would be glad to go from this meeting to the Eastern States and help, by diligent searching, to find out how we can present the message to the people in such a way that it will be received by them.*GCB May 31, 1909, page 226.3*

If ever there was a time when we needed workers, it is now. Let us dedicate ourselves and our means to God. Let us not spend money unnecessarily, but let us bind about our wants that we may send help to those places that are waiting for the message. Shall we not as a people arise and take up the work that needs to be done in our great cities?*GCB May 31, 1909, page 226.4*

At Melrose we have a beautiful sanitarium. And in other places in the East we have institutions for the promulgation of the message of present truth. At South Lancaster

and other places we have large churches. I believe these churches will respond to the efforts that are made to open up work in the cities of the East. Let us give ourselves for service for the Lord, and he will instruct us what to do. Let us remember that if we will come into close relation with God he will walk with us. Let us not become so absorbed in self and self-interests that we shall forget those who are climbing the ladder of Christian experience, and who need our help. Let us take into consideration the work that is to be done in binding off this, the closing work of the message for these last days. May God help us to come near to him, and follow him so closely that we shall know his goings forth are prepared as the morning. Let us study to know what his message to us is, and determine to obey it, that the grace of God may rest upon us.*GCB May 31, 1909, page 226.5*

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.... How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.*GCB May 31, 1909, page 226.6*

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."*GCB May 31, 1909, page 226.7*

Social Meeting

WASe

At the conclusion of Sister White's talk, Elder Olsen suggested that as this stirring appeal had come to us again and again, it ought to touch every heart; that we ought to make a definite response in our souls, and heed this call of the Lord. He asked for short testimonies from those who desired to respond to the call just given.*GCB May 31, 1909, page 226.8*

A number from the Eastern States spoke appreciatively of the prospect of a special work being done in that territory, while some from other States signified their desire to help in the work in the East. All felt that such a work is certainly needed, and expressed confidence that an effectual campaign will be carried on in the field mentioned.*GCB May 31, 1909, page 226.9*

Elder S. N. Haskell gave the following testimony bearing especially on his experience in connection with the work Sister White had referred to in her talk:—*GCB May 31, 1909, page 226.10*

"I wish to say a few words in regard to some of the meetings that were referred to in her testimony. I was at that meeting which 22,000 people attended. It was in Groveland, near Haverhill, some three miles from the latter place. Probably there are some present who were at that meeting. Train after train came in, bringing many carloads of people, some of them on top of the cars. I asked one of the conductors if he had left any behind. The conductor replied that they had left more people at the

stations than they had on the train. The tickets at the various stations were exhausted, and cash fares were paid on the train.*GCB May 31, 1909, page 226.11*

"Then, when we had our meeting, I said to Sister White, 'Is this what you have seen would be in the loud cry?' 'Yes,' she said, 'only there was this difference, that when the truth was preached to the great crowds which I saw, there would be Bible workers going about among them explaining the subjects under consideration.' She said there would be little meetings held in different places near by, where the workers could further explain the subjects treated in the main audience. So the next year at the camp-meeting we thought we would try this plan. Elder E. W. Farnsworth and myself went on top of the hill, where we held a small meeting in a building that had been erected there for the purposes of worldly pleasure. Sister White was speaking in a tent 80 x 125 feet, and it was packed as full of people as this tent is packed, and they stood around the outside of the tent as far as they could hear her voice. This was what she said was going to be, and I noticed to-day that she made direct reference to it.*GCB May 31, 1909, page 226.12*

"I must tell you about the experience at Haverhill. Haverhill is near Boston, and men from a temperance society at Boston came down, and heard Sister White speak in the tent. At the close of the meeting they asked if she would not come up and speak in the city hall. Arrangements were made, and she went up to the hall. I remember that Elder White said, 'I would not talk as you do sometimes about tobacco, but emphasize temperance.' On the platform with her there were twenty-five or fifty of the leading men of the city. Instead of not saying anything about tobacco, she gave one of the strongest discourses on the tobacco curse, and there sat some of the men with their beards discolored with tobacco. But they said 'Amen' to what she said, and declared that although they had not given it up, they thought perhaps they would. The impression made there was something like the impression made here this morning.*GCB May 31, 1909, page 226.13*

"Perhaps you have heard of Timothy Cole, who in those days used to preach to large audiences. It was said that the very presence of the man, as he would walk up to the desk, would bring conviction to all; that the sight of the man as he came on the platform would cause people to weep. I want to tell you, friends, God has not left the earth yet. We have the same God to-day, and he is ready to work with a people who will take hold upon his name, and believe him, and throw themselves into the work of God just as if it were the very life of them.*GCB May 31, 1909, page 226.14*

"I must allude to another occasion, a testimony that Sister White bore in the State of Maine, at what was probably the last camp-meeting she ever attended in the State. It was held at Portland a number of years ago. There was quite a large crowd going out from the city, as the meeting place was a little distance out. She said, before we reached the place, 'I have seen that a great work will be done in Portland. I have seen the people who will attend the meeting, and there will be leading men in the city who will take their stand for the truth.' And time and again all through the different camp-meetings she stated, 'This is not the company I saw; but there will come a time when there will be a meeting held here in Portland, and the very men I saw will be at the meeting.' I merely mention this to show the connection between the testimony here this morning, and what was stated years and years ago.*GCB May 31, 1909, page 226.15*

“Some of you remember Elder J. N. Andrews, the first man who went out from America as a foreign laborer, in 1874. When I was quite young, almost a boy, he would often put his hand on my head, and say, ‘My boy, I want you to remember this: When the message closes, God does not intend that it shall go out of the back door. There will be a power and a glory accompanying it such as we have never seen in the past.’*GCB May 31, 1909, page 226.16*

“I am very thankful to God to see what we have seen at this meeting. In 1874 we sent out our first missionary into a foreign field. What do we see to-day?—Conferences, union conferences, and local conferences have sent their representatives here—from Russia even. We did not have a Sabbath-keeper then in Russia. But here is the message going, and it has brought back its echo from the ends of the earth. Then don’t you think that I see something here that rejoices my old heart? I am thankful to God for what I see, and for what I hear. The testimony comes back from these foreign lands, saying that the message has taken root over there.*GCB May 31, 1909, page 227.1*

“We may never have another meeting like this, where we have such a large representation from different parts of the world. I do not know what will happen in the next four years; but I want to tell you that we are on the short row, and God is doing something for the world. Just when persecution will break upon our heads, nobody can tell; but just as certainly as the message has brought out a people and carried them thus far, God will carry them through. The only question now is, Shall we sustain the right relation to the work of God?”*GCB May 31, 1909, page 227.2*

THE SPIRIT OF PROPHECY

S. N. HASKELL

Wednesday, May 26, 7:45 P. M.

I will read as the foundation of some thoughts I wish to call your attention to *1 Corinthians 1:1-8*:—*GCB May 31, 1909, page 227.3*

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."*GCB May 31, 1909, page 227.4*

There is nothing so profitable as the study of the Scriptures. The Bible is a most wonderful book. No one thought expressed in the Bible can be fathomed by the human mind. That is the reason why the more we study the Word the more we can see in it. Take any portion of the Bible, and you never can exhaust it, because an infinite mind gave it. There are some most precious truths in these words, and I wish to call your attention to them.*GCB May 31, 1909, page 227.5*

I will state, to begin with, that it was only five years before Paul wrote this epistle that he went to Corinth, the great educational center, and there worked at tent making with Priscilla and Aquila. He was there about two years. He then went from there, taking with him Priscilla and Aquila as self-supporting missionaries. They went to Ephesus. Here Paul preached a few sermons, leaving these believers to work up an interest while he passed on. While they were there, Apollos came preaching, and the Bible speaks of him as being an eloquent man. (There are but few instances in the Bible where God calls a man eloquent); further than that, he was mighty in the Scriptures; but he was not so exalted by his eloquence that he could not be taken home by Priscilla and Aquila, and instructed more thoroughly in the kingdom of God. He had gone to Corinth to preach, and his eloquence, I suppose, from other scriptures taken with this, had created a sort of party spirit in the church at Corinth, so much so that some of them said, Apollos is just the man for me. To correct this evil, Paul sent Peter to Corinth. Peter must have been an old man at this time; and as he could relate many things about Christ, some said, Peter is the man for me. These created another division in the church, while some still said that Paul brought them the truth, and therefore he was the man for them. Still another class had been developed in the church—a class of prophets. Certain individuals claimed to have the spirit of prophecy, and they said, We do not need Paul, nor Peter, nor Cephas; for God instructs us directly from heaven. The proof of this lies in one of the verses that I will read. First I will read *verse 11*: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos;

and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"*GCB May 31, 1909, page 227.6*

Contentions in the church; and this that I have just stated was the cause. Why did they contend? Let me read another text, and you will see. In the third chapter of this same book (*verse 1*) Paul alludes to this question: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.... For ye are yet carnal." Then this idea that they would have a certain preacher, that they preferred this man to all others, was an evidence of the carnality of the mind, but Paul said, We are all ministers, we all have brought the truth.*GCB May 31, 1909, page 227.7*

Paul wrote to the church at Corinth thus: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." He had seen this church in Corinth before in vision, so when the house of Chloe wrote to Paul the state of things, he said, That is just what I saw would be, and so he began to write to that church. As soon as he began to write, the Spirit of God pointed to his mind something else. He saw that the same devil that tempted them, the same temptations that they had, were to come to every church. The Spirit of the Lord lifted up before his eyes every church and every place, and he saw that this church was a sample church. I know sometimes individuals are troubled with the thought that in the spirit of prophecy some one is an agent of telling, and in that way preparing the testimony that comes. Did not the house of Chloe write to Paul the condition of the church? and did not he write this epistle because he had been informed of their condition just as it was?—Certainly, and can you tell me one act of Christ, one testimony of the prophet from the days of Adam down to the present day, but what it was some circumstance that led the prophet to speak, or led Christ to bear his testimony? Some one either brought him a sick person, or asked him a question, or in some way called his attention to some thought; and that thought was an object-lesson to others, and so this church became an object-lesson, or represented the various churches at every place.*GCB May 31, 1909, page 227.8*

You will find, in the twelfth chapter of Corinthians, Paul speaks of the various gifts that existed in the church at Corinth. The various gifts that were in that church were in proportion to the establishment of the testimony of Christ. What is that?—The spirit of prophecy. Then just in proportion as the church was established in the spirit of prophecy just in that proportion they possessed every gift. I suppose if we could have our eyes open to-day, we would see that in the church of Christ to-day is every gift that God ever gave to his people in this earth.*GCB May 31, 1909, page 227.9*

They are not all in the same place, and we do not see them manifest just the same. The sixth verse of the first chapter reads: "Even as the testimony of Christ was confirmed in you." Then, reading on, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Now, who are they? I think they are Seventh-day Adventists. They are the ones who are the culminating point in what Paul has here written to the church in Corinth, representing the church which is "waiting for the coming of our Lord Jesus Christ." Let us read *verse 8*: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."*GCB May 31, 1909, page 227.10*

I would like to have you notice the force of this language which I have just read. First, Paul says that every gift shall be established in the church, as the spirit of prophecy, or the testimony of Christ, is confirmed in them. Then is it necessary to have the testimony of Christ confirmed in us, in order that the church may have every gift? You see the thought that is expressed. “Even as the testimony of Christ is confirmed in you, so you come behind in no gift.” Then just in proportion as the church receives the testimony of Christ, or the gift of prophecy, in that proportion will it have all the gifts. What will be the result? The last verse read states it: “Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” Do you expect to be blameless at the second coming of Christ? If you are not, you will never be saved. What is going to bring you into the blameless state?—It is the various gifts that God has placed in the church, all of which are to be established just as the spirit of prophecy. That is the lesson I get from these words.*GCB May 31, 1909, page 227.11*

We learn that God distinguishes between the prophets. You remember that he said John the Baptist was the greatest of all the prophets; so there are some prophets that are greater than other prophets. A prophet is one who takes the words of God and gives them to the people; that is the spirit of prophecy. And God has never left his people without the spirit of prophecy. We have been in this world for 6,000 years, and God has given this spirit in his church, and has made an application of what the prophets have said to his people under different circumstances and conditions in this world’s history. If I were going to advise any person as to whether he believes in the present truth or not, the best advice I could give him, after my sixty years’ experience in the work of God, would be, “Read the Bible and the spirit of prophecy; put the two together, and you will have a power against Satan’s snares that he can never step over, and it will bring to your heart the salvation of God.”*GCB May 31, 1909, page 228.1*

I am going to tell you how you shall know how to believe the spirit of prophecy. You notice I have dwelt to some extent upon the words in the sixth verse, “Even as the testimony of Christ was confirmed in you.” Then you have these gifts, even as this one gift is confirmed. What is the gift of prophecy? We are told, over and over again, that a prophet is one who takes the words of God from his mouth, and gives them to his people. I may preach to you the truth, and I may have error mingled with that truth, but if God speaks through the prophet, you can not make a discount upon it. If you can make a discount, you are a ship without a rudder. You can steer your little bark through this veil of tears when you have the voice of God to show the way, to make plain a particular application of the truth that God has spoken before. I want to suggest a profitable study to every one who wishes to learn just the relation that the prophet should sustain to his people. Take the history of the kings of Judah, as given in Second Chronicles. In Chronicles we have a list of the kings of Judah, and there are no two kings that sustain the same relation to the spirit of prophecy, but there is a relation between them.*GCB May 31, 1909, page 228.2*

The idea is often expressed that a prophet is God talking; and that everything the prophet says, no matter under what circumstances, he speaks thoughts of God; and that, to a certain extent, is true. But just stop and think of David. There was no prophet just like David. But a prophet had counselors, and David had counselors, but there was not a man who counsel he sought who was not a prophet. You will find it if

you will read carefully the books of Chronicles and Kings, in speaking of David's life. David selected prophets to be his counselors, even though he was a prophet himself. He selected prophets because his early life had been of a character that he did not dare trust his own judgment in applying his own prophecy. He was a warrior; and he saw the mistake that Saul had made, and that others had made before him, so he had prophets surround him. And there is another characteristic of David that is worthy of note. When a prophet spoke, you never heard David resent any particular. Think of that much of the life of David. When God spoke to David, and corrected him of sin and wrong, David said, "Amen." He never stopped to say, "Well, now, I did not mean to do that; I meant to do right, but I was deceived." But he said, "Yes, Lord, I have sinned." He confessed it at once. And he was a greater prophet, I suppose, than any one of his counselors; yet his counselors were all prophets, and they reproved him more than once; and when they did reprove him, he said, "Yes, Lord, I have sinned," and the Lord forgave his sin.*GCB May 31, 1909, page 228.3*

In the twentieth chapter of 2 Chronicles we find a wonderful record of Jehoshaphat's experience. He and his associates, when about to meet their enemies in battle, were counseled, "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you." Is not this strange counsel? Yet we learn that the army of Jehoshaphat did as the spirit of prophecy directed, and they were exhorted by the king: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." Jehoshaphat and all his army had confidence in the spirit of prophecy to such an extent that they obeyed implicitly, even to the extent of going out before their enemies, and then standing still, and waiting for God to work in their behalf.*GCB May 31, 1909, page 228.4*

Often the query arises, "Is everything we find in the Testimonies inspired of God?" Once a good brother in California asked me whether a letter that Sister White had written concerning the purchase of a horse was inspired. In reply I referred him to Paul's request that his coat be brought him. In another place we learn that the spirit of prophecy told another man to put on his shoes, and put his garment about him, when he went out at night.*GCB May 31, 1909, page 228.5*

Brethren, let us learn to look at these things from a common-sense point of view. Let us remember that some of the things we read in the Word are records of the experiences through which men have passed. Again, we have in the Bible, copies of decrees of kings; we have in the Bible illustrations that will clear every question that may arise regarding the inspiration of various Testimonies from the spirit of prophecy.*GCB May 31, 1909, page 228.6*

Let us notice for a moment some scriptures in the book of Revelation and in Daniel's prophecy. In *Revelation 22:9* we learn that the angel who instructed John the Revelator spoke of himself as, "Thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book." This and other scriptures, including the statements in *Daniel 8:16* and *10:21*, show clearly that the angel who stood next to Michael the prince is none other than Gabriel, who, all through the ages, has been the instructor of those who had the spirit of prophecy. And, brethren, is it not clear that the same angel who came to Daniel and to Isaiah and to Jeremiah and to John, and to all the other prophets of old, is to-day instructing God's people through the spirit of prophecy? We are pre-eminently the people who keep the

sayings of the book of Revelation, and so we are, above all other peoples, those referred to by Gabriel in his statement to John that he was the “fellow servant, ... and of them which keep the savings of the book.”*GCB May 31, 1909, page 228.7*

Since this is the case, is it wise for us to make any discount on the Testimonies that come to us in this generation? We take the writings of the prophets of old just as they read; shall we hesitate to take the Testimonies just as they read? I advise you, my friends, to take the writings of the spirit of prophecy, just as God gives them to us. In this course we shall find our safety and our strength. “Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” God looks upon his people with a jealous eye. Oftentimes the devil tries to reprove them, but the Redeemer interposes, and pleads the merits of his atoning sacrifice in their behalf. They are his special treasure. Priceless is the privilege of being connected with God’s remnant people in these last days!*GCB May 31, 1909, page 228.8*

You will remember that when Balaam tried to curse the Israelites, God acknowledged them as his own people, and declared that he had not seen iniquity in Jacob. All the while the Lord had been reproving them; but when they were accused by the enemy, God denominated them as his special treasure. I thank God, brethren, that he has a precious treasure, and that it is my privilege to be numbered among his jewels.*GCB May 31, 1909, page 228.9*

In the twenty-fifth chapter of Second Chronicles we have a story concerning a certain king, Amaziah by name. He planned to go to battle against the Edomites, and, in order to strengthen his forces, “he hired also an hundred thousand mighty men of valor out of Israel for an hundred talents of silver.”*GCB May 31, 1909, page 228.10*

The Lord sent a certain prophet to Amaziah, advising him not to hire these men from Israel, and predicting disaster in case he should persist in doing so. Amaziah hardly knew what to do, as he had already paid Israel the hundred talents of silver. “What shall we do?” he inquired, “for the hundred talents which I have given to the army of Israel?” The answer of the prophet was, “The Lord is able to give thee much more than this.”*GCB May 31, 1909, page 228.11*

Amaziah obeyed, and when he went against the Edomites, his forces prevailed. However, after the victory, he took the gods of Edom, and began to bow down before them, and to burn incense unto them.*GCB May 31, 1909, page 228.12*

Again the prophet appeared before Amaziah with a reproof. But this time the king took advice of his royal counselors, and their counsel was opposed to the counsel of the prophet; whereupon the king said: “Art thou made of the king’s counsel? forbear; why shouldest thou be smitten?” “I know,” the prophet replied, “that God has determined to destroy thee, because thou hast done this, and hast not harkened unto my counsel.” The marginal reading is: “I know that God hath counseled to destroy thee.” and so on.*GCB May 31, 1909, page 228.13*

This circumstance throws much light on God’s dealings with his people. The words, “God hath counseled to destroy thee,” are peculiarly significant. It is a fact, brethren and sisters, that there are council meetings in heaven, at which times the affairs of men inhabiting this world are considered. In a crisis in God’s work in this earth, a council is held in heaven, and then God makes known through his prophet the

decisions of this council.*GCB May 31, 1909, page 228.14*

At the present time we are assembled in General Conference, counseling in regard to important interests connected with the cause of God. We are counseling together on earth regarding heavenly things, and there is in heaven a council at which are considered earthly things. And when God wishes in a special manner to make known the decisions of the councils of heaven, he speaks through his chosen servant to his church.*GCB May 31, 1909, page 228.15*

And if, perchance, at some time the counsels of men would not be in harmony with the counsels of heaven, which counsel is of the greater importance? In the case of Amaziah, we find that although he despised the counsels offered by the prophet of God, and followed the counsel given from his advisers at court, there came upon him all that had been predicted by the man of God. This should serve as a solemn warning to those who would choose their own way rather than God's way, in the conduct of his work in the earth.*GCB May 31, 1909, page 228.16*

Notice especially that Amaziah's judgment was destroyed when he lost sight of what God had spoken to him in warning. O my friends, all through the ages God has spoken to his people through his servants the prophets! There has been apostasy, as in the time of Amaziah; and even to-day we sometimes wonder how a man whose testimony concerning the truths of the third angel's message was once so clear, can pursue a course that is so opposed to that which was once cherished and advocated. Ah, it is because that man has become blinded! When man's counsel is placed above God's counsel, as revealed through the prophet he places in his church, the result is spiritual blindness.*GCB May 31, 1909, page 229.1*

I am profoundly grateful that God has placed in the midst of his people one who reveals to us the counsels of heaven. If there is a people on this earth that should be happy and joyful, it is the remnant. If there is a people who should look forward with joy to the final triumph, it is those who have been united in the third angel's message. He has not left us to find our own way through this wilderness of woe, but he comes and goes with us. At every step we take, he reveals to us the counsels of heaven. May God help us, brethren and sisters, to be true to him, to be true to the truths that he has placed in the midst of his people.*GCB May 31, 1909, page 229.2*

The devil is angry because this gift is in the church. He knows that he can never gain to his adherence those who believe and follow the counsels of the spirit of prophecy. Thank God, there will be a people who believe it until the end. Their faith in this gift will bring into their experience every gift that God has placed in his church to perfect a people that they may be blameless. May the Lord help us to be among the number that will be translated when he comes.*GCB May 31, 1909, page 229.3*

Missionary Talks

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

EXPERIENCES IN CHINA

WASe

Thursday, May 27, 6 A. M.

J. N. Anderson: I think it is commonly supposed that China is a unit. It is under one government and one system of laws, but in other respects it is almost as diversified as Europe. There are a great many different languages. Sometimes they are spoken of as dialects; the fact is, however, that they are distinct languages. *GCB May 31, 1909, page 229.4*

So far we have workers who speak five of the different languages of China and are conducting missionary work therein. The Mandarin language is spoken with variations in fifteen out of the eighteen provinces, speaking broadly. On the coast we have several different languages. For instance, in the Shanghai district, where our work has been lately taken up, we have a distinct language, spoken by twenty or thirty millions of people. Our headquarters have been located there, because we can reach all parts of the empire more readily from that place. However, even with the best communication that China affords, it takes a long time to reach the more distant parts of the empire. The distance is about 2,500 miles from Shanghai to the border of Tibet, and it takes six weeks to make the journey from Shanghai to the province of Sichuan. The workers who go to the province of Kan-su must take two months to reach that place. One method of travel to these upper provinces is by boat up the Yang-tse-Kiang River. One or two hundred coolies pull these boats up the narrow gorges through the rapids. Thus you see the workers who will be placed in Kan-su will be farther removed from our headquarters in China than our headquarters there are from this country, counting distance by the length of time taken to reach their station. *GCB May 31, 1909, page 229.5*

There is still another language spoken by the people in part of the province of Chehkia and the province of Fu-kien. Down in the southern part of Fu-kien we have work started. We have two foreign missionaries located at Amoy. The language of Formosa, where there are something like 3,000,000 people, is nearly the same as that of Amoy. We are to have Formosa annexed to our field since the language is Chinese. As we indicated the other day, we are planning to build a school about twenty-five miles inland from Amoy. The first will be a boys' school, but we hope to add a girls' school later. There are 10,000,000 people who speak the Amoyese. The people in Singapore are very largely Amoyese, as are also those who come to this country. The Cantonese understand only that language. So you see this school will do service for a great number of people. We are calling for $2,500 with which to start that school, and we hope to have it in operation very soon. *GCB May 31, 1909, page 229.6*

The workers at Amoy are Elder Hankins and wife and Elder B. L. Anderson and wife. Brother Hankins has been there four years, and my brother (B. L. Anderson) has

been there three years. A very fine work has been opened up in that province, largely due to Elder Keh, who is a native, and who accepted the truth five years ago. He is a man of large experience, an intellectual man, born of Christian parents. Of course, the great advantage that he has is that he is a Chinese. He understands some things that we foreigners can not possibly enter into. It does not matter how long we are there, we can never become what the Chinese are to their own people. He is of Chinese blood; he understands the likes and dislikes of his own people; and whenever he looks over a congregation, he reads them at once, and knows just what to say and how to say it. Our way of appealing to their minds and hearts never can be exactly the same as the ways of the Chinese, because we always carry with us so much that is foreign to that people. Our arguments, our way of putting things, in fact, everything about us, is more or less covered up with foreign ideas or notions, which, of course, are a part of us. So Brother Keh is a help to our work almost beyond estimate. He is an ordained minister, one in whom we have all confidence, and has as good an understanding of this message as any of you who sit in this congregation, and better than many of us, including the workers, because he has a tremendous amount of energy and ambition. He lays hold of things with a seriousness that gives him success.*GCB May 31, 1909, page 229.7*

I might tell you the little story of how he came to accept this message. There was a young man by the name of Timothy Kay who had come up from Singapore, and who had been taught by our Brother Munson. As there were so many around Singapore who spoke the Amoy language, Timothy Kay was sent up to Amoy to learn that language, that he might be able to use it in working for the people who spoke it in that section. So he attended the London Mission School at Amoy, and, being a man of great deal of enthusiasm, he determined to make converts. He called at Canton on his way up, and said, “I have made up my mind that the Lord must give me one good, faithful worker.”*GCB May 31, 1909, page 229.8*

He did not get any young man that I know of out of this school, but he did meet Elder Keh, who was an ordained minister of the English Presbyterian Church, a very pillar of their work in that country. The latter’s attitude was at first antagonistic. But Timothy saw him to be a man of a great deal of Christian earnestness and enthusiasm, and so he addressed himself to the task of setting him right on the doctrines we hold. For that reason he would oftentimes meet with him and talk with him in a personal way, and they frequently went out to the hills, where they would not only converse together but pray together over these questions. But Timothy was more set in his ways than Elder Keh, and they are both men of a great deal of perseverance and backbone. After reading the Scripture, and praying, and talking about these things, Brother Keh began to feel that his position was not as secure as he had thought. Little by little the truth began to take root in his mind, and by and by he accepted the whole truth. I do not know a man who has a larger hold on the message, and believes it more firmly and intelligently, than Elder Keh.*GCB May 31, 1909, page 229.9*

After his conversion to the truth, he came down to Canton for additional instruction. Elder Keh had a great deal of respect and very tender feelings toward the foreign missionaries who had been with him all these years, and he was naturally in a quandary to know what to do about being baptized. This was five years ago last summer. He returned to teach for a time among the English Presbyterians, with

whom he had been associated formerly; but his change of views led to his resignation. Not long afterward he was turned out of the church, and his former friends came to look upon him with suspicion, because he had taken what appeared to them to be a very strange stand. Even to this day, he is not looked upon by his former associates with feelings of real Christian love, although he still holds their confidence in his integrity and sincerity.*GCB May 31, 1909, page 230.1*

News of the conversion of Brother Keh has spread widely, we find, in that part of China. We met a man who lives about ten miles from Canton, who began to remonstrate with us for circulating Sabbath calendars, and thus confusing many; and he also took us to task for getting a man in Amoy. We told him that we had not sought to get him out of his former faith and belief, but that when he sought us, we had simply read the Scriptures to him, and that he accepted them as they read. We find many people who have learned of his conversion.*GCB May 31, 1909, page 230.2*

I have often said that Brother Keh is, in some respects, worth five of us foreigners. He speaks the Amoyese language fluently, and has considerable knowledge of the Cantonese, and knows somewhat of the Mandarin; and he is able to do practical work in the Chaochow, often known as the Hoklo language. Brother Keh has set himself to the task of learning the English language. He wishes to read the writings of Mrs. E. G. White, and other of our literature, in the English original. He feels the importance of this, and wishes to have the English language at his command. In fact, he is actually getting hold of it, but he finds that it is somewhat more difficult to learn the English than it was to learn some of the Chinese dialects.*GCB May 31, 1909, page 230.3*

I will refer again briefly to our proposed school. We plan to start a school at a place called Dogan, where there are ten or twelve believers already; and we expect some children to come from Chuanchoo and other parts. For some time our brethren have had difficulty there, because those in authority insisted that we should contribute to the support of their gods and their temple service. Under the imperial edict, those who accept the Christian religion are not under the necessity of doing this; but our native converts were assured that the clans among whom they were living were so powerful that the imperial decrees would not be heeded.*GCB May 31, 1909, page 230.4*

The situation became such that we feared a riot there, and so took counsel over the situation, and sent Elder Keh up to see what might be done. He called all the elders of the clan together, and told them what Christianity is, how this situation had arisen, and that we would be pleased to do all we could in supporting public works or in doing what we could for the public welfare of the community, but that we could not support their temple service. At the close of this talk, the men were given a feast; and since the feast our people have not been solicited further to contribute to the support of the gods. In China, a feast goes far toward making friends.*GCB May 31, 1909, page 230.5*

Down on the coast, at Swatow, we learned of five or six hundred people who stood together, and wished the gospel preached to them. Other missionaries had been invited, but did not feel free to go. There were a good many Catholics in those parts.

This group of inquiries sent a representative to us, and asked us to send them some one to help them. We responded by sending Brother J. P. Anderson. You may read of his royal reception as he approached the village.*GCB May 31, 1909, page 230.6*

After one of the meetings held by Brother Anderson some time after his arrival, a man who had been in attendance was waylaid about a mile and a half from the village, and stabbed in the leg. The wound was serious, and blood flowed profusely. Those who were with this man naturally thought that Brother Anderson was a physician because he was a foreigner. So they brought him back, and by the time he had reached the missionary's home, a large crowd of excited people had gathered about him. Brother Anderson and a native worker had retired in an upper room. When they heard this demonstration of several hundred people who were talking about what had happened, they feared to come down at first. But the natives insisted that the missionary should come down and dress the wound; so he came down, and did the best he could for the man who had been stabbed. Fortunately, he had some knowledge of how to deal with such a case. By wrapping a cord tightly above the wound, he stopped the flow of blood, and then he filled the wound with flour. The treatment was successful. Some time afterward I saw the wound, and it had healed nicely. Incidentally, I might say that this shows what our missionaries may be called upon to do in an emergency, and it shows how readily the Chinese respond physically to the simplest forms of treatment.*GCB May 31, 1909, page 230.7*

In all parts of that country we have calls for help. The needs are tremendous. There are, for instance, ten millions of the Hakka people, where Brother J. P. Anderson is working alone. I will give the remainder of the hour to Dr. Selmon, who will speak of the work in the interior.*GCB May 31, 1909, page 231.1*

IN HONAN

WASe

Dr. Selmon: I believe that you will be interested to hear some of the latest news from China, so I will read portions of a letter that I have just received from Brother Allum, who is located at Cheo Chia K'o. Brother Allum is a student from the Avondale School in Australia. He writes of an interest that has sprung up in the province of Anhuei, in which no Seventh-day Adventist has been, so far as we know. He writes as follows:—*GCB May 31, 1909, page 231.2*

"Your good letter arrived at Cheo Chia K'o while I was on my way to Ing Shang Hsien, An Huei, and so I have waited until now for a reply. You will be glad to hear that the Lord is opening up the work in this province, and also the province of An Huei in a wonderful manner. Just now, when there is so much to be done, I am the only male worker in these parts. You have probably heard of Sister Westrup's and Sister Cottrell's sickness, thus causing both to be away from Honan at this time."*GCB May 31, 1909, page 231.3*

Brother and Sister Westrup have put up a little home for themselves in a small country village of about two hundred inhabitants. A wonderful interest has been awakened in that section. Last fall he baptized at one time twenty-three persons. They have more than a hundred inquirers. They are conducting a boys' school with

twenty students, and a girls' school with an attendance of about thirty. Besides this, there are nine in the districts around them. Of course they work too hard, with all these things pressing upon them.*GCB May 31, 1909, page 231.4*

When we visited them last fall, we found Sister Westrup in bed with nervous prostration. What was the reason? A man had come a distance of twelve miles to see Brother Westrup. He was not at home, and nothing else would do but that he should have some Bible studies. He represented quite a number of Christians in another district. So Sister Westrup sat down with him that afternoon for three or four hours. But he was not satisfied then, and she studied with him till one o'clock. The next day she was sick, and had to keep her bed for two or three days.*GCB May 31, 1909, page 231.5*

Later, when she was sent down to Shanghai with her husband to attend our general meeting, they had great hardships on the road. As a result of the exposure, she was taken down with typhoid fever, and had fearful hemorrhages for several weeks. We despaired of her life, but we are thankful that she is now on the road to recovery. She and her husband are now in our mountain home, 150 miles from Shanghai. So that leaves all that interest in their section without a foreign worker. They have left native workers in charge. A girl seventeen years of age is looking after the girls' school. That is why Brother Westrup is not at his place in Honan. Sister Cottrell came down with appendicitis and had to go to Shanghai, where she could have surgical attention, and of course Brother Cottrell went with her. Brother Allum continues:—*GCB May 31, 1909, page 231.6*

"You can not imagine how much I long for the time when you and Brother Miller will be able to return to Honan. I do hope and pray that you will be able to return very soon after the General Conference meeting, for there is more work to be done than we can cope with.*GCB May 31, 1909, page 231.7*

"Now I will tell you something of my trip to Ing Shang Hsien. The people down there became interested in the truth through reading some literature which we had previously sent them. That first copy of the *Fuh In Hsuen Pao*, with the illustration of the man breaking the commandments, and the article, 'Why I Keep the Seventh-day Sabbath,' has proved to be about the best piece of literature we have gotten out. At least it is bringing in the best returns."*GCB May 31, 1909, page 231.8*

This shows what our literature will accomplish in China. That will show you why we are so much in earnest about having better facilities for our printing work in that field. Some of you saw, more than a year ago, some pictures showing the place where Dr. Miller opened up the printing work away up there in the interior. He had had no experience in printing, and he had associated with him a few Chinese helpers who had never seen a printing-press. They began their work with only a small Washington press, but when it began to operate, the people crowded around to see what a wonderful machine it was. I read further from Brother Allum's letter:—*GCB May 31, 1909, page 231.9*

"I left for Ing Shang Hsien, Monday, March 15. It is fully 500 li [a li is about one third of a mile] down the river, and 350 odd li from the border of Honan and An Huei provinces. It is a small Hsien city, not as large as Siang Cheng, and has no mission there, with the exception of the Chi Tuh T'u Huei [Christ's Disciples' Church] and the

Roman Catholic. The Chi Tuh T'u Huei is a native, self-governing church which has its headquarters at Shanghai. [There is a strong movement on the part of some of the natives in favor of setting up their own organization, independent of the foreign missionaries. This is the church here referred to.]*GCB May 31, 1909, page 231.10*

"You remember that two years ago we were very anxious to get some of these men interested in the truth. The leaders of this church in Shanghai are some of the most influential and intelligent Christians that there are in China. Pastor Han, their missionary, is a native of Shui Tsai Chi, Honan. Just previous to Han's acceptance of the truth, the Chi Tuh T'u Huei had concluded negotiations for the purchase of a property in Ing Shang Hsien, which cost them over three hundred and fifty strings of cash [$175]. We got there in time to partake of the feast which was given at the conclusion of this purchase. They have supported Han liberally for the last three years, formerly giving him $15 a month [Mexican], and his travelling expenses, etc. He now receives, I am told, $20 a month and expenses. He reports monthly, as we foreign workers do, and receives his money through the China Inland Mission. His converts are baptized by China Inland Mission ministers.*GCB May 31, 1909, page 231.11*

"Well, to make a long story short, after battling with snow and rain and head winds for eight days, we arrived at Ing Shang Hsien on Monday, March 22, at 9 P.M. That night I preached on the sure word of prophecy, and we talked to Pastor Han about the truth until 3 A. M. Thus we got very little sleep that night, but did not mind that, for I could see that Han was solidly taking his stand for the truth. We stayed with them five days, and I presented to them the following subjects: *Daniel 2*, *Daniel 7*, *Matthew 24*, the three angels' messages of *Revelation 14*, the millennium, why we keep the seventh-day Sabbath, how to keep the Sabbath, the seal of God, the mark of the beast, etc."*GCB May 31, 1909, page 232.1*

You see that these people are intelligent, so that they can comprehend such truths as that. We do not need to confine them to milk, we can give them solid food as well. I continue:—*GCB May 31, 1909, page 232.2*

"Brother Liu would not do any of the preaching; he said they wanted to hear me, but he was a great help in taking with them about the truth. Thus you can see I had a busy five days with them, but they were happy days, and seven have taken their stand to keep the commandments of God, and have signed the covenant. Pastor Han has already sent in his letter to his society at Shanghai, telling them of his determination to keep the Sabbath of the Lord. He is determined to obey God at all costs. I think I can truly say that he is as fine a man as has yet come into our ranks in Mandarin China. This has thrown a regular thunderbolt into the ranks of the other missions. When they heard that he had taken his stand for the truth, they would not believe it, and said they would write to him, and prove the statement false. He has a splendid reputation both inside the church and out, and has a real intelligent class of young people attending his meetings. He preaches like a man who has a real, living experience with the Lord. Praise God for all his wonderful works. His wife is now with us at Cheo Chia K'o, learning more of the truth. She has unbound her feet, and is heart and soul with her husband in this message. The other five are also real good people. Several of them want to come to Cheo Chia K'o to study the Bible. You must certainly return quickly, and help us in this line of work; for one man can not run

around the country to answer the many calls that come in, and at the same time do justice to the work at the station.*GCB May 31, 1909, page 232.3*

"On my return to Cheo Chia K'o I found that Mrs. Allum had already opened up the Bible school, as there were some twenty-five men and twenty women and girls waiting for instruction."*GCB May 31, 1909, page 232.4*

You can imagine something of the work that falls upon our workers there. They may be criticized for overworking, but how can one do otherwise than work when there are so many calls, and so few laborers? Mrs. Allum was the only one there to teach these many interested ones.*GCB May 31, 1909, page 232.5*

"I found on my arrival three new Sabbath-keepers who had taken their stand for the truth during my absence. One of these is a fine old man from Chen Chou Fu. There is quite an interest they say at that place."*GCB May 31, 1909, page 232.6*

In our Bible school there has never been a better interest than during the school that is being held at this time. They have studied early and late. Sometimes they are heard at midnight, praying and studying the Bible, or getting their texts for the next day's lessons.'*GCB May 31, 1909, page 232.7*

"I forgot to mention that sixty li further down the river from Ing Shang Hsien, An Huei, at a place called Cheng Yang Kuan, is a company of Christians who are greatly stirred over the truth. One of their members, named Wang, read in our literature that we claimed that the pope changed the Sabbath, and determined to prove whether this statement were correct or not, and so went to the Catholic mission station at Ing Hsien and inquired. He was told by the Catholics there that our statement was correct, and that the Catholic Church by its power and authority had changed the day. Thus the Catholics are helping us to proclaim our truths in those parts. We must have a man sent out to China immediately to take up the work in the An Huei province. The people in An Huei speak very clear Mandarin, which is even better Mandarin than that which is spoken in Honan. I did not have the slightest difficulty in talking to them....*GCB May 31, 1909, page 232.8*

"Since the meeting that one of the missions held at Kai Feng Fu, they are very busy preaching that Christ did away with the law, but the truth is triumphing, and will triumph to the end.... There is one additional fact which I might mention which may help you in stating the needs of the work, and that is that another company of Christians three hundred li to the west of Brother Westrup's station are calling for his workers to go there. We will have to leave this call till Brother Westrup comes back."*GCB May 31, 1909, page 232.9*

I do not know how to put this more forcibly before you, than to ask you to imagine that over in Pennsylvania there had never been a representative of this truth, and that there should come to this Conference an appeal for some one to come to teach them. How many volunteers would there be out of this company to go and teach them the truth? Now will you distinguish between the people in Pennsylvania and those in China, and say that souls in Pennsylvania are worth more than those in China?*GCB May 31, 1909, page 232.10*

We have another company away over to the southwest who have been calling to us

for more than a year, but we have as yet been unable to answer the call. These are things that stir our hearts, and we most earnestly hope and pray that they will stir your hearts as well.*GCB May 31, 1909, page 232.11*

Health Topics - DIETETICS FROM A SCIENTIFIC VIEW-POINT

A. B. OLSEN

M. D. (Paper read in Medical Department meeting.)

Dietetics has been defined as the science of the systematic regulation of the diet for hygienic or therapeutic purposes. There is a diet for health, liberal and varied; but the diet for the sick differs, according to the nature of the illness and the immediate condition of the patient. Thus we have a diet for nephritis, diabetes, constipation, fever, anemia, gout, obesity, etc. Then there are the liquid, dry, fruit, milk, and many other diets. We have also a diet for infants, invalids, and the aged.*GCB May 31, 1909, page 232.12*

I do not propose in this paper to deal with detailed diets, but rather with scientific principles which ought to determine the selection of our food, no matter what specific diet we may be following. Science asks what is required for the sustenance of the body, and then seeks to obtain it from the purest and most wholesome sources, in order best to meet the requirements of the body.*GCB May 31, 1909, page 232.13*

Food serves the body by providing building material in childhood and youth, for the purpose of growth and development, and material for repair throughout life. The larger part of food at any age, and especially in adult life, is expended in providing heat to maintain the body temperature, and energy for the work of the heart and for locomotion and manual labor.*GCB May 31, 1909, page 232.14*

There are two great classes of foods, looked at from a scientific standpoint—nitrogenous and carbonaceous. Besides these, we have salts, both organic and inorganic, and water. Nitrogenous foods are further divided into proteids or bumens, albumoses, peptones, and gelatines. They are essential to growth, repair, and the functional activity of tissues and organs; but their use is not confined to these purposes, for they contain a carbonaceous moiety, and are consequently capable of producing heat and energy to a considerable extent. Carbonaceous foods include sugars, starches, and fats—carbon, hydrogen, and oxygen only, without any nitrogen. This absence distinguishes them from nitrogenous foods. Their specific purpose is to supply the body with heat and physical and mental force and fatty tissue. But they also aid to some extent in nourishing and building up.*GCB May 31, 1909, page 232.15*

We have next to consider the sources of these various food elements. The ordinary diet of man is obtained from three sources, the animal, vegetable, and mineral kingdoms. Most people, including so-called vegetarians, take animal food of one kind or another, either the flesh or the product of the dairy. We, as food reformers, avoid the flesh of animals, including fish and fowl; but we take animal products in the form of milk, cream, butter, and eggs. Hence, our food is obtained from the three kingdoms enumerated above, and we are not vegetarians in the true sense of the term.*GCB May 31, 1909, page 233.1*

Why do we not eat animal flesh? There are a number of good reasons. We shall not refer to the teaching of the Scriptures in this paper, nor to the question of ethics, but will deal with the matter solely from the standpoint of science:—*GCB May 31, 1909,*

page 233.2

I. It is not necessary to slay animals in order to obtain our food. There is no difficulty in getting all the requirements of the body in the way of nourishment, without butchering animals.*GCB May 31, 1909, page 233.3*

2. Animals are subject to diseases of various kinds, many of which may be transmitted to man. I will mention only a few: Anthrax; actinomycosis; glanders; foot-and-mouth disease; tetanus; tuberculosis; typhoid fever; dysentery and diarrhea; swine fever; pleuro-pneumonia; septicemia; cattle plague, blood-poisoning; trichinosis; hydatids; also the various tapeworms of fish, beef, veal, and pork.*GCB May 31, 1909, page 233.4*

Both fowls and fish, as well as cattle, are subject to tuberculosis, and there is always danger of infection. Tuberculosis is the great plague of cattle, as well as of man. It is a safe estimate to say that from 15 to 20 per cent of the cattle throughout civilized lands are affected with tubercular disease. In some herds the proportion has been much higher, even reaching 90 per cent or more.*GCB May 31, 1909, page 233.5*

There is a further matter to consider, and that is the great difficulty that even an expert often finds in recognizing diseased meat. Extremely few have a chance to examine the pig, sheep, or cow before the animal is slaughtered. After the carcass is cut up and exposed for sale, the question of whether the animal was healthy becomes a very difficult one indeed, and requires for its solution special training and the closest observation. The novice is only able to recognize the more striking and outstanding cases which could scarcely escape detection under any circumstances. Recently I spent some time inspecting flesh from the London market. The specimens I saw had already been seized by the sanitary inspector. The evidence of disease was obvious enough in some cases, but I should certainly not have recognized it in others, if my attention had not been especially called to the different disease processes. Among those that I recall, I saw cases of glanders, actinomycosis, of pork infected with trichinae, of hydatids of the liver, “measly beef,” and numerous specimens of tubercular disease.*GCB May 31, 1909, page 233.6*

3. Even though the diseased flesh does not convey directly a specific disease, it must be apparent to all that such flesh is wholly unfit for human consumption; for it has poor nourishing properties, makes a low grade of flesh tissue, weakens vital resistance, and, on account of the disease products that it contains, poisons the body, causes vague headaches and other aches and pains, and produces general discomfort and mental depression. In a word, diseased food of any kind, and especially diseased flesh, breaks down the resistive forces of the body, opening the door to any passing disease.*GCB May 31, 1909, page 233.7*

4. But suppose the animal is free from all diseases, including fever,—which is probably the exception rather than the rule,—and suppose it has been properly slain and bled, and then exposed for sale at once before undergoing putrefaction; and, further, suppose it is thoroughly cooked, even then I ask, Shall we eat it? “No,” is our emphatic answer. And the scientific reason for that answer is a very simple one: Animal flesh, under the most favorable circumstances, always contains a large amount of refuse, which we call tissue wastes. This is fit only for the garbage barrel, and not for the human stomach. To be sure the stomach of a healthy man can take

care of such refuse better than that of a sick person; but in any case it must be obvious to all that it is undesirable to take refuse matter of any kind with our food. The flavors of flesh are due solely to the presence of this refuse. To demonstrate this, take a piece of flesh, soak it in warm water, and cook it slowly for hours, to extract the juices. Then try a mouthful. How much flavor has it?—Practically none. It is insipid and tasteless, because the organic extractives, i.e., the refuse matter, have been removed. The flesh of a healthy animal, that has been cooked in this way for the purpose of getting rid of waste matter, is the least harmful and objectionable; but even then it should only be resorted to in the absence of other food.*GCB May 31, 1909, page 233.8*

Much might be said concerning the various animal products, but my space is too limited to deal with them as I should like to. Take milk, for example. I have given much time recently to the analysis of milk at Guy's Hospital. The bacteriological method of analyzing milk is identical with that of sewage. Indeed, I analyzed one sample of milk that contained a larger number of germs than any sewage I found. I do not remember the exact number, but it was more than 40,000,000 per cubic centimeter. Suffice it to say that milk—at least that in the large cities—is undoubtedly the dirtiest food that is taken into the stomach. Such milk is a slow poison, and causes the death of tens of thousands of infants and children each year.*GCB May 31, 1909, page 233.9*

Milk is also a prolific source of tuberculosis, and for that reason it should always be Pasteurized or boiled, before using, if there is the least suspicion as to its purity. It has also been known to carry typhoid fever, scarlet fever, diphtheria, dysentery, diarrhea, and other diseases.*GCB May 31, 1909, page 233.10*

Let us now turn our attention to the vegetable kingdom for a few moments. Here, too, we food reformers attempt to draw a line, selecting the wholesome and good, rejecting the harmful. We object, and that rightly, I believe, to all narcotic stimulants, including alcohol, tobacco, tea, and coffee. Neither of these articles is a real food. Listen to Dr. Robert Hutchison, the eminent food specialist of London. He says, in his excellent book on diet: "Tea and coffee are in no sense foods." That is the truth. More, both act as poisons on the body, and especially upon the nervous system, and are the direct cause of many disorders and complaints.*GCB May 31, 1909, page 233.11*

Of condiments, such as spices, pepper, mustard, hot sauces, and the like, I need only say that in my opinion all artificial appetizers are to be strictly avoided; for they not only conduce to overeating, which is quite as bad as taking unwholesome food, but, acting as irritants, they hinder the digestion and assimilation of food, and form a prolific cause of digestive disturbances. The best sauce is hunger, and the best appetizers are fresh air and hard work. Under ordinary circumstances, a person should not eat until he has a natural appetite. More people among us suffer from repletion than from starvation. Manual labor and physical culture are essentials to good digestion.*GCB May 31, 1909, page 233.12*

In conclusion, let me point out that, judged solely from the view-point of science, fruits, nuts, cereals, and vegetables contain all the elements required for the maintenance of the body in health, or for the dietetic cure of disease; and if dairy

products are added, there is a superabundance of good, nourishing food to set before any one.*GCB May 31, 1909, page 233.13*

A CALL TO ACTIVE SERVICE

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

A Voice from Australia

[Composed for a farewell service for missionaries departing for the East Indies, held in the Stanmore church, Australia, on Sabbath afternoon, Jan. 30, 1908, and printed in the *Australasian Union Record*.]*GCB May 31, 1909, page 233.14*

There are tokens all around us that the end is drawing near,
Tokens in the Word of God so long foretold,
Telling those who, looking upward, watch and wait and work and pray,
That erelong their feet shall tread the streets of gold.
For the blessed consummation, how our hearts all long and sigh!
How we joy to see the signs that it is nigh!
But there's conflict still before us, and much labor to be done,
Ere we lay our sword and shield forever by.*GCB May 31, 1909, page 233.15*

The advance is surely sounding, all along the lines 'tis heard;
And the soldiers of the Lord a loyal host,
To the field of earnest conflict 'gainst the powers of hell go forth,
Nothing fearing, nothing caring what the cost.
What though tidings from the battle tell of dangers, pain, or loss,
That confront the fighting line on every hand!
What though ties of home and kindred plead with eloquence, "O stay"!
They advance, nor heed aught else but God's command.*GCB May 31, 1909, page 233.16*

Hark! they call for re-enforcements!
Hear them! louder, louder still!
See the battle growing fiercer day by day!
See some noble hearts responding and preparing for the fray,
See some falling at their stations far away.
Ask yourself the solemn question, "What would God have me to do?"
Ask yourself, "Is this the time myself to please?
Is it time for idle comfort, doing only that which needs
Naught of sacrifice, of selfish plan or ease?"*GCB May 31, 1909, page 234.1*

As we bid farewell to comrades who are leaving for the front,
Let us ready stand for action, one and all,
Let us fit ourselves for service, learning hardness to endure
As good soldiers of the Lord, till us he calls.
Let our daily prayers ascending to the throne of grace above,
Plead for blessings on the noble fighting line.
Let us give both full and freely, first our hearts and then our all:
Let us onward speed the light of truth divine.
There is work for every Christian, and a place within the ranks
Of the fighting line, or garrison at home.
There's a call to active service, "Leave your nets and follow me!
To the help of God against the mighty, come!"

‘T is the call of Christ our Captain to his saints in every land,
Gird your armor on and take the Spirit’s sword!
None will gain the victor’s laurels, or the crown of glory wear,
Who have never worn the armor of the Lord.*GCB May 31, 1909, page 234.2*

Soon the conflict will be over, for the Lord will cut it short;
There’s no question who the victory will win.
Soon will rise the shout of triumph from the soldiers of the Lord;
Soon will cease the cruel reign of death and sin.
Then take courage, brother Christian, though the struggle may be sore,
There is grace to help in every time of need.
Short and sharp, the battle over, all the pain will be forgot
In the bliss awaiting all the faithful seed.*GCB May 31, 1909, page 234.3*

C. H. P.

NOTES

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Dr. H. F. Rand, of the St. Helena Sanitarium, occupied the 5:15 hour last evening. His lecture was reported, and will appear as space allows.*GCB May 31, 1909, page 234.4*

Last evening, as we left the grounds to make up this BULLETIN, people from the city and Takoma Park were pouring into the encampment. Elder E. E. Andross was to speak, and it is safe to say a very large audience was in attendance.*GCB May 31, 1909, page 234.5*

Evening after Sabbath, Dr. W. A. Ruble gave a stereopticon talk on our sanitarium work. Views of sanitariums in all parts of the world were thrown upon the screen. It was a graphic presentation of the rapid growth of this department of the work.*GCB May 31, 1909, page 234.6*

Sunday afternoon, Elder W. A. Spicer spoke at the 3 o'clock hour to a large audience on the special providences of God in the rise and progress of this advent movement, reviewing some of the encouraging evidences that a quick work is to be done in the closing days of the message. On appeal to any who had not as yet yielded obedience to the Sabbath truth to make the decision, two persons responded.*GCB May 31, 1909, page 234.7*

June 1, 1909 - NO. 16

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6 - 7 A. M.	Devotional Meeting.
7 - 7:45	Breakfast.
7:45 - 8	Morning Work.
8 - 9	Departmental Meetings.
9:15 - 10:15	Bible Study.
10:30 - 12:30	Conference (Business).
1 - 2	P. M. Dinner.
2 - 3	Committee Work.
3 - 5	Conference (Reports).
5 - 6	Committee Work.
6 - 7	Lunch.
7:45 - 9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 31, 6 A. M.

The leader, Elder K. C. Russell, called for the recital of promises of God, and many responded by quoting portions of Scripture that are of special help in daily Christian life.*GCB June 1, 1909, page 235.1*

The morning lesson was based on *Jude 21-24*. The keeping power of God is seen in the lives of those who comply with conditions outlined in *Ephesians 3:20*; *Romans 16:25*; *Psalm 91:11*, and similar passages. God is able to keep us from falling, only as we live a life of prayer, of consecration, of service, of constant determination to live in accordance with his revealed will. Such a life is filled with joy and peace, and makes strong our confidence in him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy.*GCB June 1, 1909, page 235.2*

Several signified their desire to receive special spiritual help during the remaining days of the Conference. Many testined of their personal knowledge of God's power to keep from falling those who put their trust in him and at the same time do all in their power to save souls. Paul, in the midst of a life of marvelous activity and unflagging zeal, testified: "We are more than conquerors through him that loved us." "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."*GCB June 1, 1909, page 235.3*

"In thee, O Lord, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me."*GCB June 1, 1909, page 235.4*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

NORTH AMERICAN FOREIGN DEPARTMENT

WASe

Seventh Meeting, Friday, May 28.

The Committee on Resolutions presented to the department a further report. Also in connection with this they read two memorials, one from the Holland brethren and one from the Chinese brethren.*GCB June 1, 1909, page 235.5*

Both the report and the memorials, after receiving due attention, were adopted and referred to the Committee on Plans and Finance, and when considered by this committee will appear in the BULLETIN.*GCB June 1, 1909, page 235.6*

Elder L. H. Christian thought that two union conference presidents in whose territory are found the bulk of foreign peoples ought to be added to the North American Foreign Department.*GCB June 1, 1909, page 235.7*

Elder G. F. Haffner expressed himself in favor of some kind of fund provided from the West, whereby laborers coming to the East might be supported. Heretofore the laborers sent to the East have been supported by appropriations handed out year by year, but such a method is too uncertain. When the end of the year comes, the laborer does not know whether the appropriation will be continued or not. What was needed, he thought, was a stable, definite fund, not running out year by year.*GCB June 1, 1909, page 235.8*

Elder Mortensen said that the support of the Swedish laborers in the East is one of the hardest problems he has had to meet. He thought that what is needed to meet this difficulty is a system of regular gifts, and then at times there ought also to be special collections necessary to meet special demands.*GCB June 1, 1909, page 235.9*

All resolutions were adopted unanimously. This being taken as the final report of the Committee on Resolutions, it was moved and carried that the department adjourn to the call of the chair.*GCB June 1, 1909, page 235.10*

SABBATH-SCHOOL DEPARTMENT

WASe

Eighth Meeting, May 31, 8 A. M.

A call was made for a report of the committee on Sabbath-school finances, and a resolution introduced recommending that our Sabbath-schools give all their donations to missions. The resolution was discussed by several, and passed without a dissenting vote. The discussion emphasized the fact that it was not designed to oppress small schools or those whose members have but limited means. It was

urged that the schools supply themselves with that which is needed to conduct the school in the proper way, but recognition was also given to the fact that there is no virtue in the placing of money for supplies in the Sabbath-school contributions which ought to be set apart for missions. Even if that portion which is put in the Sabbath-school contribution envelope is much less than formerly, it would be better to give all to missions, and to provide the supplies from means not thus given.*GCB June 1, 1909, page 235.11*

The special topic for the day was "Children's Meetings at Camp-meeting." Mrs. Vesta J. Farnsworth gave a most helpful talk on this subject. If there is any work that requires thoughtful, careful, earnest preparation, it is that which should be done for the children at the camp-meetings. The need for a suitable place for such meetings, for pleasant surroundings, for well-prepared plans, for carefully prepared lessons, and for the appointment of suitable helpers, was impressively set forth. The need for heart preparation on the part of the one in charge was also impressed. Those who carry heavy burdens in this line of work must be willing to forego the pleasure of attending meetings which would be of interest to them. The instruction given in such meetings should be that which will lead the children to God. They should not only be entertained, but they should be led to recognize their duty to the Lord, and urged to give their hearts to him. The children's tent is not a proper playground for the children between meetings. They should be taught reverence.*GCB June 1, 1909, page 235.12*

Sister Ella Merickel led the discussion, and in addition to emphasizing the need for preparation on the part of those who take such responsibility, she spoke of her plan of furnishing lessons to those who were chosen as helpers. She also presented several devices for interesting the children in memory verses.*GCB June 1, 1909, page 236.1*

The attendance was excellent, and the interest all that could be desired.*GCB June 1, 1909, page 236.2*

MEDICAL MISSIONARY DEPARTMENT

WASe

Sixteenth Meeting, May 31, 8 A. M.

In accordance with the motion of yesterday morning, the discussion was continued on the topic of "Drug Medication." Dr. W. A. George expressed the wish that in the discussion of this topic we avoid any radical position.*GCB June 1, 1909, page 236.3*

Dr. G. H. Heald called attention to an article in *The Journal of the American Medical Association*, May 15, entitled "Pharmacologic Fetishisms," which was written by a professor of pharmacology in one of the Washington medical colleges. This paper goes on to show that many of the drugs relied upon by a large proportion of the medical profession are worse than useless in the treatment of the diseases for which they are used.*GCB June 1, 1909, page 236.4*

Dr. H. F. Rand gave instances showing how hydrotherapy is successful in the treatment of malaria, even in cases where quinin has been unsuccessful.*GCB June*

1, 1909, page 236.5

Dr. Lauretta Kress had been tempted only once to give a sedative in sleeplessness, but she resisted the temptation, and as a result of personal effort and prayer; the patient obtained six hours' sleep. It afterward occurred that the patient at the time was under conviction, and during the prayer yielded her heart to God. Had the doctor given the sedative, the effect would have been only temporary so far as the sleep was concerned, and the patient would probably never have accepted the truth.*GCB June 1, 1909, page 236.6*

Dr. D. H. Kress: Drugs often give the appearance of immediate relief which is only deceptive. Older and more experienced physicians see the after-effect, and become very skeptical about the use of drugs. The Lord tells us to educate away from drugs. If we prayed more, there would be more good accomplished in the healing of the sick, and more souls would be won to Christ.*GCB June 1, 1909, page 236.7*

Dr. H. F. Rand, being requested to outline briefly his treatment for malaria, said: 1 Clean out the alimentary tract; 2 by means of cool treatments, stimulate the white blood-cells to destroy the plasmodium. I begin about sixteen hours ahead of the expected chill, giving treatments every hour until the time of the chill. The treatments should be adjusted to the reactionary power of the patient. If there is a chill at all, it will be very slight. Rarely if ever is there a second chill.*GCB June 1, 1909, page 236.8*

Dr. V. L. Fisher: Though there is more difficulty in using hydrotherapy outside of the sanitarium, if a physician will first educate himself in these lines and carefully educate his patients, he can accomplish a great deal. The greatest difficulty is in the treatment of patients who have been under a physician giving large doses of powerful drugs.*GCB June 1, 1909, page 236.9*

Dr. Butterbaugh: In outside practise one has very much more difficulty in using hydrotherapy; for instance, if one has a number of patients several miles apart, he can not be there to personally supervise the hydrotherapy; and to trust it to the family would often be worse than useless. In such cases I do not see how we could get along without quinin.*GCB June 1, 1909, page 236.10*

Dr. Olive Ingersoll mentioned cases of malaria in which the patient was not strong nor able to take vigorous treatment, stating that in her experience, such cases had responded more successfully to a combined hot water and dietetic treatment than to cold-water treatment.*GCB June 1, 1909, page 236.11*

Dr. David Paulson: "The way we regulate ourselves to drugs is what distinguishes us from other physicians." He related an experience in a hospital where half of the malarial fever cases were treated by himself and Dr. D. H. Kress with water treatments, and the other half with the usual methods, employing quinin. Not only did their cases respond better than the others, but certain advanced cases turned over to them by the other physicians as undesirable, were successfully treated by means of hydrotherapy. Replying to a question concerning the use of mercury in cases of syphilis, he said, "Syphilis is not a physiological disease. I know of no natural cure for an unnatural disease." He spoke of vaccination, of antitoxin treatment for diphtheria, and of other similar methods, as being an artificial means of supplying properties

which the body provides for itself when in a state of health. For this reason, the use of such methods should not be classed as drug medication.*GCB June 1, 1909, page 236.12*

Others spoke of the need of educating away from the use of drugs, and of the great need of a medical school of our own, in which young students can learn at the beginning to use rational methods instead of depending on the use of drugs.*GCB June 1, 1909, page 236.13*

Testimonies - GOD'S PLAN, READ TO THE CONFERENCE

E. G. WHITE

May 30, 9:15 A. M.

God would have his people an understanding people. He has so arranged matters that chosen men shall go as delegates to our conferences. These men are to be tried and proved. They are to be trustworthy men. The choosing of delegates to attend our conferences is an important matter. These men are to lay the plans that shall be followed in the advancement of the work; and therefore they are to be men of understanding, able to reason from cause to effect.*GCB June 1, 1909, page 236.14*

"And it came to pass on the morrow, that Moses sat to judge the people: and all the people stood by Moses from the morning until the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto eve? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them to know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it alone. Harken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so it shall be easier for thyself, and they shall bear the burden with thee.*GCB June 1, 1909, page 236.15*

"If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.*GCB June 1, 1909, page 236.16*

"So Moses harkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves."*GCB June 1, 1909, page 236.17*

In the first chapter of Acts, also, instruction is given regarding the choosing of men to bear responsibilities in the church. The apostasy of Judas had left one place vacant in the ranks of the apostles, and it was necessary that another be chosen to take this place. Speaking of this, Peter said:—*GCB June 1, 1909, page 236.18*

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that

same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."*GCB June 1, 1909, page 236.19*

From these scriptures we learn that the Lord has certain men to fill certain positions. God will teach his people to move carefully, and to make wise choice of men who will not betray sacred trusts. If in Christ's day the believers needed to be guarded in their choice of men for positions of responsibility, we who are living in this time certainly need to move with great discretion. We are to present every case before God, and in earnest prayer ask him to choose for us.*GCB June 1, 1909, page 236.20*

The Lord God of heaven has chosen experienced men to bear responsibilities in his cause. These men are to have special influence. If all are accorded the power given to these chosen men, a halt will have to be called. Those who are chosen to bear burdens in the work of God are not to be rash or self-confident or selfish. Never in their example or influence to strengthen evil. The Lord has not given men or women liberty to advance ideas that will bring commonness into his work, removing the sacredness that should ever surround it. God's work is to become increasingly sacred to his people. In every way we are to magnify the exalted character of the truth. Those who have been set as guardians of the work of God in our institutions are ever to make the will and way of God prominent. The health of the general work depends upon the faithfulness of the men appointed to carry out the will of God in the churches.*GCB June 1, 1909, page 237.1*

Men must be placed in charge who will obtain an enlarged experience, not in the things of self, but in the things of God, an enlarged knowledge of the character of Christ. The more they know of Christ, the more faithfully they represent him to the world. They are to listen to his voice and give heed to his words.*GCB June 1, 1909, page 237.2*

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.*GCB June 1, 1909, page 237.3*

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.*GCB June 1, 1909, page 237.4*

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All

things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*GCB June 1, 1909, page 237.5*

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."*GCB June 1, 1909, page 237.6*

It is always safe to be meek and lowly and tender hearted, but at the same time we are to be as firm as a rock to the teachings of Christ. His words of instruction are to be strictly heeded. Not one word is to be lost sight of. The truth will abide forever. We are not to place our trust in any lie or pretense. Those who do this will find that it has been done at the loss of eternal life. We are now to make straight paths for our feet, lest the lame be turned out of the way. When the lame are turned from safe paths, who is accountable but those who have misled them? They set at naught the counsel of the One whose words are life eternal, for the works of deception originating with the father of lies.*GCB June 1, 1909, page 237.7*

I have words for all who may suppose that they are safe in obtaining their education in Battle Creek. The Lord has blotted out two of our largest institutions, which were established in Battle Creek, and has given warning after warning, even as Christ gave warning to Bethsaida and Capernaum. There is a necessity of giving earnest attention to every word that proceedeth out of the mouth of God. There can be no sinless departure from the words of Christ. The Saviour urges the erring ones to repent. Those who humble their hearts and confess their sins will be pardoned. Their transgressions will be forgiven. But the man who thinks that should he confess his sins, he would show weakness, will not find pardon, will not see Christ as his Redeemer, but will go on and on in transgression, making blunder after blunder, and adding sin to sin. What will such an one do in the day that the books are opened, and every man is judged according to the things written in the books?*GCB June 1, 1909, page 237.8*

The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become beclouded in regard to what constitutes sin, are fearfully deceived. Unless they make a decided change, they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works.*GCB June 1, 1909, page 237.9*

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains

and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"*GCB June 1, 1909, page 237.10*

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.... These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."*GCB June 1, 1909, page 237.11*

In these scriptures two parties are brought to view. One party permitted themselves to be deceived, and took sides with those with whom the Lord has a controversy. They misinterpreted the messages sent them, and clothed themselves in robes of self-righteousness. Sin was not sinful in their eyes. They taught falsehood as truth, and by them many souls were led astray.*GCB June 1, 1909, page 237.12*

We need now to take heed to ourselves. Warnings have been given. Can we not see the fulfillment of the predictions made by Christ, and recorded in the twenty-first chapter of Luke? How many are studying the words of Christ? How many are deceiving their own souls, and cheating themselves out of the blessings that others might secure if they would believe and obey? Probation still lingers, and it is our privilege to lay hold of the hope set before us in the gospel? Let us repent, and be converted, and forsake our sins, that they may be blotted out. "Heaven and earth shall pass away, but my words shall not pass away. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man."*GCB June 1, 1909, page 237.13*

Shall the warnings given by Christ be passed by unheeded? Shall we not make diligent work for repentance now, while mercy's gracious voice is still heard?*GCB June 1, 1909, page 237.14*

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That' he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and

drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."*GCB June 1, 1909, page 237.15*

ELLEN G. WHITE.

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 31, 10:30 A. M.

Elder A. G. Daniells in the chair. Prayer by W. M. Healey.*GCB June 1, 1909, page 238.1*

J. O. Corliss: I notice that there has come to us in the last day or two one from Indiana, who has sat in our councils year after year and session after session of the General Conference, but because of illness he was not elected as a delegate to this Conference. I would like to see him an honorary delegate to this body, and permitted to take part in its deliberations. I refer to Elder W. J. Stone. I move, Mr. Chairman, that he be received as an honorary member of the delegation.*GCB June 1, 1909, page 238.2*

The motion was seconded and carried.*GCB June 1, 1909, page 238.3*

Elder S. M. Butler was seated as a delegate from the Columbia Union Conference.*GCB June 1, 1909, page 238.4*

A. G. Daniells: The Conference closed yesterday leaving some unfinished business pending the report of the Committee on Plans. It closed with Resolution 23. The first item for this morning is No. 24, recorded on page 208 of the BULLETIN*GCB June 1, 1909, page 238.5*

Resolution 24 (on preparation of our publications) was then read, and question called, the resolution being voted without discussion.*GCB June 1, 1909, page 238.6*

Resolution 25 was then read:—*GCB June 1, 1909, page 238.7*

25. *We approve*, Of the action of several of our publishing houses in paying a tithe into the treasury of the General Conference, and we invite all the publishing houses in the United States to follow their example.*GCB June 1, 1909, page 238.8*

A. R. Ogden: Why not include other institutions, such as sanitariums and possibly some of our higher schools and colleges, that are having a net earning, especially sanitariums?*GCB June 1, 1909, page 238.9*

E. R. Palmer: It was thought best in preparing this resolution not to complicate the question too much by introducing many institutions that fill a variety of fields. Our larger publishing houses operate in the general field, sending their products to all parts. The publishing houses occupy a general field that some other institutions do not. Although I am in personal sympathy with the suggestion that other institutions pay tithe into the General Conference treasury for the support of their several departments of work, yet we thought it best not to introduce that into this resolution.*GCB June 1, 1909, page 238.10*

W. W. Prescott: May I ask why it would not be proper for publishing houses outside the United States to pay tithe in their respective fields?*GCB June 1, 1909, page*

238.11

E. R. Palmer: It was thought by the committee that it would be proper for them to pay tithe in their respective fields, and not into the General Conference treasury, but rather in the fields in which they operate, which are usually quite circumscribed.*GCB June 1, 1909, page 238.12*

W. W. Prescott: I move as an amendment that the publishing houses outside the United States be invited to pay a tithe to the union conference treasury in their respective fields.*GCB June 1, 1909, page 238.13*

The motion was seconded.*GCB June 1, 1909, page 238.14*

L. R. Conradi: I should like to know what we are to do where we have a publishing house operating perhaps in two or three unions at the same time, as the Hamburg House. That house has paid tithe before it has been voted. We have given thousands of dollars to help our schools and other institutions, but to-day we are operating in two unions, and soon will be in three unions. Our institution tithe has been going in a different way, building up an educational center, getting out literature in eighteen different languages. Now suppose we should give it to the union treasury for them to spend it in another way. Would that be the intent of the motion? The literature ought to be increased in the same languages, and extended to twenty-five or fifty more.*GCB June 1, 1909, page 238.15*

C. H. Jones: The Pacific Press Publishing Association has already adopted the plan of paying tithe of their net income. It has been divided among the union conferences comprising our constituency, the Pacific, the North Pacific, the Central, and Canadian, in proportion to the amount of business that has been done in each one of those conferences. This resolution would change that, providing that this tithe be paid to the General Conference instead of the unions.*GCB June 1, 1909, page 238.16*

I. A. Ford: In our field, the South, the various union conferences, at least two of them, are not quite self-supporting, yet they are supporting missionary secretaries who are devoting their time to building up the circulation of literature. We tried to adopt the plan of paying tithe, and the question in my mind is, Would it not be in our field better to pay this tithe to these union conferences to provide funds with which to support the missionary secretaries?*GCB June 1, 1909, page 238.17*

L. R. Conradi: I want to say another thing. Now, for example, here is the German Union. That union to-day supports itself fully and gives of its offerings quite an amount of money to the countries abroad. The publishing house, on the other hand, is giving far more than the tithe right along, and at the present time is willing to help in the Levant field. It has established a work in the Russian Union. Now it expects to help the General Conference in starting the work in the Levant field, perhaps sending you every year an amount much more than the tithe. Would you think it better for the Hamburg house to pay that money to the German Union to-day, which is self-supporting, or help you where you have such calls as made upon you to-day in getting out the publications in the other countries. It is not the question of paying tithe, because we are giving more than that, but it is the principle of paying that tithe to the respective union, which has of itself sufficient money.*GCB June 1, 1909, page*

238.18

W. W. Prescott: What I am speaking of is the principle of institutional tithe paying—whether it should be recognized, or whether the institutions should be allowed to control their own funds. If the institutions are allowed freedom to control their own funds, the Review and Herald could certainly find abundant ways in which it could use its tithe.*GCB June 1, 1909, page 238.19*

H. W. Cottrell: In addition to what Brother C. H. Jones has said pertaining to the action the Pacific Press has taken relative to tithe-paying, I wish to add that it accompanied the tithe with the suggestion that these several unions use this money in the promotion of publishing work. They would not do it in their field, but without this resolution, it would naturally go from these unions into the General Conference treasury. There is where it would land anyhow, and it seems to me that the resolution, so far as it pertains to publishing houses that are already paying tithe, is altogether out of order.*GCB June 1, 1909, page 238.20*

E. T. Russell: It seems to me what the last speaker would like to see is really provided for in the recommendation on [reading Resolutions 25 and 26].*GCB June 1, 1909, page 238.21*

J. O. Corliss: I would very much desire to see the principle enunciated here that would be a help in our churches. We have had some trouble in some parts of the field regarding the disposal of the tithe from the churches. When we establish the principle that any institution paying tithe has a right to decide where that tithe shall go, and for what use it shall be put, there might be those in some of our churches who would take advantage of that, and say, If such an institution has a right to decide where its tithe shall go, we have the same right.*GCB June 1, 1909, page 238.22*

I believe we ought to be a unit in all of our work. I believe our present system, of paying tithe into the regular channels, will be the best thing we can do.*GCB June 1, 1909, page 238.23*

C. F. McVagh: I wish to speak to the principle that Brother Corliss has been speaking to. I do not believe that there is a moral obligation resting upon institutions that belong to the cause to pay tithe as a moral obligation rests upon the individual to pay tithe. Yet I do believe in the principle of our publishing houses paying tithe, and I would like to see some uniform system provided for. I do not like this idea of having one institution deciding that it will pay tithe in one way, and another institution deciding in another way; for I fear that it would produce some confusion such as Brother Corliss has spoken of. In the Southern Union, I am glad to say, we have reached the time when we have a little prospect in our publishing house work of something to pay tithe on, and we could well use the tithe in that field; yet I do not contend for that. All I am contending for at the present time is that there shall be uniformity.*GCB June 1, 1909, page 238.24*

F. F. Byington: I would like to say, simply for information, that the International Publishing House (College View) has paid tithe on what profit it has made into the Central Union Conference. This resolution would simply change the place where we pay to the General Conference.*GCB June 1, 1909, page 238.25*

W. C. White: It is my conviction that if forty men had each written up this resolution, we would have had forty different forms, and many of them might have been good, but I believe the form in which we have it is a good one. The conditions of the field have been carefully studied, and, while I would not object to striking out the resolution all that relates to the disposal of the tithe, I want to say a word in favor of the resolution on some other points.*GCB June 1, 1909, page 238.26*

If I am correctly informed by the men who are conducting the foreign houses, they are turning over to the union conferences a tithe of all of their earnings, and considerable more than the tithe, and that is disposed of by the union conferences. In such instances I think we might follow that proverb which says, "Let well enough alone."*GCB June 1, 1909, page 238.27*

With reference to the matter of asking that all the institutions be included, I believe we will get on much better to deal with the publishing houses first. There is a principle underlying the proposal to let each one pay his tithe to his own church. Now to which church do our publishing houses belong?—They belong to the General Conference church. The General Conference Publishing Department has an expense in the general promotion of the publishing work. Therefore there is a consistency in the proposal before us to have the tithe of these large publishing houses paid to the General Conference.*GCB June 1, 1909, page 238.28*

I believe that when we study the question of sanitariums paying tithe, we shall find that our sanitariums do not belong to the General Conference. There are very few cases where we have established a sanitarium that has served more than one union conference. In most instances they stand as conference institutions. Therefore, I believe we shall get on faster, and be better satisfied with our work, if we will adopt this, and later on discuss the question of sanitariums paying tithe to their local conferences.*GCB June 1, 1909, page 239.1*

L. R. Conradi: When we started our Hamburg publishing house, we had no stock company, and we did no outside printing. It was started then as a union affair. We had no printing house board to control matters; but whenever the year closed, the union conference committee met, and they disposed every year of the earnings of the institution. They have given thousands of dollars to get out the publications in all these various languages. Now to-day we are not arguing on the amendment against the principle of paying tithe, nor against the principle that some one else than the publishing house should dispose of the tithe, because our publishing house does not dispose of the tithe; the union conference committee does it, and we are perfectly willing, as a house, to give that tithe to the sub-treasury of the General Conference, and give two tithes, willingly and gladly, only we do not see much gain in distributing it among unions which are already self-supporting.*GCB June 1, 1909, page 239.2*

Dr. D. H. Kress: This same matter was up in Australia several years ago, and I think the way we left it there, instead of calling it a tithe, each institution gave an offering equal to the tithe, to be used as tithe. I am doubtful myself whether it would be wise to designate just how our tithe should be used, but making the offering equal to the tithe, it seems to me, would remove that obstacle.*GCB June 1, 1909, page 239.3*

H. Shultz: I believe in the tithing system straight. I believe that it is right that our institutions pay tithe just as well as individuals. If there is a sub-treasury over in

Europe, I believe that the amendment that Brother Prescott offered might be changed, and instead of the union conferences, put it "sub-treasury of the General Conference," then the thing would be in its proper place.*GCB June 1, 1909, page 239.4*

E. R. Palmer: I think we will do well to leave out of the resolution references to the tithe paid by our publishing houses in foreign conferences. We have no sub-treasuries in some of the conferences where there are publishing houses and there are various arrangements by which these publishing houses in foreign countries make their donations to the support of the work. I think it would be better not to pass the amendment.*GCB June 1, 1909, page 239.5*

W. W. Prescott: I am perfectly willing to accept the suggestion that the tithe be paid to the sub-treasury. I understand, if this amendment is defeated, that it pronounces that our institutions are not under obligations to pay tithe.*GCB June 1, 1909, page 239.6*

M. C. Wilcox: It seems to me that it could not be so understood. Our foreign institutions are meeting perplexities and problems that we do not have to meet at all. It seems to me it would be better to leave the foreign field alone, and deal with the field at home.*GCB June 1, 1909, page 239.7*

The Chairman: The question is on the amendment, which the secretary will read.*GCB June 1, 1909, page 239.8*

The Secretary [reading]: Insert the words, "and invite the publishing houses abroad to pay a tithe, those in Europe to the General Conference sub-treasury, in other lands to their respective union treasuries."*GCB June 1, 1909, page 239.9*

M. A. Altman: It seems as if the principle might be carried out by simply striking out the phrase, "in the United States," and have it read, "we invite all the publishing houses to follow their example." That would do away with the other conditions.*GCB June 1, 1909, page 239.10*

Chairman: I should like to ask Brother Irwin to take the chair for a moment, so I may say a word on this.*GCB June 1, 1909, page 239.11*

[G. A. Irwin takes the chair.]*GCB June 1, 1909, page 239.12*

A. G. Daniells: Now, brethren, our departments have come to be very large factors in this cause. They are operated at heavy expense, and we can not help it. Some of us on the General Conference Committee have regretted greatly the expenditure required in operating them. But as we have looked out over the field, and have seen the details of work multiplying, and have found how utterly impossible it would be for a few men to deal with these, we have said, We must go on and foster these departments, and make them strong.*GCB June 1, 1909, page 239.13*

I have all the time felt that these departments—the publishing, the educational, the medical—ought to pass to the general treasury something in return for the expense and effort made in their behalf. I believe the day will come when each one of these departments will pass on to the general treasury all that is required to carry on the

work of those departments. Now may I ask how this money that is passed by the Pacific Press to the union conferences ever reaches our treasury?*GCB June 1, 1909, page 239.14*

H. W. Cottrell: The Press has not paid this tithe until this year; and it is only recently that we received this, and I suppose it has not yet been forwarded. You will get it, every dollar of it, from the Pacific Union, anyway.*GCB June 1, 1909, page 239.15*

A. G. Daniells: Well, that explains it. What I have said relates to all the departments. The Sabbath-school, of course, brings large returns to the general treasury. We have endeavored to have the Missionary Volunteer Department return to the General Conference all that has been necessary to operate it, and I am glad to say that it has done that. Now when we send out our medical workers to visit our sanitariums, to lecture in the field, to attend Chautauquas, and to work in behalf of the national campaigns for prohibition, it costs a great deal of money; and yet the General Conference, so far as I know, gets not one dollar from the medical department anywhere to meet this large general expense. Now we work hard to foster the interests of our sanitariums, to supply men, and to help young men and young women to get their degrees to practise in different places where they are needed; and yet our sanitariums, up to this time, have not returned to the General Conference anything, so far as I know, to meet this expense. Some day it will be done, I am sure, and then it will relieve the general administration of this burden.*GCB June 1, 1909, page 239.16*

[A. G. Daniells takes the chair.]*GCB June 1, 1909, page 239.17*

W. W. Prescott: I like Brother Altman's suggestion. I would like to make his suggestion my motion,—to strike out from the resolution the words, "in the United States."*GCB June 1, 1909, page 239.18*

The Chairman: The amendment, then, has been changed to read, "we invite all the publishing houses to follow their example." This is the only question before us, as I understand it.*GCB June 1, 1909, page 239.19*

H. R. Salisbury: I want to make one final plea before this comes to a vote, that the resolution be left just as it is here printed. I want to speak from the standpoint of one on this side of the water who has been on the other side. For six years I was a member of the board of one of our European publishing houses, and what they did on that board was done on other boards. At the end of the fiscal year, we took our net profits, and said to our brethren, the Union Conference committee, Here is our money for you to do with it what you please. That is done in Great Britain, and is done at the Hamburg house; the whole money is taken over and handed to the denominational administration, and they do with it what seems best to them. Now they have done that for years. They have not given a tithe; they have given everything; and now because we bring in a resolution here that our houses in the United States shall give merely a tithe, and that it shall be used partly in fostering our publishing interests in mission fields, why should we by resolution ask our European institutions to give a tithe, when they have been giving, and still want to give, everything? Why not let the resolution remain as it is printed here?*GCB June 1, 1909, page 239.20*

S. G. Haughey (North England): I am heartily in favor of the recommendation as the proposed amendment reads, which would provide for our British publishing house to pay a tithe to the General Conference to help on with its work. It seems to me that that is a right principle, and that it would not interfere with the work we are doing now; The rest of the profits could be used as we might see fit, as hitherto.*GCB June 1, 1909, page 239.21*

L. R. Conradi: I have no question about the amendment as it has been proposed. So far as we know, the tithe does not go to the respective unions, but to the General Conference. We did not wish to see the thing turned back into the unions, but to the General Conference; and we have desired to see the profits of our foreign presses used abroad rather than in the States.*GCB June 1, 1909, page 239.22*

I. H. Evans: I think the delegates might be interested to know something of the interest the General Conference Committee takes in trying to foster the publishing work throughout the world. We maintain our publishing department staff here in the home office, which is but a small part of the expense. Last year we called Professor Caviness from Mexico to the Pacific Press office at Mountain View, kept him there, paid him a salary for many months, and met his transportation both ways, and in return he gave his exclusive time to the translation and production of literature. Other men on the Pacific Coast were paid by the General Conference for their time while they were producing literature to be printed by our publishing houses for circulation abroad. We are carrying not only in this, but in other lands, a continual heavy expense, in order to get out literature that our publishing houses may print, and that our people may have to circulate to get the truth before the world. It seems only just and reasonable that the publishing houses that are built by the donations, not of the individuals in the locality where they are erected, and located, but by the contributions of our people throughout the world,—that these publishing houses, after they have become factors in the denominational work so that they have a net profit, should turn around and help to maintain and support the work that the General Conference is trying to carry forward throughout the world. It was our General Conference that erected the printing house in Hamburg. It was our people who built the Pacific Press. It was not the constituency to-day of the Review and Herald that erected that printing plant. Seventh-day Adventists all over this land and in many places in the world, had just as much to do in erecting the Review and Herald, and have made just as great sacrifices in maintaining it, as have those who to-day are officially connected with it.*GCB June 1, 1909, page 239.23*

Why, then, if the denomination is called upon to maintain an institution, is it not proper to say that the general organization having the administration of affairs throughout the world, should receive from these institutions a tithe of their net earnings? We have many enterprises that must be fostered and built up. There is China, with 435,000,000 people. The General Conference must establish a printing plant in that country, and get out literature for those people, at a tremendous expense, and with no prospect of a net profit. Should not these older institutions now contribute to the establishment of our printing work in China, in Japan, and Korea? And as soon as they get their finances in good condition, these publishing houses, I believe, should do more than pay a tithe; they ought to become a strong contributing agency in the establishment of our publishing work in heathen lands.*GCB June 1, 1909, page 240.1*

I believe in this amendment. I believe in the principle. I believe it will be helpful to an institution to pay a tithe on its net gain. I do not believe it ought to be considered a donation. I believe that if these institutions will pay a good, fair, open tithe, it will beget courage in the hearts of those who are toiling and working on small wage in these institutions. I believe that the delegates here want this resolution passed as amended, that there may be a unity throughout the world, and that we may all work together in pushing the publishing work in heathen lands.*GCB June 1, 1909, page 240.2*

The amendment to strike out the words "in the United States," leaving it a recommendation that all the publishing houses pay tithe to the General Conference, was then voted on and carried.*GCB June 1, 1909, page 240.3*

The next resolution was read as follows:—*GCB June 1, 1909, page 240.4*

"26. We further recommend. That this tithe be used by the General Conference in meeting the expenses of the General Conference Publishing Department, and for fostering our publishing interests in mission fields."*GCB June 1, 1909, page 240.5*

J. O. Corliss: I believe that the General Conference has a perfect right to use its tithe in any legitimate way that it sees fit, without being instructed by this body. I do not believe that we should go into details as to how this should be used.*GCB June 1, 1909, page 240.6*

Andrew Nelson: Isn't this the General Conference saying what it shall do with its tithe?*GCB June 1, 1909, page 240.7*

Elder Shultz: I believe that this tithe belongs to the General Conference and to its treasury. Those in charge of the treasury will certainly know what to do with the money.*GCB June 1, 1909, page 240.8*

E. R. Palmer: I fail to see the force of these arguments against the resolution. It appears to me that the resolution teaches the opposite of what is expressed in the objection. Every dollar that comes into the General Conference treasury must be put out under the instruction of the General Conference Committee and its officers here acting for the Committee. The General Conference Committee simply operates between sessions for this body. The General Conference Committee certainly has not greater authority in saying how the tithe shall be used than this body. Therefore it appears to me that it is proper for us to state that the tithe should be used in this way, for the building up of the publishing work in the foreign missions.*GCB June 1, 1909, page 240.9*

S. G. Haughey: I would like to say that I think the General Conference Committee are much better able to tell, as circumstances and needs arise, where this money should go than this body of men.*GCB June 1, 1909, page 240.10*

S. W. Nellis: As the tithe is the Lord's, and the spirit of prophecy has told us just how that tithe should be used,—merely for the great evangelical work and the support of the gospel ministry,—I am in favor of striking this out.*GCB June 1, 1909, page 240.11*

The motion to strike out, Resolution 26 was then voted upon and carried.*GCB June 1, 1909, page 240.12*

The next resolution was read:—*GCB June 1, 1909, page 240.13*

Whereas, A question has arisen concerning the advisability of organizing a General Conference Department to take charge of the periodical and home tract and missionary work; and,—*GCB June 1, 1909, page 240.14*

Whereas, We believe that confusion would result from the circulation of literature being directed by two departments operating through the same general offices, and through the same field; therefore,—*GCB June 1, 1909, page 240.15*

27. *We recommend*, That the periodical and home and tract and missionary work continue, as in the past, under the direction of the Publishing Department, and that the General, union, and local conferences unite in making the necessary provision for conducting more thoroughly and aggressively these neglected lines of work.*GCB June 1, 1909, page 240.16*

S. N. Haskell: Perhaps I do not understand this resolution; but if I do understand it, the view that I take of it is that it will be detrimental to the work. Notice what it says: "That the periodical and home tract and missionary work continue, as in the past, under the direction of the Publishing Department, and that the General, union, and local conferences unite in making the necessary provision for conducting more thoroughly and aggressively these neglected lines of work." Then this department not only excludes a general tract and missionary department here at home, at Washington, but excludes it in every conference in the country. Now, the question in my mind would be this: What was the tract society when it was so strong and accomplishing so much? It was simply an organization to distribute literature. Now, if we exclude this entirely, it is simply limiting the work.*GCB June 1, 1909, page 240.17*

The difficulty is this: You know that the strength of the missionary work is a spirit of sacrifice, not of making money. It is the giving away of books, tracts, etc., getting them into the hands of the people. Publishing houses have to make some money. But you never can inspire in any man or woman the spirit of sacrifice unless it exists in your own heart. If you ask a man to give, you must give yourself; you must place yourself upon a level with the person that gives the money. And when he sees that you have a spirit of sacrifice, that it is not a money-making concern with you, but that it is for the purpose of scattering our truth-filled literature, then the mind of that person is affected to do the same thing. But the publishing houses are on more of a commercial basis. When the tract societies were organized, I remember a man came to me and said, "As long as you work on this line of giving the truth to the people, you may put me down for fifty dollars a year. I will give that to help on your missionary work." So I think that the whole resolution is wrong.*GCB June 1, 1909, page 240.18*

Furthermore, notice how it is worded: "*We recommend*, That the periodical and home tract and missionary work continue, as in the past." Well, if the past has been all right, why legislate upon it?*GCB June 1, 1909, page 240.19*

A. T. Robinson: I was a little afraid to have Elder Haskell recognized before I was, for I feared he would speak in favor of this resolution. But I am glad that the father of this

missionary work has spoken before I did. As a member of the Committee on Plans I wish to explain that this resolution is not before the Conference as the unanimous opinion of the members of that committee.*GCB June 1, 1909, page 240.20*

Now as to its merits. This people, as we all know, is pre-eminently a missionary people. The mission of this people is not the publishing work, it is not primarily to circulate literature. This people has undertaken a gigantic task, which, to my mind, is divided into four great natural divisions. I will mention them in the order in which they have been developed,—the evangelical, the publishing, the medical, and the educational. All the other sub-divisions grow out of these divisions. These departments will be successful in the accomplishment of the work for which they were created, just in proportion as they are actuated by the real true missionary spirit. The publishing department is, to my mind, a part of the machinery with which is connected the motive power that makes this message go to all parts of the world.*GCB June 1, 1909, page 240.21*

Now suppose that the missionary department was turned over to the medical department. What would be the result? We should have an abnormal development. And we would not have to go very far back in the history of this denomination for an illustration, when the medical department tried to capture and run the work of the denomination. I believe the result would be similar if the missionary work of the denomination is made the department of any other department.*GCB June 1, 1909, page 240.22*

I was never more glad than I was four years ago at the General Conference when the note was sounded all through the Conference of returning to the old-time missionary spirit and work. It seems to me, Brother Chairman, that the missionary department ought to be pre-eminently the department of all departments, and it ought to be the work of the missionary department to push the circulation of our literature in every possible way. But there are other lines of work that ought to be pushed. I think the preamble of this resolution is misleading. It recognizes the circulation of literature as missionary work. I am glad Elder Haskell brought that out.*GCB June 1, 1909, page 241.1*

I know that one objection will be brought against this, and I am going to refer to it. That is, the thing has been tried. There was a missionary department created, and the one in charge of that found this difficulty, that there was a conflict in attempting the circulation of our literature through two departments. Now I think the reason for that is very simple. When you put a publishing man at the head of the missionary work, one who has been a publishing man all his life and has put all his efforts in that direction, of course he will run the missionary department in that direction.*GCB June 1, 1909, page 241.2*

But I believe that there ought to be a General Conference Missionary Department. It may be objected that my speech is not constructive. It seems to me that there ought to be first some destructive work on this resolution. I believe in my soul that there ought to be reach out to the ends of the earth, and a Missionary Department that would push every department of this work.*GCB June 1, 1909, page 241.3*

There are some propositions that will come before this Conference, that we must face, and I do not know how they are going to be met. But it seems to me that there

ought to be a department studying the situation. When we have to face the proposition of sending forty families to China, twenty-two to India, and half a million dollars to be appropriated,—where are these resources coming from? I believe that we have only thus far touched the resources of this denomination in carrying forward this great mission to the world. And I regret more than my words can express that while we have had departments here at this Conference studying along their various lines, there has been no institute that would gather in our missionary secretaries, to study and plan ways and means by which the missionary spirit itself can be aroused in all our people.*GCB June 1, 1909, page 241.4*

Now I believe that in our home conferences it is not more men, it is not more preachers, that we need to give the truth in this home land. I believe if we had the organization of the missionary work all through our churches, that we would set to work in definite lines the members of our churches, and that we would say to our very best men, You go to the front, and we will send our money with you, and we will do the work at home. Now, brethren, that is not mere theory in my mind. It is an actual fact. There never was a people on this earth so willing, so ready, as are this people. There is nothing that this denomination in the home land needs so much as leadership, men who set other men to work.*GCB June 1, 1909, page 241.5*

What is going to be the result of this General Conference in our home conferences? Some of us have been trying to organize the missionary work during the last four years, and God has blessed the efforts. We have missionary secretaries, the best men that can be found, giving their whole time and study and effort to getting our people to work. But when the proceedings of this General Conference are carried home, and they find that that department is legislated out of existence, and there is no missionary department of the General Conference, shall we tell them, That is all right, the Publishing Department will direct our home missionary work? I do not believe in this resolution, and I only wish that I were able to make it as clear to your minds as it is to me. I hope this resolution will not pass.*GCB June 1, 1909, page 241.6*

W. C. White: I wish first to make a definition and draw a picture of a tree, before Brother Palmer makes his defense of these resolutions. Now by both of these speakers, there seems to have been presented to us a lack of distinction between the publishing house and the Publishing Department. Both have spoken as if this resolution called for this work to be instituted and directed by the publishing house. I want to call attention to the fact that there is a distinction. The publishing house is a factory. Our factories, thank God, have gotten rid of commercial work, and are conducted by earnest men with a missionary spirit, who want the publications to be of service to the church. Our Publishing Department is a totally different institution or organization from the publishing house. The Publishing Department is made up of representative men in all parts of the field, who are in the field,—men chosen by the General Conference or its Executive Committee.*GCB June 1, 1909, page 241.7*

Now we want to say a few words about the matter of the relation of the different lines of work. At various times we have had our work compared to a tree. In the October council of 1902, this picture was presented to me by one who then took a very prominent part in the work. He said, Our work has four co-ordinate departments,—the evangelical, publishing, medical, and educational. And our work should be

organized so that the men in charge of each of these departments could meet together, pray and plan together, and then go forth into the field with all the influence of the General Conference, without having to submit their plans to some other department. Do you see the picture? It is that of a tree with four trunks, starting from the ground all co-ordinate. What would we have done if we had started out on that plan? You see that we would have been in dire confusion.*GCB June 1, 1909, page 241.8*

Now let us picture another tree. Here is a tree with a body which grows up to a certain height, and then it branches into four departments. We will not say they are co-ordinate, but there are the four departments described, the evangelical, publishing, medical, and educational. Where is the top of the tree?*GCB June 1, 1909, page 241.9*

Brethren, I do not believe our tree is built on this plan either. I believe our church is like a fir-tree, that has a solid top pointing straight to heaven, and that top is the church, a missionary organization; and that is the view that was held by our men in 1901, when it was proposed that the International Tract and Missionary Association, the Religious Liberty Association, the Sabbath-school Association, the Medical Missionary Association, should be dissolved as separate associations, and that the church itself should stand as the missionary society; that every member of the church was a member of the missionary society; that we needed no missionary society separate from the church; and that it was the legitimate, the principal work of the church to do missionary work.*GCB June 1, 1909, page 241.10*

Therefore the way I see the tree is a good strong growth from trunk to top, the church. It is reaching out toward heaven. It is the missionary church. Then you have some branches. You have the tract and missionary work; today we call it the Publishing Department. To be correct we would call it the missionary publishing department, as one branch. We have the medical missionary as another branch; we have the educational as a third branch; but the church itself is the great missionary society; and these three branches are helping it in doing its missionary work.*GCB June 1, 1909, page 241.11*

Now if we create a department called the General Missionary Department, and it is to do the work of the church, what in the world is the church for? What use have we for it? What is its organization going to do for the time and trouble that we spend in keeping it up? It seems to me that the principle laid down in 1901, that the church is the missionary society, and the missionary society is the church, is the principle which gives strength to our work today; and that the publishing, medical, and educational departments are the three big, strong branches that branch out first. Then as we go further up, we find a lot of other departments branching also from the tree.*GCB June 1, 1909, page 241.12*

A. T. Robinson: May I ask the speaker a question?*GCB June 1, 1909, page 241.13*

A. G. Daniells: If he is willing.*GCB June 1, 1909, page 241.14*

A. T. Robinson: Would you apply the same argument to the local conference and the church itself against having a missionary department?*GCB June 1, 1909, page 241.15*

W. C. White: In the local conference I understand that the conference in session stands for the same thing as this Conference stands for in session. The executive committee stands through the year for the same as this Executive Committee stands for, through the four years. Then to facilitate its work, it has its Sabbath-school secretary or department, its young people's secretary or department, its tract secretary or department, its medical secretary or department, its educational secretary or department,—all branches of the conference tree; and the fact that these missionary departments are working in the conference does not in any way take from the Executive Committee its responsibility and its work. These are either advisory or auxiliary to the Executive Committee. They are directed by the Executive Committee.*GCB June 1, 1909, page 241.16*

You carry the matter to the church. Your church is the missionary organization; its officers correspond to the Executive Committee of the conference. They are supposed to care for all departments; and the librarian, and the person appointed to have a special charge over medical work, and the Sabbath-school superintendent, and the leader of the young people's Missionary Volunteer meetings, all these leaders, stand in the same relation to the group of church officers—composed of elders and deacons—as these departments stand to the State conference executive committee.*GCB June 1, 1909, page 241.17*

Therefore if you should come into the church with a general missionary department in the church, to take the supervision of the tract department, of the medical department, of work in Christian help bands, of the Sabbath-school, or the Missionary Volunteer work,—if you organize a general missionary department to take precedence over these, you have simply a new name for the church, a new organization for the organization of the church; and it seems to me that it would bring confusion.*GCB June 1, 1909, page 241.18*

E. R. Palmer: I will say but little, because Brother White has said many things that I had in mind to mention. I believe that I am in perfect harmony with the outline of what the church ought to do, and the great work that is before us as a church, in missionary lines, as outlined by Brethren Haskell and Robinson. The Publishing Department is not an association of publishing houses, to use our people for building up commercial interests. It is rather an association of our people, in churches, in conferences, in unions, and in the General Conference, for the prosecution of the work of circulating our literature; and our publishing houses are the printers to supply the goods with which to do the work. That the Publishing Department, in the General Conference and in the union, and in the States, and in the church, is not built upon a publishing house organization: it is evangelical in its every fiber, there being only representation enough in the Publishing Department that the publishing house interests may be properly considered in counsel.*GCB June 1, 1909, page 242.1*

There is no question that has come before us more prominently during the executive work of the past four years than how to lift the Publishing Department out of that condition into which it seemed to have fallen through the neglect of our evangelical work to build up the circulation of literature properly. It seemed to be understood to be a commercial work, managed by the publishing houses, using the people for building up their interests, instead of an organization of the people using the publishing house for furnishing the supplies and helping the evangelical work.*GCB*

June 1, 1909, page 242.2

Therefore, resolutions have been passed from time to time, by the General Conference body, by the Publishing Department, placing all the responsibility and the organization of this work in the hands of the people themselves, and in the hands of the evangelical work, reaching from the church to the General Conference.*GCB June 1, 1909, page 242.3*

Brethren, if you place the work of our Publishing Department upon a commercial basis, managed by our publishing houses, for their interests, you take every spark of life out of it. Our Publishing Department can not exist upon that basis. The church at work is the substrata of all our efforts. You take away the church from us, you take away the people in the conferences from us, and we have nothing to do. Our publishing houses in themselves are nothing. Because we carry the name, the Publishing Department, is no indication that we are a commercial institution. If we are not the old-fashioned tract and missionary society, as it was first organized by the venerable man upon the stand [Elder Haskell], organizing our churches, and doing the work, then our Publishing Department is nothing, and should be wiped from off the slate, and another organized to take its place.*GCB June 1, 1909, page 242.4*

Now when you come to the proposition of dividing that organized work under two heads, where two organizations direct the work in the church, in the State, in the union, in the publishing house, you draw a line through a work which is one in itself, just as distinctly as if this Conference were to draw a dividing line between our colleges, and put them under one department, and the intermediate schools and all the church-schools under another department.*GCB June 1, 1909, page 242.5*

J. O. Corliss: Will the delegate permit a question at this point? Will you please state, kindly, what two organizations are directing the work in the churches now?*GCB June 1, 1909, page 242.6*

E. R. Palmer: The proposition that came before the Committee on Plans was, whether we should have a Publishing Department managing the subscription book work, and a tract and missionary department managing the periodical part of our business, the forty-per-cent books, and tracts. Our work is divided about half and half into these two parts. If you organize another department, you then have the circulation of literature under two distinct heads, and two distinct lines of management. It is not that we desire or wish to have the department, whatever you may call it—home tract and missionary department. Call it anything you like. We want it a department dealing with all lines of literature, built up in the church, in the conference, in the union, and in the General Conference, as an evangelical organization, and not as a commercial work.*GCB June 1, 1909, page 242.7*

J. O. Corliss: Would you, then, do away with the State agent?*GCB June 1, 1909, page 242.8*

E. R. Palmer: No, no; but his work must be upon the evangelical basis. Our canvassers in the field are as much evangelists and gospel workers as any of our workers. It is that misconception of the work of the Publishing Department, that it is a commercial work, and is built upon the publishing house interests, that leads to this discussion.*GCB June 1, 1909, page 242.9*

Before I sit down, I wish to say a word with regard to this resolution. It did not come from the Publishing Department. It was brought directly to the Committee on Plans, which referred it to a joint committee made up of the sub-committee on Plans and the Publishing Department. A brief resolution was presented, which was unfortunate in its wording, and was opposed. It was referred back to the joint committee. It was re-worded and re-submitted, and passed unanimously the Committee on Plans; hence comes in in the regular order.*GCB June 1, 1909, page 242.10*

Now, Brother Chairman, pardon me for taking this much time; but I do plead for our publishing work, that no section of it shall be considered built upon the publishing houses, or be considered commercial. We are evangelical or we are nothing: and we want our canvassers, our periodical workers, we want all our workers circulating our literature, to work on the basis of an evangelical organization, but to include our publishing houses in counsel, to the end that we may co-operate with them perfectly in the selling of literature and in the supplying of goods.*GCB June 1, 1909, page 242.11*

A. T. Robinson: I would like to inquire of Brother Palmer if this resolution recognizes the circulation of our literature, and the circulation of our literature alone, as the missionary work of this denomination.*GCB June 1, 1909, page 242.12*

E. R. Palmer: The resolution does not purport to cover other lines of missionary work outside the circulation of literature. It does plead for a oneness of the work in circulating literature, subscription books, periodicals, forty-per-cent books, trade books, tracts, leaflets, from the General Conference organization down through to the church, as one work.*GCB June 1, 1909, page 242.13*

J. O. Corliss: Would you do away with the present missionary secretary?*GCB June 1, 1909, page 242.14*

E. R. Palmer: I would not do away with either the man who takes charge of the agents, or the man who takes charge of the tract and missionary work.*GCB June 1, 1909, page 242.15*

J. O. Corliss: Would there not be two departments still if you keep them both?*GCB June 1, 1909, page 242.16*

E. R. Palmer: There would be one department.*GCB June 1, 1909, page 242.17*

J. O. Corliss: By which one of these persons would the work be directed?*GCB June 1, 1909, page 242.18*

E. R. Palmer: The work would be directed primarily from the State tract society office, the tract society secretary being the directing officer. All the accounts must be kept in the tract society office for subscription books, church books, and all.*GCB June 1, 1909, page 242.19*

M. A. Altman: It seems to me that this resolution is to resolve not to do something that is not being done. If the purpose of the resolution is to introduce a new department, I submit that it does not do it; and if it is merely for the purpose of discussion of the question, it has already met its purpose. I, therefore, move that

Resolution 27, with its two preambles, be stricken out.*GCB June 1, 1909, page 242.20*

The motion was seconded.*GCB June 1, 1909, page 242.21*

A. G. Daniells: The motion is made to strike out Resolution 27.*GCB June 1, 1909, page 242.22*

E. R. Palmer: This resolution does not erect a man of straw and propose to knock him over. This resolution deals with a question that has been before us for months, which the president of the General Conference and the Committee on Plans have asked should be presented in this way for discussion, to decide whether we should have two departments for conducting this work, or one. Therefore we plead for action by this Conference concerning this question.*GCB June 1, 1909, page 242.23*

A. G. Daniells: I wish to ask Elder Irwin to take the chair while I make an explanation. I see that the situation is not understood. For six months or more there has been before the General Conference Committee the idea of establishing another department called the Home Missionary Department. The object sought in suggesting that new department has been to foster missionary activity in all our churches throughout the country. How shall we get at it? Well, we have talked of creating a department to foster that activity. There has been objection to that. It has been argued that the Publishing Department itself ought to be evangelical, Christian, and Christian enough in spirit, in motive, and in activity to do that work instead of creating another department to do it. Now I have been perplexed, and suggested that it be brought to the Committee on Plans, and have some discussion by this Conference. This resolution comes before us, and says, No, do not create another department for that purpose, but use the Publishing Department, not the printing houses, but the Publishing Department we have to foster and develop missionary activity in the circulation of our literature throughout the field. That is the question that is before us.*GCB June 1, 1909, page 242.24*

J. Vuilleumier: The matter is not quite clear in my mind; therefore I rise to express a thought or two. I see a distinction between the canvassing work and the tract work. These two lines of work would represent two different corps of soldiers in the army. I see that difference between the canvassing work and the distribution of tracts by the individual. In a local conference I see a canvassing agent, and I see an organization for the tract work. I see the same distinction in the union, and it seems to me logically if there was a difference made in the General Conference organization it would be logical. It seems to me that there might be reasons for having some one take the special burden of setting the whole denomination at work.*GCB June 1, 1909, page 243.1*

The question of striking out Resolution 27 was called, and the motion lost.*GCB June 1, 1909, page 243.2*

A. T. Robinson: I think the benefit of resolutions and discussions in the General Conference is educatory. Now we are to go home to our conferences. I want to know definitely if it can be made clear whether the passage of this resolution carries with it the sentiment that we are to go home, and do away with our missionary department in our churches.*GCB June 1, 1909, page 243.3*

Voices: No.*GCB June 1, 1909, page 243.4*

The time for adjournment having already passed, the meeting adjourned without action on this resolution.*GCB June 1, 1909, page 243.5*

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

THIRTIETH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 31, 3 P. M.

A. G. Daniells in the chair. Prayer was offered by W. A. Hennig.*GCB June 1, 1909, page 243.6*

Resolution No. 27, pending at adjournment, was again taken up, and passed without further discussion.*GCB June 1, 1909, page 243.7*

Partial Report of Committee on Plans*GCB June 1, 1909, page 243.8*

The Committee on Plans and Finance rendered the following further partial report:—*GCB June 1, 1909, page 243.9*

NORTH AMERICAN NEGRO DEPARTMENT

WASe

31. *Resolved*, That in carrying out the constitution, providing that a North American Negro Department of the General Conference be created, the following be a working basis:—*GCB June 1, 1909, page 243.10*

(*a*) That the work for the colored people in the Southern, Southeastern, and Southwestern Union Conferences be organized on a mission basis in each union.*GCB June 1, 1909, page 243.11*

(*b*) That, as the work for the colored people develops, local missions may be organized in these union missions.*GCB June 1, 1909, page 243.12*

(*c*) That a strong effort be made to quickly place the truths of the message before the colored people of the South in the most effective ways, especially by the use of suitable literature, evangelistic work, and the work of the mission schools.*GCB June 1, 1909, page 243.13*

LABORERS FOR THE FOREIGN POPULATION OF AMERICA

WASe

Whereas, There is in America a very large foreign population, consisting of many nationalities, each with its own language; and,—*GCB June 1, 1909, page 243.14*

Whereas, There are now engaged in the English work many laborers of foreign parentage who can fluently speak one of these foreign languages; therefore,—*GCB June 1, 1909, page 243.15*

32. *Resolved*, That we recommend such laborers to work for the people of their own nationality as far as the way is open for them to do so.*GCB June 1, 1909, page 243.16*

SPANISH HEALTH PAPER

WASe

33. *We recommend*, That the General Conference Committee arrange for the publication of an illustrated Spanish health journal (with cover), about the size of *Life and Health*, and that all Spanish-speaking fields support this paper.*GCB June 1, 1909, page 243.17*

MEDICAL QUARTERLY

WASe

34. *We recommend*, That at an early date the General Conference Committee arrange for the publication of a quarterly sanitarium magazine about the size of *Life and Health*, and that the Medical Department of the General Conference supply the subject-matter for the following departments, each of which shall be in charge of its own editor: Bible and Testimonies; Anatomy and Physiology; Hygiene and Sanitation; Diet and Drink; Nursing; Hydrotherapy and Phototherapy; Physical Culture and Massage; Electricity, Physics and Chemistry; Mental Diseases; Tropical Diseases; Sanitarium Notes, Missionary Notes, Jottings from the Field, etc*GCB June 1, 1909, page 243.18*

LENGTHENED NURSES' COURSES

WASe

Whereas, There is a demand in our institutions and in the field for nurses of experience and advanced training; therefore,—*GCB June 1, 1909, page 243.19*

35. *Resolved*, (*a*) That a regular nurses' training course of three years be required for graduation; and,—*GCB June 1, 1909, page 243.20*

(*b*) That certain institutions, such as the Washington and Loma Linda sanitariums, and our larger sanitariums in other countries, be requested to provide a fourth year post-graduate study and training for such nurses.*GCB June 1, 1909, page 243.21*

QUALIFIED WORKERS

WASe

Whereas, Our field is the world, and the legal requirements for medical qualification in many countries demand a literary and scientific knowledge of a high order, and necessitate a thorough mastery of the medical curriculum; therefore,—*GCB June 1, 1909, page 243.22*

36. *We recommend*, That those qualifying for medical practise secure such preliminary and medical education as is accepted in this country and abroad.*GCB June 1, 1909, page 243.23*

SHORT MISSIONARY COURSE

WASe

Whereas, There is a demand on the part of many preparing to do more efficient missionary work for a brief course in the essentials of diet, hydrotherapy, and various sanitarium methods of treatment; therefore,—*GCB June 1, 1909, page 243.24*

37. *Resolved*, That several of our larger institutions, including Washington, Loma Linda, Boulder, and Sydney sanitariums, be requested to provide a special nine months' sanitarium training course for such persons, for which a certificate of attendance shall be given on completing the course satisfactorily. *GCB June 1, 1909, page 243.25*

FIELD WORK FOR NURSES

WASe

Whereas, The Medical Missionary Nurses' Training Course embraces more than routine nursing; therefore,—*GCB June 1, 1909, page 243.26*

38. *We recommend*, That in each sanitarium the work be so organized that the nurses may have an equivalent to three months' field work a year in the sale of our health literature, visiting the sick, or in giving Bible readings; and that the union and State conferences cooperate in this work, so that at the completion of the nurses' course, these laborers may be employed in regular conference work. *GCB June 1, 1909, page 243.27*

The chairman announced that the meeting would be devoted to the report of the Religious Liberty Department. Elder K. C. Russell, chairman of the department, presented the following report:—*GCB June 1, 1909, page 243.28*

REPORT OF THE RELIGIOUS LIBERTY DEPARTMENT

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

As we have listened to the reports submitted to this Conference from the various departments of this great work, we have been impressed with the marvelous developments made in this message. These things to this people must be a significant sign of the times. While these reports of the work of God, both at home and abroad, greatly strengthen our faith in the speedy triumph of the third angel's message, there is perhaps no phase of this work that shows more rapid fulfillment of prophecy than that for which this department stands. Upon the authority of the Bible and the spirit of prophecy, we have for a long time advocated that the things which are now taking place in the religious and the political world were to take place, and that the prophecies relating to this phase of the message were to meet a speedy fulfillment. Now much in this line of work which has been a matter of faith in the past, has become a matter of sight. Indeed, if we were not now witnessing a rapid fulfillment of the prophecies concerning the formation of the image to the beast, we would have sufficient cause to question the correctness of our position concerning the prophecies contained in the thirteenth and fourteenth chapters of Revelation; but thanks be to God, we have the most unmistakable and infallible evidences that this message, which we have so long proclaimed, is the truth of the everlasting gospel.*GCB June 1, 1909, page 243.29*

A Review of the Work

WASe

In our review of the work of the department, we shall not be able to enter into the details of our survey of the field and the work which has been accomplished as fully as we would be glad to do, owing to the large proportions the work has assumed since the last session of the General Conference, and especially so during recent months. It is well understood that for a number of years previous to the last session of the General Conference in 1905, comparatively little religious liberty work was done, and that the work was practically in a disorganized condition. During this time, therefore, it has been necessary to build the work up from its very foundation.*GCB June 1, 1909, page 243.30*

The officers of the department began at once to urge the appointment of union and local conference religious liberty secretaries, also the appointment of religious liberty, secretaries in the local churches. This has been followed out to quite an extent, and we feel certain that it has added very materially to the efficiency and dispatch with which our work has been performed. Thorough organization in this department of the work is, if possible, of more vital importance than in any other, owing to the fact that national issues arise in various countries which demand the officers of the department being in direct touch, as far as possible, with every Seventh-day Adventist in their respective fields. There is nothing better calculated to unify our religious liberty work than a thorough organization of our forces throughout the field. Without this we would doubtless find our union and local conference religious liberty workers running counter to each other, both regarding the application of the principles of religious liberty, and as to methods of work. The present organization of

our religious liberty work, although incomplete and defective, has proved a great blessing in our efforts here at headquarters in defeating Sunday legislation in Congress. As the result we have been able to quickly bring the influence of our union and local conferences to bear against the religious measures that were pending in Congress.*GCB June 1, 1909, page 243.31*

The same principle is equally true in our work in the States, and in other countries where similar legislation is being urged. The religious liberty secretaries in these various fields can rally the members of the local conferences to exert their influence against the measures proposed.*GCB June 1, 1909, page 244.1*

During the unparalleled prosperity in our work for the past four years, with our headquarters located here at the national capital, it hardly seems necessary to make more than brief reference to the importance of this location, it being an ideal one for our general Religious Liberty Department.*GCB June 1, 1909, page 244.2*

The influence of the religious liberty work accomplished at the nation's capital upon the States throughout the Union, and even upon other nations, can not be overestimated. This fact is recognized by the champions of Sunday legislation, as is evidenced by the statement that they desire to obtain a national Sunday law, in order that it may give effect to the State laws. This largely accounts for their untiring zeal in their efforts to get Congress committed to Sunday legislation by enacting a Sunday law for the District of Columbia. It is also a recognized fact that this nation is exerting a far-reaching influence upon other nations in this particular. Numerous instances might be cited in proof of this. Dr. Stanley, former secretary of the American Sabbath Union, in illustrating the influence of the United States upon the Celestial Empire, says that the United States battle-ships throughout the world hoist a different colored flag every Sunday morning above all the other flags in honor of the day; and that when this flag was hoisted one Sunday morning in a Chinese port, some Chinaman exclaimed, "The American joss is better than our joss, for he gives the people one day for rest in seven, while our joss does not."*GCB June 1, 1909, page 244.3*

The action taken recently by the Chinese government in behalf of the Sunday institution, forbidding work, as far as possible, in all governmental departments on that day, is well known to the delegates assembled at this Conference, and hence requires no further comment.*GCB June 1, 1909, page 244.4*

The Bishop of London, on his return from this country, said, in an address on Sunday rest: "Since I have been over to the other side of the Atlantic, and seen how very much more the churches are united in Christian progress there, I have determined to try and unite them on all the points we can in this country. In regard to Sunday, we have one of the greatest points on which Christians can be united. I look on the observance of Sunday as one of the finest pieces of Christian evidences we have. And it is a piece of evidence which can not be refuted."*GCB June 1, 1909, page 244.5*

These illustrations will suffice to demonstrate the influence that is exerted upon other nations along the line of Sunday legislation by this country.*GCB June 1, 1909, page 244.6*

In view of this, therefore, it must appeal to all that everything possible should be

done to strengthen this department of our work at the capital of this nation, financially and otherwise, remembering that the prosperity of the work here at the heart of this great movement and nation means prosperity to the world-wide field.*GCB June 1, 1909, page 244.7*

The past four years have been historical indeed in this department of the third angel's message, not only here at the nation's capital, but throughout the entire field. During this period nearly a score of Sunday bills have been introduced into Congress, but praise to God, all these, except the Sunday-closing provision attached to the appropriation to the Jamestown Exposition, have been defeated, by the help of the Lord, and through the hearty co-operation of our people with the general department.*GCB June 1, 1909, page 244.8*

It may be proper to say, in this connection, that in one particular the friends of Sunday legislation have made some progress, as both Houses of Congress have committed themselves during this period to Sunday legislation. The House of Representatives has upon two different occasions passed Sunday bills, but they failed to become law, having died in the Senate. The Senate about one year ago committed itself for the first time to the policy of compulsory Sunday legislation in the passage of the celebrated Johnston Sunday bill; but this likewise failed to become law on account of the measure having died in the committee of the House. We therefore feel that, in view of the prestige that has been gained by the enemies of God's Sabbath, in bringing sufficient pressure to bear to influence Congress to even go to the extent it has in this direction, it will be with great difficulty that similar measures will be defeated in the future.*GCB June 1, 1909, page 244.9*

Again, it should be borne in mind that the forces which are arrayed against the Sabbath of the Lord and are standing in defense of the child of the papacy, the Sunday institution, are becoming more aggressive and formidable every passing year, and that those who once stood with us in opposing these religio-political forces, have nearly all forsaken us. We are therefore practically alone, as far as this world is concerned, in this mighty and closing conflict in defense of truth and freedom.*GCB June 1, 1909, page 244.10*

It will be remembered that the great federated Protestant churches of America have plainly voiced themselves on this question in a most emphatic and unmistakable manner, when at their late council in Philadelphia, they refused to tolerate, either inside or outside of their federation, those who observed another day as the Sabbath.*GCB June 1, 1909, page 244.11*

The National Lord's Day Alliance, which was launched last December in Pittsburg, Pa., designs to do much in the future in the matter of securing and enforcing Sunday laws.*GCB June 1, 1909, page 244.12*

The Roman Catholic Church is uniting heart and hand with Protestants in enforcing the recognition of Sunday upon all classes. Two years ago, when the Washington Ministerial Association began its campaign for a Sunday law in the District of Columbia, the association sought the aid of the Roman Catholic clergy by obtaining the consent of Cardinal Gibbons for representatives of his church to join with Protestant ministers in Washington to secure a District Sunday law. This is another remarkable fulfillment of the statement by the spirit of prophecy that "Protestantism

shall stretch her hand across the gulf to grasp the hand of the Roman power."*GCB June 1, 1909, page 244.13*

In addition to these movements, with their adherents, which it is alleged, number over sixty-five millions of people, there is the great Federation of Labor, which has already committed itself to the question of Sunday legislation.*GCB June 1, 1909, page 244.14*

The Jews are beginning to forsake the position they have hitherto maintained in their opposition to Sunday legislation. A prominent Jewish rabbi in Washington, D. C., who has stood in defense of the principles of religious liberty until recently, declared to the officers of the Religious Liberty Department that he believed that all should be required by civil law to observe one day in seven. Another prominent rabbi in New York City has also forsaken the position that this people have maintained so long in defending the rights of conscience in this particular.*GCB June 1, 1909, page 245.1*

The Seventh-day Baptists, who have identified themselves with the Federal Council of the Protestant Churches of America, it seems, are doing very little in this line of work of opposing Sunday legislation of late, as is evidenced by the fact that during the Sixtieth Congress, so far as we were able to learn, not a single petition or letter of remonstrance was sent to Congress by them against the Johnston Sunday bill, nor did any representative from this denomination appear at the hearing on this bill last February.*GCB June 1, 1909, page 245.2*

With these mighty hosts arrayed against the Sabbath of the Lord, and those who have stood with us in defense of the principles of Christian liberty, opposing Sunday laws, now lining up with the enemies of religious freedom, we stand practically alone in the mighty conflict; yet not alone, "for they that be with us are more than they that be with them."*GCB June 1, 1909, page 245.3*

Victories Won

WASe

The remarkable success that has attended the efforts of our workers in the States in their opposition to Sunday legislation during the recent past has been unparalleled. Never before have there been so many Sunday bills introduced in the various State legislatures as during the past winter. In the New York State Legislature alone, no fewer than thirty bills, involving the question of Sunday legislation, were introduced.*GCB June 1, 1909, page 245.4*

Among the most signal victories which have been gained in our battles against the numerous efforts to secure Sunday laws, may be mentioned those in the States of California and Missouri. Our brethren in the California Conference, under the leadership of Elders Corliss and Healey, we feel, should be complimented for their earnest and persistent efforts, which resulted in defeating a proposed religious amendment to the constitution of that State, which, if secured, would have opened the way for a State Sunday law; also for their defeat of the California Sunday bill.*GCB June 1, 1909, page 245.5*

An excellent work has also been accomplished in the Missouri Conference and other

States in the Central Union Conference by the Religious Liberty secretary of that union, his wife, and others. The delegates are more or less familiar with the reports which have appeared in the *Review* from time to time concerning the work done in this union conference. It is evident that one of the candidates for governor of Missouri, who was a champion of Sunday-law enforcement of that State, was signally defeated as the result of the State-wide campaign consisting of public addresses, the circulation of our religious liberty literature, and articles in the public press, conducted by our religious liberty workers in the Central Union. Two unusually large religious liberty meetings were held in Lincoln, Neb., with an attendance of 1,500 people at the first meeting and 2,500 at the second. Among those in attendance were Hon. W. J. Bryan and Governor Sheldon, besides senators, legislators, and other prominent people. An unusual opportunity was recently granted to Sister Wightman to speak before the Missouri State Legislature, the Assembly of that body inviting her by resolution to speak before them on the principles of religious liberty.*GCB June 1, 1909, page 245.6*

Sunday bills have likewise been defeated in Maine, North Carolina, New York, Iowa, Wisconsin, Indiana, Ohio, Oregon, etc.*GCB June 1, 1909, page 245.7*

The religious liberty mass-meetings which have been held in different places since the last General Conference have also been occasions of special interest, and have resulted in creating public sentiment that has apparently brought defeat to the Sunday-law advocates on more than one occasion. As an illustration showing how the Lord is going out before us by the aid of his Spirit, the following incident may be related: Elder Colcord and I were attending a mass-meeting recently held in Hartford, Conn. After the meeting a fine-looking young man came to us, and stated that the question of Sunday enforcement by law had come up for consideration in his home church (the Episcopal), and that he was to take the negative side on the question in a discussion to be held a little later. That morning he had gone to the town library to see if he could find some work against Sunday legislation to aid him in preparing his argument; but he was informed by the librarian that there was nothing in the library of the character he wished. Upon looking over the morning paper, however, he observed an announcement of our mass-meeting at Hartford in the evening, which he at once decided to attend, although he had to travel about ten miles by train to do so. Later he reported to us the results of the debate as follows:—*GCB June 1, 1909, page 245.8*

"I anticipated an 'up-hill job,' and confess I felt a little gloomy when I found the hall packed with people, with three of our ministers present. It was advertised in all the churches, and a great deal of interest centered in it. I used almost entirely material gotten from Religious Liberty Leaflets sent me by Mr. Edwards of Hartford, and won both points in 'weight of argument' and 'manner of delivery.' *GCB June 1, 1909, page 245.9*

"The newspaper account called it the best debate we have had this winter, and after it, scores of people came to me and told me they didn't suppose there was another side. I think this is the general opinion on the Sunday question. We Christians are too narrow in our opinions; we jump at conclusions too quickly before giving the other side thought. I have often found myself criticizing other people for doing things I did not think right to do on Sunday, but I do it no more. As I said in my debate, a man is

responsible alone to God for his conscience, and the state can not dictate what that conscience shall be."*GCB June 1, 1909, page 245.10*

One of the most interesting religious liberty mass-meetings was recently held in Sanford, Me., at which Elder C. S. Longacre spoke. The expense of the meeting was met by the citizens, and at the close of the meeting a resolution calling for the repeal of all State laws of a religious character was passed almost unanimously by a rising vote.*GCB June 1, 1909, page 246.1*

Crusades against Sunday laws have been conducted both by the general department and by our religious liberty workers throughout the field, which have largely defeated the purposes of the enemies of the Sabbath where they have been held.*GCB June 1, 1909, page 246.2*

While the storm-center of this line of work has been, and doubtless always will be, largely centered in this country, yet the same leaven is working in all countries to a greater or less extent.*GCB June 1, 1909, page 246.3*

England

WASe

The situation in England is one of interest and significance. Questions involving the principles of religious liberty are kept in the foreground by the encroachments of Romanism and the agitation over religious instruction in the schools. A national Sunday campaign for securing the better observance of Sunday has brought about the formation of an Imperial Sunday Alliance, which combines in one powerful organization all smaller societies working to the same end, all the great religious bodies (including the Roman Catholic), and many influential representatives of labor and capital.*GCB June 1, 1909, page 246.4*

The English government is feeling the pressure, and has lately instructed its ambassadors at the various courts of Europe and at Washington to ascertain what Sunday legislation is in force in the countries to which they are assigned, and how it is working. Thus one nation influences another in this matter, and the faithfulness of our brethren in the United States in maintaining the principles of religious freedom may hold the forces of error in check elsewhere.*GCB June 1, 1909, page 246.5*

Australia

WASe

There has been a growing spirit of intolerance and a recognition of the beast power in Australia. In every state religious bills have been introduced into the parliaments. A compulsory unitary training bill was introduced into the Federal Parliament. This caused our people much anxiety, but they were pleased when the measure was lost. Strenuous efforts have been put forth by our people to enlighten the people on the principles of religious liberty by way of public lectures, distribution of literature, and the public press. This work has done much to hold things in check in this country.*GCB June 1, 1909, page 246.6*

Russia

WASe

Religious liberty does not prevail in Russia to the extent that many in this country have supposed, in consequence of the czar's manifesto of Oct. 3, 1905, guaranteeing liberty of conscience. One's religious belief must be given in securing permits from the government even to hold services with our own people. The circulation of religious liberty literature is prohibited. Therefore, we are unable to enlighten the people upon the principles of religious liberty in this way. During the past few years some of our brethren connected with the army there have been sent to prison for from two to four years because of their loyalty to the Sabbath of the Lord.*GCB June 1, 1909, page 246.7*

Egypt

WASe

In Cairo and Alexandria, strenuous efforts are being made to secure Sunday-closing of various places of business. The American missionaries are very desirous that the government should require Sunday observance, as some of their converts are in the employment of the government.*GCB June 1, 1909, page 246.8*

Finland

WASe

Religious liberty in Finland is enjoyed, as the church has lost its power to a very large extent. There is, however, an effort on the part of some to create a sentiment for Sunday laws, by advocating the same through the public press, and in the circulation of literature on Sunday observance.*GCB June 1, 1909, page 246.9*

Japan

WASe

Generally speaking, there is no religious intolerance in Japan, although the government exercises a sort of supervision over all religious sects and organizations. Church property is exempt from taxation. Sunday is becoming more and more observed there as a sort of civil holiday. Through the influence of Protestant missionaries some years ago, an organization was formed, called "The Japan Sabbath Alliance," having for its object the better observance of Sunday. In contrast with this, of late, there has arisen a question on the part of the Japanese authorities involving a possible serious situation for our people because they understand we teach that a person should not serve as a soldier on the seventh day of the week. We pray the Lord will overrule in this matter.*GCB June 1, 1909, page 246.10*

Norway

WASe

Freedom to worship God is enjoyed by the inhabitants of Norway. There are, however, movements on foot to prohibit Mormons proselyting, and to absolve the state church, and place in its stead an organization known as the Evangelistic People's Lutheran Church. It has not yet seemed wise for our people to enter a protest against any of the proposed measures. Our young men in the army are not compelled to drill on the Sabbath. It is a source of joy to our people in Norway that they can still enjoy freedom.*GCB June 1, 1909, page 246.11*

South Africa

WASe

The different colonies in South Africa have Sunday laws on their statute-books. The clergymen are quite generally agitating this question in their pulpits, conferences, and synods. In many leading towns, conferences have been held where the leading subject discussed was church federation, and the churches have already federated on the Sunday question.*GCB June 1, 1909, page 246.12*

In Kimberley on one occasion the municipal council authorized the chief of police to arrest any who were desecrating the Sunday ordinance. The Dutch Reformed ministers are especially active in this work, and in opposing Seventh-day Adventist missions. Our people are endeavoring to enlighten the inhabitants of these colonies in South Africa by the use of the *South African Sentinel.**GCB June 1, 1909, page 246.13*

South America

WASe

There are Sunday laws in at least three South American republics,—Brazil, Argentina, and Chile. In Ecuador there is no union between church and state, and three years ago, religious liberty was proclaimed in Bolivia. With the exception of Peru, public meetings can be held anywhere.*GCB June 1, 1909, page 246.14*

The young brother who was arrested some time ago for refusing to do military service on the Sabbath, and suffered much for a time at the hands of the officers, is now well treated by his superiors. He was given special privileges, and not obliged to complete his term of military service. Aside from this case, our people have not been arrested for Sunday law violation, owing, no doubt, to the fact that they are located principally in the country.*GCB June 1, 1909, page 246.15*

While in some ways the Roman Catholic power seems to be waning, yet in other ways it is gaining strength. It is evident that South America is watching the United States carefully, and will follow quickly in every backward step toward persecution.*GCB June 1, 1909, page 246.16*

Turkey

WASe

Prior to July 25, 1908, there was no religious liberty in Turkey in fact, though in the theory of Moslem law there was liberty. This liberty applied only to such churches as were recognized by the Sublime Porte, and not to the individual.*GCB June 1, 1909, page 246.17*

In the Young Turk revolution, it has been the aim to follow in the path of the American idea, as regards the rights of the individual. There is at present freedom of the press and of speech. Public services can be held without hindrance from the government. Marriage can now be contracted without the consent of a church. The old Christian churches are decidedly against this phase of the movement for liberty, however, as it deprives the church of its former power over the individual. Naturally, as all law and jurisprudence lie quivering in the throes of a revolution, both civil and religious liberty rest in uncertainty until the government becomes more stable.*GCB June 1, 1909, page 247.1*

Our Religious Liberty Literature

WASe

If it be true that all things pertaining to the kingdom of God and its advancement have small and humble beginnings, the official organ of the Religious Liberty Bureau may safely occupy a place among the essentials in the promulgation of the special gospel message for this time, for its beginning was indeed small.*GCB June 1, 1909, page 247.2*

On an exceedingly dark and stormy night a little over three years ago, two members of the Religious Liberty Bureau faced a storm in compliance with a call for a meeting of the Bureau members present in the city of Washington. These two being all the members present, they planned for the preparation and circulation of a series of pamphlets that would contain some of the fundamental principles of religious liberty, which conception, supported by advice received by the secretary of the Bureau from Sister White about this time, finally developed into a regular, organized, official organ of the Religious Liberty Bureau,—a thirty-two-page pamphlet, magazine size, bearing the name of *Liberty*, 10,000 copies of which were printed. Before these were all disposed of, the pamphlet, slightly remodeled, was developed into a regular quarterly magazine, and named *Liberty*. It was entered as second-class matter, and at one leap became a popular publication, with a circulation of 50,000 copies per issue. From the first, *Liberty* has been appreciated not only by our own people, but by many of the best thinkers throughout the country; and though it is as yet only in its infancy, it has an enviable record in defeating error and defending truth.*GCB June 1, 1909, page 247.3*

Up to the present time we have issued a set of fifteen Religious Liberty Leaflets, besides thirteen or fourteen other tracts and leaflets, making an aggregate of about 275 pages of literature. Hundreds of thousands of these leaflets have been published.*GCB June 1, 1909, page 247.4*

Great care has been exercised in the preparation of these publications, especially of the regular series of Religious Liberty Leaflets, to write them in such a way that they would be of general character and universal application, and so always be up to

date, thus obviating the necessity of frequent revision and the difficulties incident to placing a large number of tracts on the market.*GCB June 1, 1909, page 247.5*

We have had in mind preparing for publication several additional leaflets, dealing with the questions of Sunday legislation and the laboring man, prohibition, and appeals to various bodies, such as the Baptists, the Lutherans, the Methodists, and the W. C. T. U.*GCB June 1, 1909, page 247.6*

"American State Papers" has just been revised, and it is expected that a new edition of this work will soon be published. The series of articles on "The Rise and Fall of Religious Liberty in America," by Brother C. M. Snow, which appeared recently in the *Review*, have been prepared for publication in permanent form, and will doubtless be issued some time during the present year.*GCB June 1, 1909, page 247.7*

During the past four years about fifty million pages of religious liberty literature, issued directly under the auspices of the Religious Liberty Bureau, have been published. In addition to this, many millions of pages have been published in foreign countries and in foreign tongues. It is true that this is only a beginning of what is needed in this line, but we are glad for the awakening that has come.*GCB June 1, 1909, page 247.8*

Enlargement of the Religious Liberty Work

WASe

The following concerning the importance of utilizing the public press, and our relation to the prohibition question, was a portion of a report prepared to be read before the Council of Union Conference presidents which convened in Washington a year ago last April, but which, owing to the press of other business, was not presented:—*GCB June 1, 1909, page 247.9*

"The importance of employing the public press in teaching the principles of religious liberty, can not be overestimated, for we know that this avenue will soon be closed to us. There is already a bill pending before Congress that gives the Postmaster-General the authority to exclude such publications as, in his judgment, are not for the best interests of society and the government. The following is a copy of the proposed bill:—*GCB June 1, 1909, page 247.10*

"'A BILL to amend Section 3893 of the Revised Statutes*GCB June 1, 1909, page 247.11*

"'Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That Section 3893 of the Revised Statutes be, and the same is hereby, amended by adding, "And when any issue of any periodical has been declared non-mailable by the Post-office Department, the periodical may be excluded from second-class mail privileges at the discretion of the Postmaster-General.'"*GCB June 1, 1909, page 247.12*

"In order to do effective work through the public press, it will be necessary to educate our young men and women who are best adapted to this work to write. Why should not our schools include newspaper reporting in their curriculums? We are thoroughly

convinced, from the newspapers which are being continually sent in to our people, that the public press is open to receive matter which is well written and bristling with live, wide-awake articles. No one can scan the ordinary newspaper of to-day without being impressed with its great lack of meritorious matter; this fact should furnish food for thought to the intelligent reader.*GCB June 1, 1909, page 247.13*

"Again, we should not fail to consider the multitudes who might be reached through the public press, and would more readily read upon questions of the character we would furnish them from a newspaper, than they would from a book, tract, or religious journal. To many, the newspaper is school, college, church, theater, everything in the way of public education. A newspaper enthusiast says that if he can make the newspaper of the day, he cares not who makes the religion and the laws. Nor should the inexpensiveness of this method of teaching the public be overlooked in our study of this question.*GCB June 1, 1909, page 247.14*

"During our first campaign here in Washington, there appeared during the space of four months' time no fewer than 130 columns of matter concerning the third angel's message, quite a large portion of which was supplied by our people. This was published and circulated practically without any expense on our part, and reached a larger number of people in a shorter space of time than we could have possibly reached in any other way.*GCB June 1, 1909, page 247.15*

"From these facts, I am sure that none of you will question the feasibility of such a line of work. We would, therefore, urgently request that you, as presidents of the various union conferences, begin at once, on your return home, to agitate this question, and see that each local conference and school take this matter up in an earnest and vigorous way.*GCB June 1, 1909, page 247.16*

"We have considered the matter of urging our conferences to supply all the newspapers within the limits of their territory with regular subscriptions to *Liberty*, encouraging the editors free use of any matter contained therein.*GCB June 1, 1909, page 247.17*

"We have also considered the question of including in the work of the department the idea of supplying the public press throughout the country with short, pointed, well-written articles, bearing upon this great question. In order to do anything like the amount we have in mind doing, and which we think ought to be done, it will necessitate the entire time of the religious liberty officers to devote exclusively to the work of the department.*GCB June 1, 1909, page 247.18*

"We submit these questions for your consideration, and shall be pleased for any advice or council you may give us."*GCB June 1, 1909, page 248.1*

Prohibition and the Religious Liberty Work

WASe

"For some time we have been impressed with the importance of having our department embrace the legislative aspect of prohibition. Our attention was first attracted to this feature by reading a paragraph from *The Ministry of Healing, 346*, as follows:—*GCB June 1, 1909, page 248.2*

"'The honor of God, the stability of the nation, the wellbeing of the community, of the home, and of the individual demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the results of the terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape their thraldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.'*GCB June 1, 1909, page 248.3*

"You will observe from this language that we are clearly and plainly instructed by the Lord to appeal to earthly governments to help in subduing the monstrous evil of the liquor traffic. This instruction is in perfect accord with the Word of God, for the rum traffic comes within the legitimate sphere of civil government. There is no class of people who can so fearlessly oppose the evils of intemperance and the liquor traffic in general as Seventh-day Adventists; for we are uncompromisingly opposed to it in all its various forms. The Lord also teaches that we should do all we can before the final crisis overtakes us, to disarm prejudice. What more effective way can we do this than by taking our position clearly and squarely against this evil, when, of course, it is not in any way linked with Sunday legislation?*GCB June 1, 1909, page 248.4*

"Two other considerations also had something to do in leading us to decide that we should connect the question of temperance and prohibition with our religious liberty work: first, the fact that this question has been connected with the Sunday-law movement, and second, because, while our opposition to Sunday legislation necessitates our taking a negative stand in regard to civil government, and saying what it should not do, the question of prohibition affords us an excellent opportunity to assume a positive attitude toward civil government.*GCB June 1, 1909, page 248.5*

"Our enemies frequently accuse us of being allied with the saloon element, because liquor men are quite generally opposed to Sunday legislation. During our former campaigns here four years ago, W. F. Crafts referred to us as follows:—*GCB June 1, 1909, page 248.6*

"'Many persons are puzzled to understand why Seventh-day Adventists, who are personally religious and moral, so take a position against moral movements, sometimes joining with the saloons to prevent such a movement as the improved teaching of morality in the public schools, when they have shown no such activity in canvassing the city for the restraint of intemperance, impurity, gambling, divorce, or any other form of evils.'—*Washington Post, April 5, 1906.**GCB June 1, 1909, page 248.7*

"While in the main this is a misrepresentation of our real sentiment and attitude, nevertheless, we must confess that there is an element of truth in what Mr. Crafts states. This, however, he can not truthfully say any more, for in our work of late we have taken a most decided stand upon the question of prohibition.*GCB June 1, 1909, page 248.8*

"In taking our stand for prohibition, we do not mean that we should link up with the Prohibition party; for we are separate and distinct from any political party. We oppose

the liquor traffic simply upon principle. In the past, it has been embarrassing for us, at times, while attending public hearings on the Sunday question, to have saloon men applaud our efforts in opposing Sunday laws. But when we make a clean-cut statement that we are unalterably opposed to the liquor traffic on all days of the week, and show plainly that we are thoroughly opposed to it because it is a menace to society, the welfare of the home, the city, and the nation, then the liquor men will not be so anxious to applaud us.*GCB June 1, 1909, page 248.9*

"It may be said that when we seek to invoke the civil arm in our opposition to the liquor traffic, we will thus close the ears of some people who are engaged in the liquor business, and who have been our hearty supporters in opposing the wickedness of Sunday legislation. Granting that this may be true, I wish to ask this question: Of the two classes, the liquor element of the temperance element of society, which would you think the more hopeful class of eventually bringing to a knowledge of the truth? The opposition to Sunday legislation on the part of these liquor men, with scarcely an exception, is wholly from a selfish standpoint. And we know that multitudes of the very best class of society are as honest in their efforts to secure Sunday laws, as we are to oppose them. What we need to do is to break down the walls of prejudice that separate us from them, in order that we may be able to reach them with the true principles of religious liberty. We believe this will be a way for us to drive that opening wedge farther than it has yet been driven.*GCB June 1, 1909, page 248.10*

"The argument that we should not oppose a wrong thing because it will offend a certain class of people is not one that is well founded, for that would close our mouths in defending every reform, as of course some people would be opposed. We should be guided and controlled by truth and right, even though it may separate us from our dearest friends. We believe our position upon this question of prohibition will give us prestige with the better class of people, and thus enable us to reach them more readily with the third angel's message.*GCB June 1, 1909, page 248.11*

"It should be remembered that in our efforts in behalf of prohibition, our department is in no way trespassing upon the work of our regular temperance department; for we are opposing the liquor traffic for the reason already stated, and because the question touches the legislative feature; hence it rightfully comes within the scope of our work. We might wield an influence that would be far-reaching upon this question, if we would do as the Lord has outlined in the words I have read from 'Ministry of Healing.'*GCB June 1, 1909, page 248.12*

"A leading W. C. T. U. worker in the State of Oregon recently stated that if Seventh-day Adventists would put forth one fifth the effort against the liquor traffic that they do against Sunday legislation, they would close every saloon in that State.*GCB June 1, 1909, page 249.1*

"Shall we not, then, inaugurate a campaign against this monstrous evil of the liquor traffic, which will command the attention of the people, the same as we have done against Sunday laws? We are recognized by nearly every congressman and legislator in the country, and by multitudes of others, as in opposition to Sunday legislation. The fact that we have been successful in molding to a large degree public sentiment on this question, suggests that we can have an influence as the

champions of temperance reform even more quickly, for in this we have the sympathy and support of many of the best citizens in our land. In this manner, we would pave the way to their hearts, and thus be able to reach them with the truth that we hold so dear."*GCB June 1, 1909, page 249.2*

Religious Liberty Institutes

WASe

We believe that the holding of religious liberty institutes by our union and local conference religious liberty secretaries, assisted as far as consistent by the officers of the general department, is indispensable to the development of strong and competent workers in order to meet the rapidly growing demand of this important branch of the work. We would recommend that these institutes be held at such times and places as will be the most convenient for our field workers to attend. We believe it would also be well if religious liberty institutes were held in our colleges, academies, and intermediate schools at some convenient time during the school year. The studies in this line of work should embrace the true principle of civil and religious liberty, and our practical campaign work in enlightening the people.*GCB June 1, 1909, page 249.3*

The importance of institute work can not be questioned, for it has been demonstrated to be of untold value in different departments of our work. Should any be in doubt as to the need, they have but to read some of our correspondence coming from the field, and note the questions asked.*GCB June 1, 1909, page 249.4*

Selecting Suitable Persons to Attend Hearings

WASe

In view of the frequency with which Sunday bills are introduced into the various State legislatures, and hearings on these held, we would further recommend for your consideration the advisability of appointing a man in each union conference to attend these hearings, not only for the purpose of enlightening the legislators upon the principles of true liberty, and to defeat certain measures, but with a view to instructing local religious liberty workers in this particular feature of our religious liberty work.*GCB June 1, 1909, page 249.5*

Financing Our Religious Liberty Work

WASe

The question of financing our religious liberty work in the general, union, and local conferences, should receive most careful consideration by the delegates of this Conference, for the increasing demands of the work upon us require a corresponding increase in the means with which effectively to prosecute the work.*GCB June 1, 1909, page 249.6*

Religious Liberty Literature

WASe

If there is any one line of work to which the oft-repeated phrase that our literature should be scattered like the leaves of autumn, applies, more than to another, we believe it is to this work. We therefore urge that during this Conference more than ordinary attention be given to this feature of the work. Not only should we consider how we are to place the literature in the hands of the great masses of people who know little or nothing of these principles, but also study the question of preparing other literature to meet the ever-increasing emergencies.*GCB June 1, 1909, page 249.7*

We would further recommend the wisdom of appointing competent persons to visit congressmen and State legislators at such times as these lawmaking bodies are not in session, as it has been demonstrated that this is a much more favorable time to interview these men than when they are in the whirl of legislative work.*GCB June 1, 1909, page 249.8*

Meeting Sunday-Closing Crusades

WASe

We would also recommend that special consideration be given to the question of how best to carry on religious liberty campaigns where the opponents of the Bible Sabbath are advocating the evil principles of religious legislation, and thus prejudicing the people against the principles of true liberty. We believe that wise and careful methods should be employed in our campaign work, that nothing may be done which will in anywise reflect upon the cause of right that we are so justly maintaining.*GCB June 1, 1909, page 249.9*

In conclusion, we desire to express our heart-felt gratitude to God for the degree of peace, freedom, and prosperity which we have enjoyed during the past four years. We also hope and pray that the winds of intolerance and persecution may be held in check a little longer until the last warning note of the third angel's message has been sounded, and victory is won.*GCB June 1, 1909, page 249.10*

As It Is in Russia

WASe

Following this report, Elder J. T. Boettcher, of Russia, said:—*GCB June 1, 1909, page 249.11*

While Brother Russell was giving his report, and saying that in the United States we are sometimes classed with the saloon element when opposing Sunday legislation, I was thinking that if he were permitted to deliver his speech in Russia, he would be classed among the revolutionists, and a band of policemen would come and take the whole of us. Not one of us would escape. We would be led off to prison.*GCB June 1, 1909, page 249.12*

There is quite a difference in the minds of people in the United States, and in Russia,

as to the meaning of the term “religious liberty.” In Russia “religious liberty,” as such, is practically unknown. The people do not understand such a term as this. They have no voice, so to speak, in the framing of laws.*GCB June 1, 1909, page 249.13*

I wish to read to you a translation I have just prepared of the manifesto issued by the czar in 1905: “To grant to the people an unshaking foundation of civil liberty, founded upon personal liberty, liberty of conscience, of speech, of meetings, and of societies.”*GCB June 1, 1909, page 249.14*

That sounds very well—on paper—does it not? and we wish it were true. This is what is being reported as regards the manifesto of freedom of speech and of conscience; this is really what the czar intended to give to the people; but at present this freedom is, so to speak, only “on paper,” and is not a reality.*GCB June 1, 1909, page 249.15*

Some may inquire, “What is personal liberty—freedom of person?” In Russia the police may come into your house at any time, search through your personal property, and, if they think there is in your possession anything that is against the government, you and your property are in the hands of the police, and you can not escape. Your best course is to stand and look on calmly, quietly, and be thankful if they do no more than take you into custody.*GCB June 1, 1909, page 249.16*

Liberty of conscience! A person is not supposed to have any conscience in Russia; and a great many have no conscience. You will find out that this is so, wherever you may go throughout the entire kingdom.*GCB June 1, 1909, page 249.17*

As to liberty of speech, as has already been reported, we are not permitted to hold public meetings, without special arrangement. Our people received liberty for themselves; that is, provided there are fifty or more in a certain community. When this number can gather together, they send a petition to the governor, and if he feels favorably inclined, he grants them liberty to meet for worship; but in many places we can not gather fifty of our faith in one place; so we work quietly until we can gather out a number sufficient to entitle us to the privilege of applying to the authorities for liberty to hold regular services.*GCB June 1, 1909, page 249.18*

Elder A. J. Clark next presented the following report:—*GCB June 1, 1909, page 249.19*

Religious Liberty Campaign in New York

WASe

From the very beginning of the legislative session just closed in the State of New York, the Assembly began legislating for the observance of Sunday. The sixth bill presented was a Sunday bill; and between this and the close of the legislature twenty-eight bills of this character were introduced. Some of these had to do with making the present laws more lenient, while some looked to more stringent laws for the observance of the day. Seven hearings were given on these bills, before three different committees, and at each of these hearings our brethren were given every consideration. There were bills seeking to close the canals; to close places of business that at present are permitted to be open either all or part of the day; to close places of amusement, etc. Bills were also presented to permit more than is

permitted at present in each of these lines. Then again, the Jews of the State sought to have an amendment made to the present exemption for Sabbath observers. At present the law says that any person observing any other day as the sabbath is exempt. The amendment sought to have this bill read that any person observing the day from sundown Friday night to sundown Saturday night.*GCB June 1, 1909, page 249.20*

Nearly all of these twenty-eight Sunday bills were referred to the Codes Committee, and they gave three hearings on them. The first hearing had to do with the bills concerning places of business, the second with those dealing with exemption, and the third with those dealing with places of amusement. In the bills that were up for consideration at the first hearing before this committee, there was a bill to close all grocery stores all day Sunday, and one to permit these stores to sell certain articles all day. It is the custom in the New York Legislature to have those in opposition to a bill to follow. Those who had come to this hearing to favor a stricter observance of the day had formed a plan by which they hoped to occupy all of the time. They planned that when the chairman called for the opposition, they would speak in opposition to the bill seeking for the sale of articles on that day, and when he called for those who favored, they would speak in favor of the bill seeking for the close of all grocery stores; thus they hoped to shut us out, and any others who might be opposed to them. Having learned of this plan, I called on the chairman of the committee, and told him what was on foot, and asked him to give us some time; and he promised us that we should have as much time as they had. So when we came into the committee room, we were told to leave it with him. This we willingly did, and while we had to wait until the last to speak, and had a committee that was all tired out from a four-hour hearing, they gave good attention while Elders Russell and Colcord spoke, and manifested a deep interest in the truth presented.*GCB June 1, 1909, page 249.21*

The next week the exemption bills came up, and the opposition to these bills was waged by a strong force of ministers of the leading denominations. The real object of the promoters of Sunday laws manifested itself in a marked degree at this hearing. Such statements as the following were made: “These Jews knew, before they came to our land, that this is a Christian nation, and that the Christian Sabbath is observed, and they should have consulted their conscience before they decided to start for these shores to see if they could transform their conscience to comply with our customs.” “If these Jews continue to seek to tear down our Christian institutions, a boycott will be introduced.” After these men had finished, the Jews were given an opportunity to speak. One of the speakers was the introducer of one of these bills and a member of the committee before whom the hearing was conducted. Previous to the hearing he had been to our brethren and asked them to unite with them in seeking for this law. We explained to him the reason why it was impossible for us to do this, and our position appealed to him so that in his speech before the committee he gave us an excellent introduction, and stated our position perfectly, telling the committee that we were not in harmony with them, but that we had the right of the matter. He said, These people are Christians, and are the highest type of Christians. He gave us this introduction when he knew that we were going to oppose the bill. After he had finished, Elder F. C. Gilbert occupied about fifteen minutes in presenting our views, and the Lord was with him as he pointed these men to the truth, and pictured to them the outcome of some of the arguments which they had heard.*GCB*

June 1, 1909, page 250.1

The last hearing was on the bills to close all places of amusement on Sunday. At this hearing there were present to look after the interests of Sunday legislation some of the leading men of the country, such men as Dr. Laidlaw, Dr. Crafts, Dr. Hubbell, and many others. At this hearing these men were so persistent in presenting their views and doing as they pleased, that they were nearly shut out, being allowed only about three minutes apiece, while Elder Longacre was given about fifteen minutes in which to present to the committee our views.*GCB June 1, 1909, page 250.2*

No doubt the Conference will be anxious to hear the outcome of these bills. Only two of them were reported out of the committee, and both of these were defeated on the floor. The success of our work was due largely to the interest taken in the campaign by our brethren and sisters throughout the three New York conferences, and their faithfulness in sending letters, literature, and petitions to the members of the committees to whom the bills had been referred.*GCB June 1, 1909, page 250.3*

We do not believe for a moment that the greatest success in the effort put forth at Albany was the fact that no Sunday bill passed the legislature, but the impression made on the men of our work in general. The kindly interest which they took in us and in our work, and the desire they manifested to read our literature, were by far the greatest source of joy on our part. One of the men of the committee to which nearly all the bills was referred became very much interested in our work, and subscribed to some of our literature, and said he would read anything that we would send him. He expressed a desire to know more of our people and what they believed. He is a Jew, and said that he never before took any stock in Christianity. “In fact,” he said, “I do not now, in the so-called Christianity; but you people are different than the rest of them.” I believe that the highest aim of the Religious Liberty Department should be to bring people to a knowledge of this truth, and not merely to kill Sunday bills.*GCB June 1, 1909, page 250.4*

C. S. Longacre: There is one item that Brother Clark did not mention. In my speech at the Albany hearing, I had quoted from five different histories, three volumes of the *Religious Liberty Library*, “Sunday in History,” and another book written by Dr. W. F. Crafts, chairman of the National Reform Association. At the close of my talk, a member of the committee said: “I want those five books,” and he laid the money down on the table.*GCB June 1, 1909, page 250.5*

The Jewish People and Religious Liberty

WASe

Elder F. C. Gilbert was next called upon by Elder Russell to make a few statements, speaking as a Christian Jew.*GCB June 1, 1909, page 250.6*

F. C. Gilbert: I think it is evident that the Religious Liberty question is getting to be a very lively one in this country. As many of you doubtless know, a large number of the Jews are turning their attention and their thought to professional lines, especially to law. During the last few years many of them have studied this question of religious legislation and religious liberty. They are getting to realize more and more two strong

facts. One is that persecution in this country is imminent, and another is that there must be somewhere to turn for relief when it does come. And not one nor two nor three are beginning to realize that there is a body of people in this land, as well as in other lands, that has a good deal of sympathy for the Jews, and that is Seventh-day Adventists.*GCB June 1, 1909, page 250.7*

To illustrate this, I might mention an incident that occurred at the close of the hearing referred to by Brother Clark. I said to one of the Jews, “Did it ever occur to you that you Jewish people ought to be Seventh-day Adventists?” He bowed his head. I said: “This is certainly a strange situation; here are people that call themselves Christians; they have the Jewish Sabbath; they have a Jewish Christ; they have a Jewish New Testament; and they are taking a position to-day identical with that of Daniel and other prominent Jews of that time. Doesn’t it seem strange that Christians should come in and take the position that the Jews ought to occupy? Well, he stood there with his head bowed a moment, and finally, raising his head, he said: “I do not know but what that is so.”*GCB June 1, 1909, page 251.1*

There is no people in any position today that is doing more to advance the cause of Christianity among the Jews than Seventh-day Adventists. The day is not distant,—yea, I believe it is a great deal nearer than many of us think,—when scores and hundreds of Jews will turn their eyes and attention to this people. Some time ago there were printed two articles of two columns each in one of the leading New York dailies. It seems that the writer of this article had been in one of our sanitariums, and had studied our doctrines; for he gave us one of the best descriptions I have ever seen from the pen of any one.*GCB June 1, 1909, page 251.2*

I am sure that if our people everywhere could but realize the influence that this truth and our literature, especially along religious liberty lines, is having on the Jews, they would do all they could in behalf of these people.*GCB June 1, 1909, page 251.3*

Conference adjourned to 5:30 P. M.

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

Health Topics - SIMPLE LIFE

H. F. RAND

May 30, 5:15 P. M.

The subject of health is one in which every one is interested, or at least ought to be. Paul said; “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” So you see eating and drinking played quite an important part in Paul’s day.*GCB June 1, 1909, page 251.4*

When we think of what the Spirit of God has brought down to our time, it means everything to us. You have heard some very interesting statements here on the grounds, and one of them was that if we were going to have good, clear brains, we must have good food and plenty of exercise. Exercise plays an important part in the service of God.*GCB June 1, 1909, page 251.5*

Three things are important in right living, air, water, and food; and exercise is just as important as these.*GCB June 1, 1909, page 251.6*

AIR

WASe

But we will take up air first. Almost every one is afraid of air, though it is the best friend we have. Without air we could live only a very few minutes. I have many times been in homes where a member of the family was sick, and every window and door would be closed, while the sick person would be burning up with fever; and perhaps there would be a stove in the room, and if it was night, I would find a lamp or two, which use up as much oxygen as a person. Now, what would have been the greatest blessing in that room?—*Fresh air!* But people are afraid of air, and especially of night air. God made the night air as sort of a sedative to help us sleep. If any of you are bothered about sleeping, you ought to get out into the air at night; for it is pure, and that is more than you can say about the air in your bedroom. Some say they have slept too hard. There is no such thing as sleeping too hard. The best kind of sleep is to be absolutely unconscious; then you get perfect rest. The result of “sleeping too hard,” as some call it, is a dull, heavy feeling in the head. After exercising in the open air about half an hour, this feeling passes away. The trouble is that the body has been poisoned by the foul air.*GCB June 1, 1909, page 251.7*

If you have any troubles of a catarrhal nature, which almost every one has, the thing for you to do is to sleep outside. This condition may be brought about by sleeping with the mouth open, which is a very bad habit, and may be cured by simply placing a piece of celluloid tissue measured the size of the mouth, just outside the teeth.*GCB June 1, 1909, page 251.8*

The skin should be well cared for by frequent baths, for it has a work that no other organ can do. If one can react well after taking a cold bath, then it is a good thing, but care must be exercised.*GCB June 1, 1909, page 251.9*

WATER

WASe

Now a few words about the value of water. People will tell you you should feel thirsty before drinking. But this is not an infallible rule. The daily normal use of water is two quarts for the kidneys, almost the same for the skin, the lungs have to throw off about the same amount of moisture, the liver has to use that much in manufacturing bile, and the alimentary tract uses still more. Even granting that the lungs take much moisture from the air, it still leaves a large quantity that should be taken in by drinking. But the body can only use that which it has, and often there is not enough water taken into the body to supply more than a fourth of its needs.*GCB June 1, 1909, page 251.10*

We can live a great deal longer without food than without water. No one can live over ten days without water, and people have been known to live sixty days without food.*GCB June 1, 1909, page 251.11*

I have seen many patients who took a large amount of food, and yet lost in weight every day. They disliked water, and would not touch it. I remember one case in particular. We promised this person that, if he would abstain from food altogether, we would guarantee that he would not lose in weight as when taking food. He was losing a pound a day, and eating enough for three persons. He abstained from food for twenty-four hours, taking two glasses of water, and he lost only half a pound. I finally persuaded him to abstain from food for three days, and to increase the water to six or eight glasses. Then we began to give food. The first day we gave him three granose biscuits. With five glasses of water, he did not lose a particle in weight. With four ounces of granose and five glasses of water, he gained half a pound in one day. The water was the valuable thing with him.*GCB June 1, 1909, page 251.12*

If a person has too much fat, drinking water will bring him to his normal weight; for it increases alimentation and helps oxidation. On the other hand, if a person is too thin, he is lacking in assimilative power. Water helps to carry out the waste matter and improves the assimilation, thus tending to bring the weight up to normal.*GCB June 1, 1909, page 251.13*

Distilled water is the only absolutely pure water. When we think of the waste matter that must be washed out of the body, it will be seen that the purer the water, the better it will do its work. The best time of day to drink water is early in the morning, and preceding the noon hour. Water increases the blood pressure, and that stimulates every secretion of the body, and we need that in the morning to stir us up.*GCB June 1, 1909, page 251.14*

Question: Which is the better, cold water or hot?*GCB June 1, 1909, page 251.15*

We consider cool water better if the digestive organs are in proper shape. But I do not mean ice-water. The nearer it is to the temperature of the body, the better. *GCB June 1, 1909, page 251.16*

How much should we drink?

About seven or eight ordinary glasses of water. If you can take more than that, so

much the better. But the average person requires about that much.*GCB June 1, 1909, page 251.17*

FOOD

WASe

We now notice the matter of our food, and we shall have time only to touch a few principles. Simplify, simplify, simplify, is the word that we have given to us in reference to our food. There is no question about it. If we only had for each meal one article of diet, we would feel better; but when we have a number, then the danger is that we take too much. How many times people will tell you, “O, if I could only eat less!” If you wish to eat less, take one thing.*GCB June 1, 1909, page 251.18*

Another very important thing is what used to be called chewing, but nowadays is called Fletcherizing. Mr. Fletcher called attention anew to what this would do for the system. And it has been discovered that people could get along with one third of the amount of food as before, and have better health in every way, and gain in weight, by properly masticating. If any are troubled by their food distressing them, I would say, thoroughly masticate it, and then see the difference it makes. Food that is not thoroughly masticated forms gases in the digestive tract, and it has been found that there are sixteen forms of gases formed there. Many people will tell you what peculiar odors come from their breath. One of the most common is sewer-gas. We are much frightened to inhale this in our houses; but when we manufacture it in our digestive tract, we get accustomed to it. Now the thorough mastication of your food will help you to overcome this. Nine tenths of all our trouble in this line is overcome by thorough mastication. The starch digestion starts with saliva; and if the food is thoroughly mixed up in this, when it reaches the stomach, the normal stomach has about three fourths of an hour in which the starch digestion can be carried on before the acid of the stomach reaches the point that it stops starch digestion. Therefore if we thoroughly masticate our food, digestion is well under way before that point in reached.*GCB June 1, 1909, page 251.19*

You can have every symptom that you can imagine, of every disease produced, from disorders of the stomach. Here are a few of the striking ones: Nine tenths of the diseases of the heart, as acknowledged by our best authors on therapeutics, come from the stomach; nine tenths of all forms of asthma are from the stomach; and you can have all kinds of pains in the head, pains in the eyes, and pains in the ears, and other parts of the body, as the result of interference with the circulation of that part of your body. It means much to us to keep the digestive tract in a normal state.*GCB June 1, 1909, page 251.20*

Another very important thing is not to take acid fruits and grains at the same time in the mouth together. They are the worst things to produce trouble that we have. I have had a great struggle along this line in fruit toasts,—strawberry toasts, or cherry toasts, or any of these acid-fruit toasts. You can test them yourself. They will produce lots of trouble. You can take the subacid fruits, and they are all right. Subacid fruits are prunes, bananas, figs, dates, pears, sweet apples, blueberries, etc. You can use these with your grains; but look out for the others. The Concord grape is an acid fruit. Blackberries have quite a little acid. Raspberries have acid.*GCB June 1, 1909, page*

252.1

Milk and vegetables should not be combined. People who have fair digestion may get along with this combination all right; but it is not a good combination. Keep milk and vegetables separate.*GCB June 1, 1909, page 252.2*

The question is asked in reference to taking acid fruit and grains into the stomach, provided you do not have them together in the mouth. It is all right when they reach the stomach, because the saliva, which acts on the starch, will soon digest it. If your digestion is very poor, however, it will be better not to put them together. But with most people they may be eaten at the same meal, but not put in the mouth together.*GCB June 1, 1909, page 252.3*

Another thing that we have to contend with is that people who use grains will insist upon putting sugar on them, and then pouring milk on, and then they will tell you how bad they feel. If you leave the sugar out, you would not have so much trouble. A great many people can not use milk. Every person who has low acid and a stomach that is slow in emptying will have trouble with milk.*GCB June 1, 1909, page 252.4*

The question is asked if one can use fruit following milk and zwiebach. It is not a real good combination. If a person has a strong stomach, it will be all right. If there was no sugar in the fruit, it is possible you would get along all right; but sugar and milk are the worst combination that can be put into the stomach. One of the things we have to demonstrate constantly is along the line of desserts. The best thing we have is just the fruit itself, in its natural state. I find that people get along a great deal better without pastries.*GCB June 1, 1909, page 252.5*

The question is asked if milk is good for a person who has catarrhal trouble. It depends upon the condition of the irritation of the stomach. A great many people think they have catarrhal troubles when really they have not.*GCB June 1, 1909, page 252.6*

The Sermon - THE GOSPEL FOR TO-DAY

W. D. MACLAY

May 27, 7:45 P. M.

There are three texts of Scripture which will serve as a basis of my remarks this evening. The first is found in *Galatians 1:8*: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." *Mark 16:15*: "And he said unto them, Go ye into all the world, and preach the gospel to every creature." *Matthew 28:19, 20*: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."*GCB June 1, 1909, page 252.7*

Three facts are set forth by these three texts: 1 there is only one gospel; 2 that one gospel is for every creature in the world; and 3 that gospel is to continue unto the end of the world without any change. Seventh-day Adventists are frequently charged with not preaching the gospel. Men often think we could accomplish much more good if we preached the simple gospel, instead of going about preaching concerning the commandments of God, and hanging up charts with wonderful beasts upon them.*GCB June 1, 1909, page 252.8*

I thought we might consider to-night what the gospel really involves, and what the preaching of the gospel means.*GCB June 1, 1909, page 252.9*

I will read *2 Peter 2:4, 5*, and wish to place alongside of that text, *Romans 1:16*. We see by this that Noah was a preacher of righteousness. To be a preacher of righteousness is to be a preacher of the gospel. This is further proved in the eleventh chapter of Hebrews. Noah was also a preacher of the righteousness of God *by faith*. We find in the history of Noah (*Genesis 6:13*) that while Noah was a preacher of righteousness, his work consisted chiefly in building the ark. So there was something definite which the faith of Noah laid hold upon. We are told to-day by many that all we have to do is to believe.*GCB June 1, 1909, page 252.10*

In *Genesis 12* we have a further illustration of practical faith in the case of Abraham. He had to endure some severe tests, that to him the gospel might be unfolded, and he made able to preach it effectively. When God told Abraham to take his son whom he loved, and offer him up as a sacrifice on Mt. Moriah, that one experience meant more to him than all else, in helping him to understand the gospel and God's power to save sinners.*GCB June 1, 1909, page 252.11*

It means something for a man to leave his loved ones, and go into some difficult foreign field, and not see them any more. But that is precisely what Abraham did. I would not give anything for a man that did not love his home, his native land. But Abraham went out, not knowing where he was going. Yet he knew he was obeying God's command.*GCB June 1, 1909, page 252.12*

Note another illustration in Lot's experience. You remember Lot went out with Abraham, and after awhile there was a strife between Lot's herdsmen and those of Abraham; and when Abraham knew of it, he said to Lot, "Let there be no strife between us; for we be brethren." How pleasant it would be in this world if we had a

lot of men like Abraham! When they separated, though he was the older of the two, Abraham told Lot to take his choice. Lot chose the best pasture, and left the other for Abraham. When we next hear of Lot, he is in Sodom, where he is well situated, having become rich and honored by the Sodomites. But finally Lot was told to leave Sodom, and escape to the mountains, lest he be consumed. And he obeyed.*GCB June 1, 1909, page 252.13*

Now listen [reading verses 24-26, inclusive]. What was Lot's wife doing behind him? A wife's place is by her husband's side. But her heart was still in Sodom, where her riches and her daughters were. She rather doubted that the Lord would really destroy Sodom, so she wanted to look back, and see if there was any fire, thinking if there was not, she would go back, and let Lot go on, if he wanted to be so foolish. She looked back, and immediately became a pillar of salt. Down through the ages comes the warning, "Remember Lot's wife."*GCB June 1, 1909, page 252.14*

I will now call your attention to some New Testament characters. Paul, in writing to the brethren at Philippi, said [reading *Philippians 3:4-7*]. Then the preaching of the gospel meant to Paul the loss of his position.*GCB June 1, 1909, page 252.15*

I turn to *Acts 7:59, 60*, the account of Stephen's sacrifice. Noah had to build an ark. Abraham had to leave his native land. Paul had to leave his earthly position. But Stephen gave his life for Christ's sake. And "all that a man hath will he give for his life." What is all this world to a man who is losing his life?—It is valueless. Then it means something more to have the gospel than simply to say, "Yes, I believe." There is something intensely practical connected with the gospel.*GCB June 1, 1909, page 252.16*

I wish to note briefly a few things which I believe the preaching of the gospel means at this time. In *Revelation 14:6* we read: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This angel is carrying to the world the gospel, and those who preach that this angel is carrying to the world the gospel, are themselves preaching that gospel. The angel is "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Then I hold it to be true that the message to fear God, and give glory to him, "for the hour of his judgment is come," is a part of the gospel, and that to leave that out of the story is to leave the gospel out, the very part that God wants impressed upon the people at this time.*GCB June 1, 1909, page 252.17*

A number of years ago, while preaching in Leeds, a bright young lady said, "Brother Maclay, I want to tell you that there are people besides the Adventists who are preaching the gospel." She then began to tell me the work another church was accomplishing in the city, and what other churches were accomplishing in other places. I told her I was glad that was so. But I said to her, "Sister, are they telling the people that the 'hour of God's judgment is come'?" She said, "No, I never heard them preach that." Then I told her that they were leaving out the most important part of the gospel, that they were not telling the whole story.*GCB June 1, 1909, page 252.18*

Those who preach the gospel in this time must also warn the world concerning the beast and his image, and against the reception of his mark. We must set forth the fact of the second coming of Jesus Christ. That is the second point of the gospel.

That is the culminating point of all history and the Bible. Without the second coming of Christ our hope is vain, and we are yet in our sins. There is absolutely no hope for us without the second coming of Christ; there is no hope for those who are fallen in death, if there be no resurrection. Then let us spread the news everywhere that Jesus is coming. I know of no theme that so rejoices the heart as does this good news.*GCB June 1, 1909, page 252.19*

Last of all I want you to notice that*GCB June 1, 1909, page 252.20*

Statistical Report of Conferences, Missions, and Institutions

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

The Statistical Report for 1908. H. E. ROGERS, STATISTICAL SECRETARY.

There is submitted in the following pages the statistical report of the Seventh-day Adventist denomination for the year 1908. This report is presented under four tables: Table No. 1 presents statistics regarding Conferences and missions, arranged by departments, and grouped by Union Conferences; Table No. 2 gives the statistics of our various educational institutions, publishing houses, and sanitariums; Table No. 3 exhibits the leading features of our statistical reports from the organization of the General Conference in 1863 to the present time; Table No. 4 presents information regarding our denominational publications, a similar table having been last issued nine years ago.*GCB June 1, 1909, page 253.1*

Table No. 3 illustrates the progress of this cause as fully perhaps as is possible by figures. The small numbers and their feeble strength at the beginning, the slow but steady growth of after years, and the more rapid progress and wider extent of later years are all clearly indicated in the figures presented. The year 1863, when the General Conference was organized, was the eighteenth year of effort in behalf of this work on the part of the pioneers who led out its promulgation; for it was in 1845-46 that the Sabbath truth was connected with the advent doctrine, and the new message began to make for itself a place in the hearts and lives of God's professed people.*GCB June 1, 1909, page 253.2*

Publishing Work

WASe

Almost simultaneously with the promulgation of this truth by the preached word was its heralding begun by the circulation of the printed word. A small paper, called *The Present Truth*, first issued in 1849, at Middletown, Conn., but later changed to the *Advent Review and Sabbath Herald*, formed the nucleus of a work which was carried on for nearly three years, at Rochester, N. Y., and was in 1855 removed to Battle Creek, Mich., where but one small office continued for twenty-one years to supply all the literature, mostly in the English language, used by the denomination. In 1876, however, a second office of publication was opened at Oakland, Cal., and the sales of both houses for that year amounted to $20,000. By the year 1888 six publishing houses in various parts of the world had been opened, and the sales for that year were $250,000; the year 1898 saw twelve such establishments in operation, with literature issued in thirty languages; in 1908 there were twenty-six offices of publication valued at $1,038,215.26; having 515 employees with sales amounting to $1,286,981.24, and literature issued in fifty-seven languages, in the form of 333 books, 287 pamphlets, 118 periodicals, and 1096 tracts, or a total of 1834 publications one copy of each being valued at $488.*GCB June 1, 1909, page 253.3*

Establishment of Sanitariums

WASe

In order of development, the establishment of sanitariums came next. The first one was established in Battle Creek, Mich., in 1866, for the rational treatment of disease and the dissemination of the principles of temperance and healthful living. This was the only institution opened by the denomination until 1882, when the second was opened in St. Helena, Cal. The third one was established in 1888, at Mt. Vernon, Ohio. Ten years later, 1898, there were sixteen such institutions in operation in various parts of the world, and at the close of 1908, there were eighty, having a total valuation of $2,766,346.50, with 1843 employees, and treating, in 1908, 22,762 patients, and expending in charity work $75,000.*GCB June 1, 1909, page 253.4*

Educational Institutions

WASe

The third step in establishing auxiliary facilities for the extension of this work was the opening of schools for the training of workers. In 1872 the first school was opened in Battle Creek, Mich. This school was incorporated as a college in 1874, and was the only denominational training-school until 1881, when a similar school was opened in Healdsburg, Cal. The following year a school of like character was opened in South Lancaster, Mass. A larger college was opened in 1891 at Lincoln, Neb. By 1898 there were twenty-one educational institutions of higher grades, and ten years later, at the close of 1908, there were eighty-three institutions, having a total valuation of $1,625,670.56, an enrollment of 6,521, and employing 476 teachers. In addition there were 535 schools of lower grades, having 625 teachers, an enrollment of 10,487, and an equipment valued at $147,749.05. The work offered in these two classes of institutions together constitutes an educational graded system requiring sixteen years' work, with the special object of preparing workers for the prosecution of this work in all parts of the world. These schools are located in twenty-two different countries.*GCB June 1, 1909, page 253.5*

Foreign Work

WASe

Work outside the United States was not undertaken until 1874. Ten years later the six conferences and missions outside the United States reported 906 members. By 1894 the sixteen conferences and missions outside this country had a membership of 5,120. At the close of 1904, just thirty years from the time foreign work was entered upon, there were eighty-one conferences and missions, with 21,682 communicants. At the close of 1908 there were, in 78 countries, 110 conferences and missions, with 32,505 communicants.*GCB June 1, 1909, page 253.6*

Sabbath-School Work

WASe

Sabbath-school work was begun early in connection with this work, and has steadily grown in interest and membership, until at the close of 1908 there were 3,825 schools, 91,230 members, who contributed during the year $104,620.77. Of this sum $95,280.90 was given for foreign missions. The local Sabbath-schools in the United

States retained for their own expenses during 1908, $7,352.64, a per capita, for the 58,383 members, of 0126 cents. The 32,847 members outside the United States retained for the expenses of their local Sabbath-schools $1,987.23, a per capital of .0061 cents. The contributions for missions for the entire world averaged $1.04 per member for the year.*GCB June 1, 1909, page 253.7*

Missionary Volunteer Department

WASe

The Missionary Volunteer Department, organized in 1907, now has 539 local societies, 10,148 members, with total contributions amounting to $16,282.52 for the year, $9,469.38 of which was for foreign work. The entire contributions averaged $1.60 per member for the year.*GCB June 1, 1909, page 253.8*

Doctrine

WASe

Seventh-day Adventists have no formal or written creed, but take the Bible as their rule of faith and practise. The chief points of their belief, upon which there is entire unanimity throughout the body, are as follows:—*GCB June 1, 1909, page 253.9*

That the law of God is the divine standard of righteousness, binding upon all men; that Christ, taking on him the nature of the seed of Abraham, lived our example, died our sacrifice, was raised for our justification, and is now the only mediator for us in the heavenly sanctuary, where, through the merits of his shed blood, he ministers pardon and forgiveness of sins to all who come to God through him; that the seventh day of the week is the Sabbath; that the personal, visible coming of Christ is near at hand, and is to precede the millennium; that immersion is the proper form of baptism; that man is not by nature immortal, but receives eternal life only by faith in Christ; that the state to which man is reduced by death is one of unconsciousness; that the investigative judgment now in progress in heaven decides the eternal destiny of all men; that at the coming of Christ the living righteous will be translated, and the righteous dead resurrected, and taken to heaven, where they will remain during the millennium, during which the punishment of the wicked is determined, and that at its close Christ, with his people, returns to this earth, the wicked are resurrected, and Satan, the originator of all sin, and his followers meet their final destruction; that the earth is then to be made the fit abode of the people of God throughout the ceaseless ages, where the righteous shall evermore dwell, and sin never again mar the universe of God.*GCB June 1, 1909, page 253.10*

The use of intoxicants or tobacco in any form is made a test of church fellowship; “higher criticism” finds no place in their ranks; they advocate the complete separation of church and state, and oppose all religious legislation; the payment of the tithe, or one tenth of the income, supplemented by offerings, is the accepted method of gospel support.*GCB June 1, 1909, page 253.11*

Polity

WASe

From the local church upward the form of organization may be stated thus: The local church elects officers annually to look after its interests; the churches in a State form a local conference, holding annual sessions, with one delegate for every fifteen members; five or six local conferences form a Union Conference, holding biennial sessions, with one delegate for every 200 members; the Union Conferences compose the General Conference, holding quadrennial sessions, with one delegate for every 1,000 members. The presidents of local conferences are ex-officio members of the Union Conference committees, and the presidents of Union Conferences are ex-officio members of the General Conference.*GCB June 1, 1909, page 253.12*

Attention may be directed to the decrease reported by a few of the Union Conferences in the United States. This decrease comes from a more thorough revision of church records in some of the conferences than has been undertaken for a number of years, and should have been attended to each year, and thus not have been brought into one year. The decrease in these Unions is therefore not an actual loss.*GCB June 1, 1909, page 253.13*

The financial summary on page 265 presents some of the leading items in connection with the various tables:—*GCB June 1, 1909, page 253.14*

[CD-ROM Editor's Note: Table incomplete - will be completed in future edition of CD-ROM]

1	2	3	4	5	6	7
NAME OF CONFERENCE OR MISSION (a)	Organized	Population	Number of Churches	Membership	Number of Companies	Membership
Atlantic Union Conference	1901					
Central New England	1903	3,216,934	35	1,133	4	23
Greater New York	1902	5,000,000	23	920	1	13
Maine	1867	694,466	21	429	1	17
New York	1906	1,875,000	36	782	20	98
Southern New England	1903	1,500,000	20	496	4	22
Vermont	1863	343,644	15	412	2	16
Western New York	1906	1,500,000	36	803	1	22
Totals for 1908		14,130,044	186	4,975	33	211
Totals for 1907		13,089,563	183	4,658	27	165
Gain for 1908		1,040,481	3	317	6	46
Central Union Conference	1902					
Eastern Colorado (e) 1908	500,000	33	1,700	8	40	
Kansas	1875	1,656,799	90	2,589	25	250

Nebraska	1878	1,036,090	51	2,207	17	202
North Missouri (e)	1908	1,209,365	13	538	1	10
Southern Missouri (e)	1908	1,897,300	35	807	6	42
Western Colorado (e)	1908	268,320	15	390		
Wyoming	1907	225,000	19	390	3	22
Totals for 1908		6,792,874	256	8,621	60	566
Totals for 1907		6,714,225	262	8,635	52	600
Gain for 1908		78,649			8	
Columbia Union Conference	1907					
Chesapeake	1899	1,475,000	15	566		
District of Columbia	1909	339,403	5	548	1	10
Eastern Pennsylvania	1903	4,000,000	28	1,135	5	80
Ohio	1863	4,157,545	78	2,036		
New Jersey	1902	2,144,134	19	562	4	46
Virginia	1883	1,854,184	25	509	1	10
West Pennsylvania	1903	3,000,000	33	787	7	26
West Virginia	1887	958,800	12	233	3	22
Totals for 1908		17,929,066	215	6,376	21	194
Totals for 1907		17,668,601	211	6,199	23	188
Gain for 1908		260,465	4	177		6
Lake Union Conference	1901					
East Michigan	1902	1,170,029	53	1,822	9	36
Indiana	1872	2,516,462	70	1,878		
Northern Illinois	1902	2,932,033	31	1,315		
North Michigan	1902	558,027	30	806	10	85
Southern Illinois	1902	1,889,519	23	599		
West Michigan	1902	692,928	77	3,205	1	56
Wisconsin	1871	2,069,942	98	2,848	9	100
Totals for 1908		11,828,940	382	12,473	29	277
Totals for 1907		11,828,038	388	12,914	45	369
Gain for 1908		902				
Northern Union Conference	1902					
Iowa	1863	2,231,853	116	2,428		
Minnesota	1862	1,979,912	79	1,650		
North Dakota	1902	672,671	28	917		
South Dakota	1879	473,250	33	985		
Totals for 1908	5,357,686	256	5,980			
Totals for 1907	5,050,835	256	6,708	19	292	
Gain for 1908		306,851				
North Pacific Union Conf	1906					

Montana	1898	243,329	16	448	1	4
Southern Idaho	1907	150,000	18	527	1	15
Upper Columbia	1880	425,000	30	1,550	6	106
Western Oregon	1902	530,000	40	1,658	3	35
Western Washington	1902	536,251	39	1,541	19	173
Alaska Mission		60,000				
Totals for 1908		1,944,580	143	5,724	30	333
Totals for 1907		1,897,649	147	5,712	13	107
Gain for 1908		46,931		12	17	226
Pacific Union Conference	1901					
Arizona	1902	200,000	7	242	3	19
California	1873	1,465,000	75	4,643	5	40
Southern California	1901	600,000	30	2,350	11	92
Utah	1902	355,000	5	205	3	30
Totals for 1908		2,620,000	117	7,440	22	181
Totals for 1907		2,567,000	106	6,878	15	142
Gain for 1908		53,000	11	562	7	39
Southeastern Union Conf.(f)	1907					
Cumberland	1900	796,931	13	530	5	12
Florida	1893	434,165	20	460		
Georgia	1901	2,323,635	5	191	4	33
North Carolina	1901	2,100,000	13	277	10	50
South Carolina	1907	1,474,735	9	174	8	51
Totals for 1908		7,129,466	60	1,632	27	146
Totals for 1907		8,645,183	56	1,424	36	244
Gain for 1908			4	208		

The letters (a) to (f) refer to accompanying foot-notes.

[CD-ROM Editor's Note: Table incomplete - will be completed in future edition of CD-ROM]

21	22	23	24	Sabbath 25
Amount of Tithe appropriated to Fields outside of Conference	Total Offerings to Foreign Missions (except as noted under 28 and 36)	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Number of Sabbat Schools
	$ 5,727 40	$ 3,530 19	$ 2,733 60	34
	3,572 37	1,822 00	5,169 43	22
	604 13	228 77	1,496 83	23
	529 70	700 00	550 00	43
	1,317 48	1,214 71	1,083 96	22

700 00	954 11	719 27	508 96	21
1,000 00	1,457 83	265 62	1,776 30	36
1,700 00	14,163 02	8,480 56	13,319 08	201
2,244 34	12,251 29	11,965 36	6,793 67	181
	1,911 73		6,525 41	20
100 00		500 00		
8,256 90	5,059 36			47
3,724 24	8,911 74	6,164 12	1,856 12	95
5,000 00	14,543 47	7,787 82	10,739 22	82
1,125 88	1,768 04	1,144 71		17
	697 10	16 90	240 10	38
30 00	918 03	213 35	197 76	17
	1,122 32	393 27		24
18,237 02	33,020 06	16,220 41	13,033 20	320
28,466 31	32,970 29	28,489 28	9,542 99	333
	49 77		3,490 21	
	626 56	139 32		19
5,917 97	2,297 71	467 76	2,358 75	6
	3,297 78	1,404 17	3,612 13	50
4,065 98	4,518 46	805 13	3,607 59	76
	2,800 00	890 83	942 66	19
	1,099 32	132 43	612 18	28
	2,056 07	405 22	1,419 61	41
	375 80	34 66	100 00	18
9,983 95	17,071 70	4,279 52	12,652 92	257
9,655 34	9,749 47	7,087 65	8,461 50	261
328 61	7,322 23		4,191 42	
624 00	6,529 85	2,475 00	2,365 00	66
2,855 75	2,821 51	912 03	980 28	70
	2,476 52	4,490 55	3,990 64	36
	1,223 77	251 42	263 59	56
	1,855 76	796 78	710 15	24
5,844 10	6,068 49	4,127 37	3,962 95	81
2,944 42	5,068 73	1,188 74	2,709 20	120
12,268 27	26,044 63	14,241 89	14,981 81	453
17,590 21	42,189 45	26,815 45	13,995 46	450
			986 35	3
10,309 67	6,013 15	9,072 67	3,600 00	150
4,209 20	5,566 28	684 63	2,206 67	158
2,040 60	6,547 82	3,464 69	214 95	41
6,610 34	5,045 26	3,089 69	1,000 00	46
23,169 81	23,172 51	16,311 68	7,021 62	395
24,647 97	18,840 58	24,795 48	5,149 29	336
	4,331 93		1,872 33	59
4,150 00	3,356 01	1,424 35	355 63	39

500 00	1,187 45	296 46	537 76	23
3,517 31	4,879 70	2,788 16	1,207 63	58
1,075 00	3,987 84	4,210 92	1,306 68	51
7,439 26	4,320 07	1,826 15	1,345 50	60
16,681 57	17,731 07	10,546 04	4,753 20	231
9,203 53	15,978 65	9,702 36	7,994 35	194
7,478 04	1,752 42	843 68		37
478 20	392 58	94 27	378 14	15
15,619 87	9,909 98	6,354 43	8,572 85	98
2,050 00	8,500 00	4,726 28	6,800 00	41
569 20	310 67	164 65	516 56	8
18,717 27	19,113 23	11,339 63	16,267 55	162
22,176 69	11,144 66	15,239 66	20,248 79	148
	7,968 57			14
	1,186 04	580 69	500 00	18
	904 96	247 22	1,285 57	29
	722 93	247 08	510 30	13
	353 78	381 13	62 50	22
	311 27	103 14	312 15	17
	3,478 98	1,559 26	2,670 52	99
1,407 45	2,718 55	2,628 80	2,344 78	92
	760 43		325 74	9

[CD-ROM Editor's Note: Table incomplete - will be completed in future edition of CD-ROM]

					Statistical Report of
1	2	3	4	5	6
NAME OF CONFERENCE OR MISSION	Organized	Population	Number of Churches	Membership	Number of Compainies
Southern Union Conference (f)	1901				
Alabama	1901	1,923,074	16	309	
Kentucky	1908	2,009,665	8	259	
Louisiana	1901	1,381,625	11	275	
Mississippi	1901	1,551,207	15	221	
Tennessee River	1886	2,020,616	16	500	
Totals for 1908		8,886,187	66	1,564	1
Totals for 1907		8,672,066	66	1,560	
Gain for 1908		214,121		4	
Southwestern Union Conf.	1902				
Arkansas	1888	1,311,564	20	533	
Oklahoma	1894	1,525,000	71	1,889	
Texas	1878	2,798,476	34	1,475	1
New Mexico Mission	1908	425,000	8	285	
West Texas Mission	1908	500,000	3	171	

Totals for 1908		6,560,040	136	4,353	2
Totals for 1907		6,110,274	132	3,869	1
Gain for 1908		449,766	4	484	1
Canadian Union Conference	1901				
Maratime	1902	930,341	9	234	
Ontario	1899	2,182,942	22	414	
Quebec	1880	1,853,416	7	160	
Newfoundland	1902	225,000	1	43	
Totals for 1908		5,191,699	39	851	
Totals for 1907		5,059,609	40	941	
Gain for 1908		132,090			
West. Canadian Union Conf.	1907				
Alberta	1906	225,000	10	284	
British Columbia	1902	300,000	12	230	
Manitoba	1903	675,000	9	220	
Saskatchewan Mission	1907	260,000	3	84	
Totals for 1908		1,460,000	34	818	
Totals for 1907		1,360,000	32	777	
Gain for 1908		100,000	2	41	
Australian Union Conf.	1894		1	4	
New South Wales	1895	1,596,569	23	935	
New Zealand	1889	928,978	16	458	1
Queensland	1899	550,404	7	257	
South Australia	1899	381,148	10	323	
Tasmania	1901	177,213	5	251	
Victoria	1888	1,210,304	17	794	
West Australia	1902	263,846	16	362	
Cook Islands	1894	12,250	1	13	
Fiji	1889	8,000	13	172	
Friendly Islands	1895	22,000	1	10	
Java	1906	32,000,000			
New Guinea	1908	350,000			
Norfolk Island	1895	700	1	25	
Philippine Islands	1906	8,000,000			
Pitcairn Island	1890	155	1	68	
Samoa	1895	36,755	1	6	
Singapore	1904	300,000			
Society Islands	1892	12,800	4	72	
Sumatra	1899	3,000,000			
Totals for 1908		48,851,122	117	3,750	4
Totals for 1907		50,377,544	109	3,525	4
Gain for 1908			8	225	
British Union Conference	1902				
North England	1902	16,392,364	21	575	

South England	1902	16,400,000	15	595		
Ireland	1902	4,500,000	3	59		
Scotland	1902	4,676,603	7	147		
Wales	1902	1,864,696	6	153		
Totals for 1908		43,833,663	52	1,529		1
Totals for 1907		47,833,663	47	1,560		1
Gain for 1908			5			
German Union Conference	1901					
German Union District	1905	1,145,000	3	593		
East German	1901	7,256,380	19	836		1
German-Swiss	1901	2,500,000	14	477		
Hungarian	1907	17,876,189	5	100		2
North German	1907	5,162,498	7	248		1
Prussian	1903	3,671,922	24	570		1
Rhenish	1903	6,436,337	13	606		1
Saxon	1908	4,508,601	8	382		
Silesia	1907	6,929,248	10	273		1
South German	1902	13,771,167	13	624		2
West German	1898	12,006,580	15	568		2
Austrian Mission		29,168,332	1	27		
Balkan Mission		13,698,603	2	127		

[CD-ROM Editor's Note: Table incomplete - will be completed in future edition of CD-ROM]

For the Year Ending Dec. 31, 1908

				Sabbath-School Dept.		
21	22	23	24	25	26	27
Amount of Tithe appropriated to Fields outside of Conference	Total Offerings to Foreign Missions (except as noted under 28 and 36)	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Number of SabbathSchools	Membership	Total Sabbath-School Contributions
	571 22	166 57	238 51	25	498	479 90
	82 66			10	231	266 82
	794 29	989 36	355 41	12	304	425 78
	309 29	268 99	400 00	24	425	323 73
	575 50	1,200 00	1,500 00	16	412	388 52
	2,332 96	2,624 92	2,493 92	87	1,870	1,884 75
	1,184 22	1,027 29	1,162 03	92	1,932	1,188 97
	1,148 74	1,597 63	1,331 89			695 78

	627 50	455 39	588 78	29	633	483 71
4,398 30	3,830 27	3,553 44	527 41	94	2,306	2,895 58
550 00	2,128 50	1,601 25	1,001 50	53	1,369	1,509 24
	91 15	13 56		15	341	278 43
	60 82	17 53		10	207	79 08
4,948 30	6,738 24	5,641 17	2,117 69	201	4,856	5,246 04
3,000 00	2,416 81	6,537 48	1,731 38	178	3,825	2,955 64
1,948 30	4,321 43		386 31	23	1,031	2,290 40
	321 03	189 60	104 68	9	218	237 88
	855 10	603 48	1,191 65	25	519	575 17
	83 30			17	182	160 43
				3	52	39 78
	1,259 43	793 08	1,296 33	54	971	1,013 26
	1,547 37	1,920 82	821 27	44	958	934 41
			475 06	10	13	78 85
	708 60	1,714 78	18 85	20	448	647 53
	643 88	205 77	125 86	16	323	441 67
474 34	355 76	413 01	200 00	14	322	358 35
	569 50	356 90		8	140	356 70
474 34	2,277 74	2,690 46	344 71	58	1,233	1,804 25
	2,125 52	5,237 66	472 85	61	1,137	1,414 65
474 34	152 22				96	389 60
759 72	1,790 10	685 39	854 86	38	1,283	1,801 09
	1,263 95	149 50		27	783	1,322 63
	452 42	272 25	78 89	9	268	434 26
	670 89	909 27	369 57	18	412	763 45
	245 99	186 30	251 72	13	291	367 28
759 72	1,205 79	220 23	1,956 12	32	947	1,553 65
	828 12	1,158 92	676 06	28	548	1,263 74
	8 52	1 10		1	27	27 74
				23	300	129 77
				2	23	84 15
	15 42			1	18	76 62
				1	3	18 14
	41 39	15 34	21 91	1	39	34 13
				1	3	15 18
				1	128	7 93
	5 40	3 77	1 83	1	12	71 77
	125 02	4 44	33 44	2	54	85 96
				9	139	65 24
	5 48			1	5	13 76
	438 78		2,078 53		583	937 90
	22 63					39 94
1,717 93	664 17	1,304 24	39 95	33	742	558 92
1,957 12	956 06	1,657 89	1,657 55	23	752	522 16

	172 32	882 91	38 35	6	77	145 76
	177 48	158 96	417 50	8	185	169 72
	206 91	213 14	60 98	11	259	126 31
3,675 05	2,199 57	4,349 14	2,214 33	81	2,015	1,562 81
1,641 55	2,070 77	1,306 44	105 75	77	1,871	1,457 55
2,033 50	128 80	3,042 70	2,108 58	4	144	105 26
	1,320 77	10,536 63				
1,600 14	826 67	866 70		3	530	741 22
2,895 57	1,146 21	2,803 24		33	996	757 68
932 56	736 56	1,474 60		14	378	387 20
644 79	164 38	444 47		28	423	227 95
1,343 94	584 71	1,028 36		27	391	486 16
1,106 11	518 93	1,169 55		40	773	679 13
2,515 76	783 16	2,177 93		24	927	739 76
1,457 15	688 77	1,261 27		12	347	519 05
1,377 00	773 27	1,016 26		28	622	538 48
2,140 68	1,318 90	3,606 14		34	930	930 72
2,459 89	1,395 65	2,581 97		36	1,059	883 65
28 84	102 69	292 33		8	109	129 59
54 09	95 37	81 22		5	139	116 37

[CD-ROM Editor's Note: Table incomplete - will be completed in future edition of CD-ROM]

1	2	3	4	5	Statistical 6
NAME OF CONFERENCE OR MISSION (a)	Organized	Population	Number of Churches	Membership	Number of Compainies
Crotian Mission		2,592,968			1
Holland and Flemish					
Belgium Mission		9,287,253	6	135	10
Totals for 1908		136,011,078	140	5,566	171
Totals for 1907		142,421,790	122	4,733	150
Gain for 1908			18	833	21
Latin Union Conference	1907				
French	1907	39,252,267	8	176	9
Roman-Swiss	1884	1,025,256	14	548	
Algeria-Tunis	1902	7,060,745			1
French-Belgium	1902	3,623,606	1	21	1
Italy	1901	33,640,710	1	26	1
Portugal	1903	5,423,132			2
Spain	1903	19,565,903			2
Totals for 1908		109,591,619	24	771	16
Totals for 1907		107,894,374	24	706	15
Gain for 1908		1,697,245	65	1	
Levant Union Mission					

Egypt (Inc. Sudan)		14,518,274	1	10	
Syria (Inc. Mesopotamia and Arabia)		6,288,600	2	19	
Turkey		17,999,956	5	127	10
Greece		2,631,952			1
Persia (unentered)		9,500,000			
Totals for 1908		50,938,782	8	156	11
Totals for 1907		50,740,636	23	253	
Gain for 1908		198,146		11	
Russian Union Conference	1908				
Baltic	1908	6,362,300	4	323	10
Caucasia	1901	12,022,200	15	624	17
South Russia	1908	14,410,000	5	141	14
East Russia Mission		29,433,300	8	206	15
Middle Russia Mission		63,821,600	1	62	10
West Russia Mission		22,392,700	7	178	8
Totals for 1908		148,442,100	40	1,534	74
Totals for 1907		145,980,100	41	1,432	57
Gain for 1908		2,462,000	102	17	
Scandinavian Union Conf	1903				
Denmark	1880	2,588,919	19	896	
Norway	1887	2,052,221	21	800	
Sweden	1882	4,751,046	33	786	
Finland	1897	2,816,500	3	88	5
Iceland and Greenland	1897	93,000	1	40	
Northland	1906	845,315	4	81	
Totals for 1908		13,147,001	81	2,691	5
Totals for 1907		21,147,001	81	2,586	4
Gain for 1908				105	1
South African Union Conf.	1902				
Cape Colony	1892	2,794,849	12	471	3
Natal-Transvaal	1902	2,658,107	4	79	5
Barotseland (Rhodesia)	1905	350,000	1	19	
Basutoland (Kolo)	1899	218,903	1	3	
Malamulo (Nyasaland)	1902	850,705	1	17	
Maranatha (Kaffir)	1906				1
Mkupuvula (Rhodesia)					
Solusi (Bulawayo)	1894	605,764	1	60	
Somabula (Gwelo)	1901		1	30	
Totals for 1908		7,598,328	21	679	9
Totals for 1907		7,370,437	20	673	8
Gains for 1908		227,891	1	6	1
South American Union Conf	1906				
Four Confs., Seven Miss.(g)		41,964,550	61	2,210	28
West Indian Union Conference					

British Guiana	1906	387,086	9	329	6
Central America	1908	3,433,842	7	183	5
East Caribbean	1906	900,000	7	195	11
Jamaica	1903	806,690	29	1,164	24
South Caribbean	1906	386,947	9	450	4
West Carribbean	1906	1,069 297	8	314	7
Cuba Mission	1905	2,058,000	3	53	
Hayti Mission	1905	900,000	1	40	6
North Caribbean Mission	1907	1,650,000	3	58	3
Totals for 1908		11,591,862	76	2,786	66
Totals for 1907		10,767,807	74	2,693	66
Gain for 1908		824,055	2	93	
East African Missions					
Abyssinia	1907	8,280,000	1	4	
British East Africa (h)	1906	4,038,250	1	4	
German East Africa	1903	6,703,000	1	15	
Totals for 1908		19,021,250	3	23	

[CD-ROM Editor's Note: Table incomplete - will be completed in future edition of CD-ROM]

				Sabbath-Schoool Dept.		
21	22	23	24	25	26	27
Amount of Tithe appropriated to outside of Conference	Total Offerings to Foreign Missions (except as noted under 28 and 36)	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Number of SabbathSchools	Membership	Total SabbathSchool Contribution
48 08	12 80			1	3	1 43
38 46	425 76	326 14		16	253	161 20
18,643 06	10,894 60	29,666 81		309	7,880	7,299 59
6,299 69	9,043 37	11,812 65	4,660 90	284	6,917	5,971,53
12,343 37	1,851 23	17,854 16		25	963	1,328 06
		550 30				
264 81	444 05	67 00	316 00	20	264	210 93
1,059 56	996 57		1,424 00	17	436	539 35
	17 20			1	7	10 45
	13 98			2	41	41 15
	8 95		70 00	1	12	15 48
	20 12			2	17	24 76
	9 07			1	17	39 90
1,324 37	1,509 94	617 30	1,810 00	44	794	882 02

184 21	1,371 84	896 13	1,841 64	43	785	845 22
	138 10			1	9	36 80
	47 30			2	10	10 29
	73 89			3	20	38 35
	56 61			13	224	24 69
				1	3	
	177 80			19	257	73 33
	256 39	11 52		17	228	73 60
				2	29	
		1,436 81				
341 42	328 89			15	494	397 75
229 29	112 20			33	1,125	295 43
229 46	118 55			20	597	322 77
	115 22			24	599	184 41
	80 42			12	356	134 67
	70 44			16	375	93 68
800 17	825 72	1,436 81		120	3,546	1,428 71
	605 33	133 83	115 14	108	2,864	1,042 57
800 17	220 39	1,302 98		12	682	386 14
1,629 07	2,008 35	260 43	496 49	29	787	573 30
1,268 89	661 10	93 16		23	567	429 04
518 32	593 55	128 50		64	497	385 33
	413 24	2,230 70		11	118	166 14
	32 02		100 00	1	20	17 57
	111 57			7	72	24 44
3,416 28	3,819 83	2,712 79	596 49	135	2,061	1,595 82
731 02	2,750 39	405 60	323 08	115	2,026	1,486 01
2,685 26	1,069 44	2,307 19	273 41	20	35	109 81
523 36	178 55	262 68		21	343	419 12
	250 50	615 67	1,134 69	12	166	350 13
		3 65		3	111	10 41
				1	25	
		5 68		8	382	
		12 76		1	22	21 21
						14 26
		54 06		3	150	33 18
		9 74		1	75	16 99
523 36	429 05	964 24	1,134 69	50	1,274	865 30
965 30	798 46	78 47	669 32	33	823	1,167 30
		885 77	465 37	17	451	
	810 18	919 30	1,119 67	132	2,583	2,044 97
	156 35			17	440	110 55
	237 94	241 01	306 50	10	312	179 03
				17	400	123 85
	271 73	46 63	500 00	56	1,627	745 11

195 63	16 73	272 53	13	492	215 55
			17	342	243 90
32 06			5	59	33 26
11 00			8	80	15 00
		328 18	7	107	53 83
904 71	304 37	1,407 21	150	3,859	1,720 08
921 46	612 56	1,780 98	134	3,571	1,403 20
			16	288	316 88
				1	4
				1	4
88 30			3	9	21 80
88 30			5	17	21 80

[CD-ROM Editors note: Table incomplete - will be completed in future edition of CD-ROM]Statistical Report of Seventh-day Adventist Conferences and Missions Church and Confe 1 2 3 4 5 6 7 NAME OF CONFERENCE Organized Population Number c Membership Number of Membership Number OR MISSION (a) Churches Companies Sabbat Miscellaneous Missions Bermuda 1903 17,000 1 39 9 British West Africa 1894 50,000,000 1 31 3 24 5 China(h) 1903 435,000,000 5 128 Hawaii 1895 170,000 1 24 India (Inc. Burma and Ceylon) 1895 297,970,499 6 132 4 25 50 Japan 1897 50,000,000 4 119 33 Korea 1904 12,000,000 4 100 8 105 Mexico 1893 13,607,259 2 70 4 65 7 Totals for 1908 858,764,758 24 643 19 219 104 Totals for 1907 847,597,758 21 535 26 228 153 Gain for 1908 11,167,000 3 108 Recapitulati 1 2 3 4 5 6 7 NAME OF CONFERENCE Organized Population Number of Membershi Number of Membership Number OR MISSION (A) Churches Companies Sabbatl Union Confs. in United States General Conference (i) 1863 Atlantic Union 1901 14,130,044 186 4,975 33 211 348 Central Union 1902 6,792,874 256 8,621 60 566 849 Columbia Union 1907 17,929,066 215 6,376 21 194 430 Lake Union 1901 11,828,940 382 12,473 29 277 352 Northern Union 1902 5,357,686 256 5,980 545 North Pacific Union 1906 1,944,580 143 5,724 30 333 339 Pacific Union 1901 2,620,000 117 7,440 22 181 108 Southeastern Union 1907 7,129,466 60 1,632 27 146 145 Southern Union 1901 8,886,187 66 1,564 15 143 211 Southwestern Union 1902 6,560,040 136 4,353 24 238 320 Totals for 1908 83,178,883 1,817 59,138 261 2,289 3,647 Totals for 1907 82,243,434 1,807 58,557 251 2,256 3,702 Gain for 1908 935,449 10 581 10 33 Union Conferences in Canada Canadian Union 1902 5,191,699 39 851 5 31 88 West. Canadian Union 1907 1,460,000 34 818 2 21 320 Totals for 1908 6,651,699 73 1,669 7 52 408 Totals for 1907 6,419,609 72 1,718 11 116 260 Gain for 1908 232,090 1 148 Australasian Union for 1908 1894 48,851,122 117 3,750 47 368 374 Totals for 1907 50,377,544 109 3,525 42 362 312 Gain for 1908 8 225 5 6 62 European Union Conferences British Union 1902 43,833,663 52 1,529 15 139 6 German Union 1901 136,011,078 140 5,566 171 2,955 Latin Union 1907 109,591,619 24 771 16 176 16 Levant Union Mission 50,938,782 8 156 11 93 16 Russian Union 1908 148,442,100 40 1,534 74 1,473 70 Scandinavian Union 1903 13,147,001 81 2,691 5 33 115 Totals for 1908 501,964,243 345 12,247 292 4,869 223 Totals for 1907 516,294,927 338 11,270 243 3,495 569 Gain for 1908 7 977 49 1,374 Miscellaneous Union Conf. South African Union 1902 7,598,328 21 679 9 88 135 South American Union 1906 41,964,550 61 2,210 28 271 80 West Indian Union 1906 11,591,862 76 2,786 66 1,014 293 East African and Miscella- neous Mission

Fields 877,786,008 27 666 19 219 104 Totals for 1908 938,940,748 185 6,341 122 1,592 612 Totals for 1907 905,916,952 178 5,827 128 1,389 690 Gain for 1908 33,023,796 7 514 203 Totals by Groups United States 83,178,883 1,817 59,138 261 2,289 3,647 Canada 6,651,699 73 1,669 7 52 408 Australasia 48,851,122 117 3,750 47 368 374 Europe 501,964,243 345 12,247 292 4,869 223 Miscellaneous 938,940,748 185 6,341 122 1,592 612 United States 83,178,883 1,817 59,138 261 2,289 3,647 All other countries 1,496,407,812 720 24,007 468 6,881 1,617 Grand total for 1908 1,579,586,695 2,537 83,145 729 9,170 5,264 Totals for 1907 1,561,252,466 2,504 80,897 675 7,618 5,533 Gain for 1908 18,334,229 33 2,248 54 1,552 Per Cent of Gain 1908 1.17 1.32 2.78 8.00 20.37 Totals for 1904 1,414,694,654 2,243 71,891 552 5,432 4,298 Gain for four years 164,892,041 294 11,254 177 3,638 966

[CD-ROM Editor's Note: Table incomplete - will be completed in future edition of CD-ROM]

For the Year Ending Dec. 31, 1

21	22	23	24	25	Sabbath-School 26
Amount of Tithe appropriated to Fields outside of Conference	Total Offerings to Foreign Missions Foreign Missions (except as noted under 28 and 36)	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Number of Sabbath-Schools	Membe
	67 64		187 92	6	
				3	
	39 05	135 00	16 81	8	1
	81 45	22 55	237 80	1	
	201 50	157 56	12	2	
	123 00			5	1
				12	2
	52 00	32 50	106 91	6	1
	564 64	347 61	549 44	53	1,0
	246 68	4,083 47	175 81	48	1,0
	317 96		373 63	5	

21	22	23	24	25	26
Amount of Tithe appropriated to Fields outside of Conference	Total Offerings to Foreign Missions Foreign Missions (except as noted under 28 and 36)	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Number of Sabbath-Schools	Membe
	8,000 00				
1,700 00	14,163 02	8,480 56	13,319 08	201	4
18,237 02	33,020 06	16,220 41	13,033 20	320	8
9,983 95	17,071 70	4,279 52	12,652 92	257	6

12,268 27	26,044 63	14,241 89	14,981 81	453	10
23,169 81	23,172 51	16,311 68	7,021 62	395	7
16,681 57	17,731 07	10,546 04	4,753 20	231	6
18,717 27	19,113 23	11,339 63	16,267 55	162	6
	3,478 98	1,559 26	2,670 52	99	2
	2,332 96	2,624 92	2,493 92	87	1
4,948 30	6,738 24	5,641 17	2,117 69	201	4
105,706 19	170,866 40	91,245 08	89,311 51	2,406	58
118,391 84	156,943 88	134,289 33	77,424 24	2,265	55
	13,922 52		11,887 27	141	3
	1,259 43	793 08	1,296 33	54	
474 34	2,277 74	2,690 46	344 71	58	1
474 34	3,537 17	3,483 54	1,641 04	112	2
	3,672 89	7,158 48	1,294 12	105	2
474 34			346 92	7	
1,519 44	6,667 49	3,606 51	4,244 40	209	5
2,783 55	6,228 71	5,241 87	2,165 87	210	4
	438 78		2,078 53		
3,675 05	2,199 57	2,349 14	2,214 33	81	2
18,643 06	10,894 60	29,666 81		309	7
1,324 37	1,509 94	617 30	1,810 00	44	
	177 80			19	
800 17	825 72	1,436 81		120	3
3,416 28	3,819 83	2,712 79	596 49	135	2
27,858 93	19,427 46	38,782 85	4,620 82	708	16
8,856 47	16,098 09	14,566 17	7,046 51	644	14
19,002 46	3,329 37	24,216 68		64	1
523 36	429 05	964 24	1,134 69	50	1
	810 18	919 30	1,119 67	132	2
	904 71	304 37	1,407 21	150	3
	652 94	347 61	549 44	58	1
523 36	2,796 88	2,535 52	4,211 09	390	8
965 30	2,776 78	5,693 80	3,745 78	349	7
	20 10		465 31	41	
105,706 19	170,866 40	91,245 08	89,311 51	2,406	58
474 34	3,537 17	3,483 54	1,641 04	112	2
1,519 44	6,667 49	3,606 51	4,244 40	209	5
27,858 93	19,427 46	38,782 85	4,620 82	708	16
523 36	2,796 88	2,535 52	4,211 09	390	8
105,706 19	170,866 40	91,245 08	89,311 51	2,406	58
30,376 07	32,429 00	48,408 42	14,717 35	1,419	32
136,082 26	203,295 40	139,653 50	104,028 86	3,825	91
130,997 16	185,720 35	166,949 65	91,676 52	3,573	84
5,085 10	17,575 05		12,352 34	252	6
3.88	9.46		13.47	7.05	

83,031 11	104,434 15		3,064	71
53,051 15	98,861 25		761	19

Denominational Institutions—Table No. 2

Section 1—Educational Institutions(a)

Name	Address	Assets	Buildings	Acres
Adelphian Academy	Holly, Michigan	$ 22,633 76	3	77
Alberta Industrial Academy	Leduc, Alberta	11,525 00	2	160
Arizona Intermediate School	Phoenix, Arizona	200 00	1	
Avondale School for Chr. Workers	Cooranbong, N. S. W., Australia	76,492 72	20	1,110
Battle Creek Academy	Battle Creek, Mich.	8,000 00	1	2
Beechwood Manual Tr. Academy	Fairland, Ind.	3,096 07	3	13
Berean Industrial School	Malaga, Wash.	2,000 00	1	55
Bethel Academy	Bethel, Wis.	27,710 41	10	195
Bethel School	Canton, China	1,637 52	1	
Cedar Lake Academy	Cedar Lake, Michigan	11,977 83	5	82
Central California Inter. School	Armona, Cal.	2,500 00	2	5
Claremont Union College	Kenilworth, Cape, South Africa	33,766 45	4	22
Clearwater Industrial School	Clearwater Lake, Wis.	4,348 00	2	65
Colorado Western Slope Academy	Palisades, Colo.	4,000 00	1	2
Cumberland Industrial School	Daylight, Tenn.	1,500 00	3	100
Darling Range School	Heidelberg, West Australia	7,958 34	2	100
Diamante School	Diamante, Argentina, South America	5,000 00	2	120
DuQuoin Intermediate School	DuQuoin, Ill.	2,200 00	1	7
Eastern Colorado Academy	Loveland, Colo.	8,550 00	2	6
Elk Point Industrial Academy	Elk Point, S. Dak.	14,553 94	4	40
Emmanuel Missionary College	Berrien Springs, Mich.	93,680 51	25	264
Eufola Academy	Eufola, N. C.	4,500 00	5	23
Fernando Academy	San Fernando, Cal.	26,997 21	5	12
Fiji Training School	Buresala, Ovalau, Fiji, Pacific Ocean	3,512 00	1	270
Forest Home Industrial Academy	Mt. Vernon, Wash.	6,793 64	3	40
Fort Ogden School	Fort Ogden, Florida	1,300 00	2	42
Fox River Academy	Sheridan, Ill.	14,000 91	5	43
Friedensau Industrial School	Friedensau, Germany	44,063 52	1	45
Goldsberry Intermediate School	Goldsberry, Mo.	2,500 00	2	1
Gravel Ford Academy	Gravel Ford, Oregon	4,000 00	3	3
Guatemala English School	Guatemala, Central America	1,000 00	3	
Haapal School	Haapal, Tonga, Pacific Ocean	300 00	1	
Hazel Industrial Academy	Hazel, Ky.	6,000 00	3	52
Hildebran Industrial Academy	Hildebran, N. C.	6,000 00	4	275

Hillcrest School	near Nashville, Tenn.	3,750 00	2	93
Iowa Industrial Academy	Stuart, Iowa	24,585 39	6	100
Keene Industrial Academy	Keene, Texas	45,970 71	12	144
Korean School	Soonan, Korea	200 00	2	50
Latin Union School	Gland, Switzerland	1,359 20	1	30
Laurelwood Industrial Academy	Gaston, Oregon	7,383 30	2	58
Loma Linda College (c)	Loma Linda, Cal.			
Lornedale Academy	Lorne Park, Ontario	17,191 60	5	50
Manson Industrial Academy	Port Hammond, British Columbia	15,288 91	2	214
Maplewood Academy	Maple Plain, Minn.	19,876 02	2	94
Meadow Glade Intermediate School	Manor, Wash.	8,618 07	3	20
Mt. Ellis Academy	Bozeman, Mont.	1,768 05	3	20
Mt. Vernon College	Mt. Vernon, Ohio	39,918 66	4	25
Nashville Agr. and Nor. Institute	Madison, Tenn.	31,000 00	12	414
Northern California Int. School	Chico, Cal.	2,500 00	3	4
Oakwood Manual Training School	Huntsville, Ala.	31,223 32	11	358
Otsego Academy	Otsego, Mich.	20,500 00	6	232
Pacific Educational Association	Sonoma, Cal.	60,122 90		
Petoskey Intermediate School	Petoskey, Mich.	500 00	1	
Pine Grove Industrial School	Amory, Miss.	4,000 00	1	60
Portage Plains Academy	Portage la Prairie, Manitoba	7,840 82	1	130
Pua Training School	Pua, Chile, South America	2,936 40	2	50
Pukekura Training School	Cambridge, New Zealand	27,185 07	3	170
Rome Mission School	Rome, Italy	200 00	1	
Royal Intermediate School	Cottage Grove, Oregon	2,000 00	2	4
Scandinavian Union School	Skodsborg, Denmark	500 00	1	
Shenandoah Val. Training Acad.	New Market, Va.	9,500 00	1	42
Sheyenne River Academy	Harvey, N. Dak.	27,229 97	3	400
Singapore School	Singapore, East Indies	2,056 11	1	
Society Islands School	Raiatea, Society Islands, Pacific Ocean	5,736 86	2	200
South Lancaster Academy	South Lancaster, Mass.	61,371 22	8	12
Southern Training School	Graysville, Tenn.	35,460 14	3	250
Stanborough Park Miss. College	Watford, England	6,474 07	2	55
Strode Industrial Academy	Oswego, Kans.	5,300 00	4	18
Swedish Mission School	Nyhyttan, Sweden	15,504 72	3	500
Takoma Park School	Takoma Park, D. C.	5,000 00	1	
Taquary Training School	Taquary, Brazil, South America	4,000 00	1	12
Toluca Industrial School	Toluca, N. C.	2,500 00	2	6
Tonga School	Nukualofa, Tonga, Pacific Ocean	600 00	1	

Tunesassa School	Tunesassa, N. Y.	4,802 30	3	202
Union College	College View, Nebr.	354,320 51	9	125
Walderly School	Hawthorne, Wis.	6,212 40	3	390
Walla Walla College	College Place, Wash.	83,951 76	4	60
Washington Foreign Miss. Seminary	Takoma Park, D. C.	92,762 29	6	14
West African Training School	Freetown, Sierre Leone, West Africa	2,500 00	1	
West Indian Training School	Riversdale, Jamaica, West Indies	11,472 40	4	507
Western Normal Institute	Lodi, Cal.	35,000 00	5	20
Williamsdale Academy	Williamsdale, Nova Scotia	10,199 56	5	200
Wyoming Intermediate School	Hemingford, Neb.	3,000 00	2	40
Totals for 1908	83	$1,625,670 56	295	8,604
Totals for 1907	67	1,226,746 15	215	6,945
Gain for 1908	16	$ 398,924 41	80	1,659

Section 2—Publishing Houses

Name	Address	Assets	Buildings	Empl
Advocate Publishing Company	Berrien Springs, Mich.	$ 6,242,38	1	
Avondale Press	Cooranbong, N. S. W., Australia	10,542 33	2	
Brazil Publishing House	Sao Paulo, Brazil, South America	17,129 09	1	
British Publishing House	Watford, England	56,514 85	1	
Buenos Ayres Publishing House	Buenos Ayres, Argentina, South America	5,000 00	1	
Canadian Publishing Association	Ottawa, Ontario	10,558 27	1	
Chile Publishing House	Santiago, Chile, South America	3,847 62	1	
China S. D. A. Mission Press	Shanghai, China	3,100 00	1	
Christiania Publishing House	Christiania, Norway	35,900 53	2	
Denmark Publishing House	Copenhagen, Denmark	7,731 05	1	
Fijian Press	Fiji, Pacific Ocean	1,500 00	1	
Finland Publishing House	Helsingfors, Finland	9,027 53	1	
Hamburg Publishing House	Hamburg, Germany	63,250 06	4	
India Publishing House	Lucknow, India	2,200 00	1	
International Publishing Association	College View, Nebr.	40,692 90	3	
Latin Union Publishing House	Geneva, Switzerland	6,616 74	1	
Mexican Publishing House	Mexico City, Mexico	2,681 77	1	
Pacific Press Publishing Association	Mountain View, California	248,384 59	7	1
Review and Herald Publishing Assn	Takoma Park, D. C.	248,764 85	2	
Signs Publishing Association	Warburton, Victoria, Australia	105,326 17	1	
Singapore Press	Singapore, East Indies	974 00	1	

South African Publishing House	Cape Town, South Africa		15,123 98	1	
South Lancaster Printing Company	South Lancaster, Mass.		6,679 10	1	
Southern Publishing Association	Nashville, Tenn.		108,074 82	3	
Stockholm Publishing House	Stockholm, Sweden		14,319 40	1	
Watchman Publishing Company	Cristobal, Panama		8,033 23	1	
Totals for 1908		26	$1,038,215 26	42	5
Totals fro 1907		23	978,894 14	37	4
Gain for 1908		3	59,321 12	5	

Section 3—Sanitariums

A. Under Conference Supervision

Name	Address	Assets	Buildings	Acres	Capac
Adelaide Sanitarium	Adelaide, South Austrialia	$ 8,721 69	2	2	1
Atlanta Sanitarium	243 South Boulevard, Atlanta, Ga.	15,460 11	1	4	1
Avondale Health Retreat	Cooranbong, N. S. W., Austrialia	10,315 88	2	10	2
Boulder Sanitarium	Boulder, Colo.	138,807 55	12	90	10
Calcutta Bath Rooms	50 Park St., Calcutta, India	4,018 07	1		
Cape Sanitarium	Plumstead, Cape, South Africa	30,686 24	2	5	2
Caterham Sanitarium	Caterham, Surrey, England	23,376 00	2	3	4
Christchurch Sanitarium	Christchurch, New Zealand	20,002 07	2	7	1
Christiana Health Home	Christiania, Norway	2,136 11	1		
College Springs Sanitarium	Mt. Vernon, Ohio	2,000 00	2	1	
Fayetteville Sanitarium	Fayetteville, Ark.	6,000 00	2	1	
Friedensau Sanitarium	Friedensau, Germany	108,461 00	2	45	6
Frydenstrand Sanatorium	Frederikshavn, Denmark	20,569 00	1	8	5
Glendale Sanitarium	Glendale, Cal.	56,960 99	3	5	5
Graysville, Sanitarium	Graysville, Tenn.	27,474 79	4	65	3
Hydropathic Institute	Adelaide, South Australia	3,572 63	1		1
Iowa Sanitarium	603 E. 12th St., Des Moines, Iowa	37,034 67	2		3
Iowa Sanitarium (e)	Nevada, Iowa	21,597 24	1	55	
Jerusalem Treatment Rooms	Jerusalem, Palestine	1,000 00	1		
Kansas Sanitarium	Wichita, Kans.	44,640 85	4	20	7
Kimberley Baths	Kimberley, South Africa	19,324 99	2	1	
Kobe Sanitarium	Kobe, Japan	3,000 00	1		3
Lake Geneva Sanitarium	Gland, Switzerland	15,114 88	4	70	5
Leicester Sanitarium	Leicester, England	3,165 50	1		1
Loma Linda Sanitarium	Loma Linda, Cal.	123,861 43	14	112	10

Madison Sanitarium	Madison, Wis.	87,823 74	5	5	6
Mussoorie Sanitarium	Mussoorie, India	1,391 02	1	8	1
Nashville Sanitarium	Nashville, Tenn.	46,578 39	1	10	3
Nashville Rural Sanitarium	Madison, Tenn.	2,000 00	4		2
Nebraska Sanitarium	College View, Nebr.	87,676 66	4	5	10
Nebraska Sanitarium (f)	Hastings, Nebr.	11,929 00	1	1	4
New England Sanitarium	Melrose, Mass.	128,468 07	6	41	10
Pennsylvania Sanitarium	Philadelphia, Pa.	61,168 62	3		3
Portland Sanitarium	Portland, Oregon	69,839 89	2	2	7
Rock City Sanitarium	Nashville, Tenn.	4,000 00	4		2
Rostrevor Hills Hydro	Rostrevor, Ireland	7,597 20	4	130	1
Skodsborg Sanitarium	Skodsborg, Denmark	160,830 35	7	3	20
St. Helena Santarium	Sanitarium, Cal.	216,762 85	20	535	20
Sydney Sanitarium	Wahroonga, N. S. W., Australia	80,367 66	5	80	7
Tri-City Sanitarium	Moline, Ill.	43,379 90	2		2
Wabash Valley Sanitarium	La Fayette, Ind.	50,198 24	4	25	3
Walla Walla Sanitarium	College Place, Wash.	16,147 65	2	1	2
Washington Sanitarium	Takoma Park, D. C.	183,329 78	4	33	7
Washington Branch Sanitarium	1 and 2 Iowa Circle, Wash., D. C.	12,906 75	1		2
Number of sanitariums 1908, 44	Totals for 1908	$2,019,697 46	150	1,382	1,92
Number of sanitariums 1907, 40	Totals for 1907	1,866,811 97	140	1,459	1,90
Gain for 1908 4	Gain for 1908	152,885 49	10		2
		Under Private Supervision			
Acushnet Sanitarium	New Bedford, Mass.	2,000 00	1		1
Adirondack Sanitarium (g)	Lake George, N. Y.	6,000 00	4	12	5
Arizona Sanitarium	Phoenix, Ariz.	15,000 00	3	56	3
Belair Hydropathic	near Durban, Natal, South Africa	500 00	2	3	1
Black River Valley Sanitarium	Watertown, N. Y.	4,000 00	2		1
Boise Sanatorium	Boise, Idaho	3,000 00	1		1
Chamberlain Sanitarium	Chamberlain, S. Dak.	105,000 00	8	30	7
Colorado Springs Sanitarium	Colorado Springs, Colo.	3,000 00	1		2
Fayette Sanitarium	Connersville, Ind.	1,000 00	3		2
Florida Sanitarium	Orlando, Fla.	15,618 57	7	67	2
Fort Worth Sanitarium	Fort Worth, Tex.	2,500 00	1		1
Garden City Sanitarium	San Jose, Cal.	65,000 00	4	10	5
Grampian Hills Hydropathic	Crieff, Scotland	500 00	1	1	2
Hastings Hydropathic	Bridgetown, Barbados, West Indies	800 00	1		

Hinsdale Sanitarium	Hinsdale, Ill.	75,000 00	7	10	10
Home Sanitarium	St. Peter, Minn.	28,000 00	3	300	1
Japanese Sanitarium	Kobe, Japan	3,000 00	1		2
Lindsay Sanitarium	Lindsay, Ontario	1,000 00	1		1
Little Rock Sanitarium	Little Rock, Ark.	26,000 00	2	3	3
Logansport Sanitarium	Logansport, Ind.	3,000 00	1		1
Long Beach Sanitarium	Long Beach, Cal.	75,000 00	2	3	7
Middletown Sanitarium	Middletown, N. Y.	15,000 00	2		1
Mill Val. and Mt. Tamalpais San.	Mill Valley, Cal.	30,000 00	1	6	5
Montrose Sanitarium	Montrose, Minn.	7,000 00	2	1	
Mountain Springs Sanitarium	Botzum, Ohio	20,000 00	3	130	
Natal Health Institute	Pietermaritzburg, Natal, South Africa	681 80	1	1	
Nauheim Sanatorium	Oakland, Cal.	75,000 00	3	1	4
Nauheim Sanitarium	Springfield, Mass.	3,000 00	1	1	
Northwestern Sanitarium	Port Townsend, Wash.	44,315 00	2	19	10
North Yakima Sanitarium	North Yakima, Wash.	30,000 00	2	6	4
Otter Lake Sanitarium	Otter Lake, Mich.	20,000 00	1	6	3
Paradise Valley Sanitarium	National City, Cal.	45,733 67	2	30	5
Santa Barbara Sanitarium	Santa Barbara, Cal.	13,500 00	3	40	
South Bend Treatment Parlors	South Bend, Ind.	1,500 00	1		2
Weatherford Sanitarium	Weatherford, Okla.	4,000 00	1		1
Willamette Sanitarium	Salem, Oregon	2,000 00	1	10	1
Number of sanitariums 1908, 36	Totals for 1908	$746,649 04	82	745	1,06
Number of sanitariums 1907, 24	Totals for 1907	477,471 68	49	651	61
Gain for 1908 12	Gain for 1908	269,177 36	33	94	45

Number of all sanitariums						
1908	80	Grand totals of all sanitari-				
Number of sanitariums 1907,		ums for 1908	$ 2,766,346 50	232	2,127	2,98
	64	Totals for 1907	2,344,283 65	189	2,110	2,51
Gain for 1908	16	Gain for 1908	$ 22,062 85	43	17	47

Grand Total of all Institutions					
Educational	83	$1,625,670 56	295	8,604	7,52
Publishing	26	1,038,215 26	42		

Sanitariums	80	2,766,346 50	232	2,127	2,98
Totals for 1908	189	5,430,232 32	569	10,731	10,50
Totals for 1907	154	4,549,923 94	441	9,055	9,07
Net Gain for 1908	35	880,308 38	128	1,676	1,43

[a The system of educational work outlined by the Educational Department of the General Conference in 1906, comprising sixteen grades, or years of study, is arranged as follows: Church-schools (information concerning which will be found listed under Columns 29 to 33 in Table No. 1), grades 1 to 8; intermediate schools, grades 7 to 10; academies, grades 9 to 12; colleges, grades 13 to 16.]

[b The assets of institutions shown in Table No. 2 are not all complied from official annual statements of the institutions represented. In some cases they may be inaccurate, and should only be considered as estimates of the amounts invested in the enterprises specified.]

[c Assets, etc., included in statement for Loma Linda Sanitarium.]

[d The total here would not indicate the number of languages in which denominational publications are issued, since some of the publishing houses issue in the same language, thus duplicating the number. Information regarding denominational literature is presented under Table No. 4, which see.]

[e Not opened at the close of 1908, but will begin operations during 1909. The assets show the standing at the close of 1908.]

[f Began operations Dec. 1, 1908.]

[g Discontinued before the close of 1908.]

Summary of Statistical Reports, 1863 to 1908

No Authorcode

YEAR	Union Conferences	Local Conferences	Missions[2]	Ministers	Licentiates Licensed
1863(1)		6		22	8
1864(1)		6	1	24	10
1865(1)		7	1	25	10
1866(1)		7	1	27	10
1867		7	1	28	10
1868		8	1	32	19
1869		8	2	33	24
1870		8	3	37	35
1871		11	2	35	48
1872		12	1	41	47

Total, 10 years						
1873		13	1	51	83	
1874(1)		13	3	60	70	
1875		13	2	69	76	
1876		14	2	96	70	
1877		15	3	106	97	
1878		16	6	117	154	
1879		20	9	144	151	
1880		24	8	144	116	
1881		24	7	148	126	
1882		26	6	167	134	
Total, 10 years						
1883		26	3	165	135	
1884		28	3	176	145	
1885		28	3	186	151	
1886		28	3	213	166	
1887		30	8	227	182	
1888		32	7	232	168	
1889		34	7	229	183	
1890		34	8	227	184	
1891		34	8	230	166	
1892		34	11	244	156	
Total, 10 years						
1893		35	11	267	193	
1894	1	35	12	301	214	
1895	1	36	22	326	257	
1896	1	37	27	336	237	
1897	1	37	24	407	249	
1898	2	39	27	446	260	
1899	2	44	41	490	331	
1900	2	45	42	510	337	
1901	9	57	41	553	340	
1902	13	72	42	553	323	
Total, 10 years						
1903	13	78	48	616	324	
1904	13	78	52	625	335	
1905	13	80	56	647	339	
1906	16	86	66	693	408	
1907	22	93	68	712	394	1,
1908	21	101	66	779	427	1,
Total, 6 years						

[a Since mission fields are not organized in the way conferences are, the dates in Column 2 do not refer to the time of their organization, as in the case of conferences, but to the time when the field was entered or when information was first separately given in these reports. The distinction between conferences and mission fields is indicated by greater indentation in names of mission fields.]

[b The tithe per capita is based upon the total Sabbath-keepers, and not the membership of churches only.]

[c By total laborers in Column 19 is meant the total number employed in the conference or mission field in evangelistic work, including not only the four classes named in the preceding columns, but all other persons not thus specified. The totals in Column 19 are not always, therefore, the totals of the four preceding columns, but are frequently greater.]

[d Column 20 shows the retail value of both book and periodical sales. Under the line for the General Conference are given the periodical sales of publishing houses in the United States which are made direct to individuals, and not through conferences, thus securing the total, and avoiding duplication.]

[e All financial items for the Colorado Conference are included in the line for the Eastern Colorado Conference up to September 1, when the Colorado Conference was divided into the Eastern and Western Colorado Conferences. Likewise the money received by the Missouri Conference is included in the line for the North Missouri Conference up to September 30, when the Missouri Conference was divided into the North and Southern Missouri Conferences. The tithe receipts of Eastern Colorado and North Missouri Conferences are increased thereby $20,570.44 and $11,258.80, respectively.]

[f The periodical sales of the Southern and Southeastern Union Conferences, as reported by the Southern Publishing Association, are given here, and are not included in the amount shown under the line for the General Conference.]

[g A failure on the part of the Secretary of the South American Union Conference to send any report whatever for that Union, although repeatedly urged to do so, and since last September, is responsible for the lack of definite information for that Union for the year 1908. It has therefore been necessary to omit the figures for the various local Conferences and missions, and to simply give what is supposed to be an approximately correct summary for the Union.]

[h A failure to receive returns from the British West African and Chinese mission fields, makes necessary the compilation of the report on the basis of the one furnished for 1907, with a few changes that are known to be correct. The 30 in Column 18 under China indicates native colporteurs and evangelists.]

[i Under General Conference are included those engaged in general labor as well as the amount of tithes and offerings not accounted for elsewhere. There are also shown the approximate value of book and periodical sales not accounted for in other portions of this report.

WASe

1	2	3	4	5	6	7
Language	No. Speaking Language	Periodicals	Pages Annually	Value	No. of Books	No. of
Arabic	40,000,000					
Armenian-Greek	1,000,000					
Battak	250,000					
Bengali	47,000,000					
Bohemian	8,500,000	1	192	50	2	23
Bulgarian	3,000,000				1	16
Cantonese (China)	20,000,000					
Chasu	100,000					
Danish-Norwegian	7,000,000	5	1648	3 10	26	8,52
Dutch	9,000,000	3	228	1 20	8	3,12
English	136,000,000	70	19,495	33 51	147	49,08
Esthonian	900,000	1	144	50	5	51
Fijian	121,957				3	51
Finnish	6,000,000	1	104	50	4	1,18
French	53,000,000	3	432	1 30	17	6,50
German	83,000,000	8	1,832	3 95	47	17,01
Greek (Modern)	11,000,000					
Hawaiian	31,000					
Hebrew	11,000,000					
Hindi	87,000,000					
Hungarian	9,000,000	2	224	1 25	4	50
Icelandic	70,000	1	96	60	4	60
Italian	52,000,000	2	256	60	2	24
Japanese	50,000,000	1	300	50		
Java-Malay	35,000,000				2	61
Kafir	500,000					
Korean	9,500,000					
Laplandish	30,000					
Lettonian	2,000,000	1	192	50	2	33
Lithuanian	3,000,000				1	13
Malay (Singapore)	2,500,000	1	16	06	1	21
Mandarin (China)	370,000,000	1	288	50		
Manganja	400,000					
Maori	50,000	1	48	36	1	14
Polish	14,500,000				2	28
Portuguese	15,000,000	2	240	85	4	59

Raratongan	13,116	1	96	50	2	35
Rumanian	8,500,000	1	144	50	3	43
Russian	85,000,000	1	320	1 25	4	54
Samoan	40,000				1	12
Santhali	2,000,000					
Servian	3,500,000					
Sesuto	349,000					
Slovakian	2,000,000					
Spanish	45,000,000	5	864	3 05	6	1,68
Swedish	6,500,000	4	1,312	3 05	27	8,69
Tahitian	30,000	1	96	50	3	25
Tamil	20,000,000					
Tongan	21,103				1	15
Turkish-Armenian	1,000,000					
Urdu (Roman)	500,000					
Urdu (Persian)	25,000,000					
Welsh	1,000,000				1	15
Wendish	100,000				1	16
Wen-li (a) (China)	100,000,000	1	288	50		
Yiddish	9,000,000					
Zulu	500,000				1	18
Totals for 1908		118	28,855	$59 13	333	103,26
Totals for 1900		99			215	69,16

Financial Summary for 1908

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Tithe		
From the United States	$ 797,990.25	
From all other countries	303,406.22	
Total		$1,101,396.47
Offerings		
From the United States:		
Offerings to foreign missions reported by Conferences	170,866.40	
Reported by Sabbath-schools	67,871.87	
Reported by Missionary Volunteer Societies	7,576.25	
	246,314.52	
From all other countries:		
Reported by Conferences	32,429.00	
Reported by Sabbath-schools	27,409.03	
Reported by Missionary Volunteer Societies	1,893.13	
	61,731.16	
Total		308,045.68
Special Funds		
Tithes appropriated by Conferences in the United States for evangelistic work in mission fields	105,706.19	
From all other countries	30,376.07	
	136,082.26	
Total “Offerings” noted above	308,045.68	
Total for mission fields in 1908	444,127.94	
Total of similar funds in 1907	395,320.32	
Increase for 1908	48,807.62	

A very encouraging showing is presented by the accompanying figures, to which attention may be briefly called. It will be noted that the total evangelistic and institutional laborers connected with the denomination in active labor is 7,466, which number, as related to the entire communicants in any way connected with the denomination, stands as one to thirteen; in other words, every thirteenth member in the denomination is an active laborer in this cause.*GCB June 1, 1909, page 265.1*

In financial lines it will be observed that the per capita of all funds for evangelistic work, based upon the entire number of communicants connected with the denomination, contributed during 1908, was $18.14. Further, it is shown that the gain in assets of all institutions during 1908 was 18.15 per cent.*GCB June 1, 1909, page 265.2*

These are figures which indicate much regarding the progress of this cause during the recent past, speak in a definite, positive manner as to its future growth, and would seem to give great assurance as to the ultimate result to be accomplished in

the work of heralding this truth to the world. Many agencies, facilities, and organizations are now operating to extend this message to earth's remotest bounds as rapidly as possible. Thus may its consummation be hastened.*GCB June 1, 1909, page 265.3*

Home Missions

WASe

Contributed for support of orphanages, religious liberty work, work for colored people, and various lines of mission work, where the funds are sent outside the church, but not to a foreign mission field:*GCB June 1, 1909, page 266.1*

From the United States:		
Reported by Conferences	$91,245.08	
Reported by Missionary Volunteer Societies	4,394.64	
	95,639.72	
From all other countries:		
Reported by Conferences	48,408.42	
Reported by Missionary Volunteer Societies	849.59	
	49,258.01	
Total		$144,897.73

Local Church Work

Contributed for local church work, such as distribution of literature, assisting needy poor, church expenses, maintenance of church-schools, and all other local missionary work or enterprises:		
From the United States:		
Reported by Conferences	89,311.51	
Maintenance of church-schools	87,685.90	
Maintenance of local Sabbath-schools	7,352.64	
Reported by Missionary Volunteer Societies	1,458.26	
	185,808.31	
From all other countries:		
Reported by Conferences	14,717.35	
Maintenance of church-schools	13,685.65	
Maintenance of local Sabbath-schools	1,987.23	
Reported by Missionary Volunteer Societies	110.65	
	30,500.88	
Total		$216,309.19

Grand Total

Grand total of all funds raised by the Seventh-day Adventist denomination in 1908 for evangelistic work:		
From the United States	1,325,752.80	
From all other countries	444,896.27	
Total		$1,770,649.07

Total for 1907		1,704,718.12
Communicants		
Total Sabbath-keepers in the United States	65,074	
In all other countries	32,505	
		97,579
Per capita of total funds from communicants in the United States	20.37	
Per capita from communications in all other countries	13.69	
Per capita for entire communicants	18.14	
Evangelistic Laborers		
Evangelistic laborers in the United States	2,305	
In all other countries	1,702	
Total		4,007
Relation of workers in the United States to Sabbath-keepers in the United States as	1 to 28	
Relation of workers outside the United States to Sabbath-keepers outside the United States as	1 to 19	
Relation of total evangelistic workers to total Sabbath-keepers as	1 to 24	
Institutional Laborers		
Teachers in colleges, academies, etc	476	
Teachers in church-schools	625	
Employees in publishing houses	515	
Employees in sanitariums	1,843	
Total		3,459
Relation of total institutional laborers to total Sabbath-keepers as	1 to 28	
Total evangelistic and institutional laborers		7,466
Related to entire Sabbath-keepers as	1 to 13	

Summary of Institutions

Educational Institutions	No.	Gain for 1908	Assets	Gain for 1908	Per Cent of Gain in Assets			
Advanced Schools	83	16	$1,625,670 56	$ 398,924 41	32.52			
Elementary Schools	535	77	147,749 05	26,162 29	21.52			
Publishing Houses	26	3	1,038,215 26	59,321 12	6.06			
Conference Sanitariums	44	4	2,019,697 46	152,885 49	8.19			
Private Sanitariums	36	12	746,649 04	269,177 36	56.38	724	112	5,577,981 37 906,470 67
	724	112	5,577,981 37	909,470 67				
Church Buildings	1,177	5	1,514,549 80	183,218 95	13.83			

Totals	1,901	117	$7,092,531 17	$1,089,689 62	18.15

*Washington, D. C., May 4, 1909.*GCB June 1, 1909, page 266.2

Last of all I want you to notice that those who proclaim the gospel of Jesus Christ in the last days must send forth the message that "Babylon is fallen." It takes much grace and determination to stand forth in the fear of God, and tell this part of the gospel. If there is any part of the third angel's message that needs the special power of God in its presentation, it is concerning fallen Babylon. It takes the love of God to win men and women, bringing them from the darkness of sin into the truth.*GCB June 1, 1909, page 266.3*

Elder J. T. Boettcher gives us the following extract from a letter concerning an interest in the Caucasus:—*GCB June 1, 1909, page 266.4*

"A brother wrote from Wladikawkas (Caucasus) for a Russian Bible, saying he had no money to pay for it; so Brother Fenner from the tract society in Riga sent him his own. After receiving the Bible he wrote as follows:—*GCB June 1, 1909, page 266.5*

"'I take pleasure in informing you that I have the Bible, and thank you most heartily for sending it. The people here read in it diligently with me, and now we turn to you for counsel. From the Bible we have learned that we are lost sheep and so we ask you to send us instruction as to how we ought to live. There are a number of us, and we have no teacher.'"*GCB June 1, 1909, page 266.6*

Another note comes to Elder Boettcher from a village in Turkestan:—*GCB June 1, 1909, page 266.7*

"As the youngest brother in the Lord, I send you greetings. My family, consisting of eleven members, are the only believers of the message in this place. There are four Baptists here who desire to keep the Sabbath. The people around here are mostly Baptists and Molokans. On the Sabbath we hold two meetings, and we have full liberty to teach the Word unmolested. Sometimes I speak. I ask you to send me our Russian paper for one year, for which I enclose money. Also send tracts (for 25 cents). I desire to pay tithe, but do not understand how."*GCB June 1, 1909, page 266.8*

The evening service last night was called as a regular meeting of the Conference, to hear reports from India and Burma. Elder J. L. Shaw, superintendent of the India Mission, which includes Burma and Ceylon, reviewed the progress and problems of the general field, and Elder H. H. Votaw followed with a special report for Burma. The large audience showed no signs of unrest, though the meeting held late. This meeting of the Conference will be reported in to-morrow's BULLETIN*GCB June 1, 1909, page 266.9*

The report of the statistical secretary, Brother H. E. Rogers, which we publish to-day, is a treasure-store of facts and information for those who study it. It shows a net gain of 294 churches in the four years, and of 15,858 Sabbath-keepers. This net gain of Sabbath-keepers represents, of course, a much larger number taking hold of the truth, as this gain is over and above all losses by death or apostasy. The actual

church membership gain is 11,254 for the term. The tithe report shows receipts for 1908 of $1,101,396, or $409,577 more than was paid in 1904. This statistical report is an encouragement and an appeal, marking the progress of the message, but indicating how much more ought to be done.*GCB June 1, 1909, page 266.10*

June 2, 1909 - NO. 17

TAKOMA PARK STATION, WASHINGTON, D. C., WEDNESDAY, JUNE 2, 1909

The General Conference Bulletin
PUBLISHED BY
The General Conference of Seventh-day Adventists
DAILY EXCEPT SATURDAY

from May 14 to June 7 inclusive
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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6-7 A. M.	Devotional Meeting.
7-7:45	Breakfast.
7:45-8	Morning Work.
8-9	Departmental Meetings.
9:15-10:15	Bible Study.
10:30-12:30	Conference (Business).
1-2 P. M.	Dinner.
2-3	Committee Work.
3-5	Conference (Reports).
5-6	Committee Work.
6-7	Lunch.
7:45-9	Evening Service.

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

MEDICAL MISSIONARY DEPARTMENT

WASe

Seventeenth Meeting, June 1, 8 A. M.

E. G. Fulton, being asked to occupy ten minutes describing the work of the vegetarian restaurants, cafes, and cafeterias, stated that vegetarian work is real missionary work, and constitutes an opening wedge for the entrance of the message. Many who inquire about food by so doing have their interest aroused in regard to spiritual matters. We always have reading matter. The Testimonies say that vegetarian restaurants should be established in all large cities. Twice the number of employees necessary to conduct restaurant work may be employed, and let them alternate between restaurant work and various lines of city mission work.*GCB June 2, 1909, page 267.1*

It is impossible to make a successful cook in two or three years. More interest should be taken in the education of cooks who can prepare food that is hygienic, and at the same time acceptable to those whom we want to reach through the restaurant work. We are attempting to get away from all “mock” dishes. We have been compelled to use these names more or less, otherwise our patrons would not partake of the dishes; but as fast as we can educate them, we are using names more in harmony with our principles.*GCB June 2, 1909, page 267.2*

Restaurants should be closed on the Sabbath. We have had definite instruction on that point, and have been blessed in following out the instruction. Some, it is true, will accuse us of being narrow, of attempting to starve them or forcing them to eat meat; but as a rule, when we have talked with them, they come to admire our principles. On Friday afternoon we have a number of the girls put up lunches for our patrons and our helpers. These they take for luncheon on the Sabbath.*GCB June 2, 1909, page 267.3*

Elder Starr: We have found in Australia that these lunches are a means of introducing our health foods in the homes.*GCB June 2, 1909, page 267.4*

E. G. Fulton: And I will say also that the restaurants are a great help to the sanitariums. Moreover, properly conducted restaurants pay well; but in order to do this, they must have good cooks and good service. It is my conviction that not one girl in forty knows how to set a table. Our work should be educational. We should have the very best service in America.*GCB June 2, 1909, page 267.5*

Dr. A. B. Olsen: I move that we ask Brother Fulton to prepare a manual on service. The motion was carried.*GCB June 2, 1909, page 267.6*

Dr. W. A. Ruble: I am very anxious to have this restaurant work started here in Washington and in other Eastern cities. We are behind the times in this matter.*GCB June 2, 1909, page 267.7*

Dr. W. A. George: We have had definite instruction that there should be restaurants started in all the large cities of the South.*GCB June 2, 1909, page 267.8*

D. E. Blake: Can we not have a demonstration here of correct service? It was moved and carried that we ask Brother Fulton to give before this body a demonstration of setting a table and a tray.*GCB June 2, 1909, page 267.9*

Dr. D. H. Kress: It is difficult to teach health principles when we have no place to direct people to get proper food. A restaurant could be made a great blessing in Washington.*GCB June 2, 1909, page 267.10*

Dr. A. B. Olsen: A properly conducted restaurant is genuine missionary work. I wish we could get more of them in this country and also in Europe.*GCB June 2, 1909, page 267.11*

A paper by Dr. F. E. Braucht, entitled, "Relation between Medical and Business Departments of Sanitariums," was read by Dr. Leadsworth. In part, he said: "I think we are all aware that the relation is a very close one, and one in which the duties are very often likely to overlap; but I am of the opinion that in most cases no serious misunderstanding need arise, provided the medical and business heads consult much, and see to it that each knows exactly what the other is doing and planning. Each institution should have a purchasing committee. In the smaller institutions, this could be composed of the superintendent, the business manager, and the matron. In larger institutions, other heads of departments could be added. All money for the institution should be received and paid out through the treasury department; but no bills should be paid without the 'O. K.' of the head of the department for which the articles were purchased. It is a fact that the superintendent must be responsible for all medical and surgical work done in the institution, as the laws, as well as the patients, have made this so."*GCB June 2, 1909, page 267.12*

In discussing this paper, L. M. Bowen, business manager of the St. Helena (Cal.) Sanitarium, said: "In considering the underlying principles of business management, I believe we should start with the board of trustees. I believe the board should be made up of men who understand sanitarium work, and should have a policy outlining the work of the different departments. We should have men to fill positions who are consecrated men, and who can work together. All should understand what their duties are, and should counsel together regarding the work of the institution, even in small details. Under the board, I believe the business and medical departments can be so organized that they will not conflict." Concerning a question in regard to advertising, he thought the board should settle such questions by fixing a policy for the institution to follow. In closing, he said, "I believe when it comes to a matter of precedence, we should favor the medical department."*GCB June 2, 1909, page 267.13*

L. A. Hansen stated it to be his opinion that the board should be the court of appeal in matters causing a difference of opinion.*GCB June 2, 1909, page 268.1*

Dr. W. B. Holden related instances showing that by closely urging the settlement of small items, the business manager can harm an institution to the extent of thousands of dollars, also that a superintendent should not make special rates with patients independently of the business office.*GCB June 2, 1909, page 268.2*

Dr. Ruble spoke of the need of the board's taking a sufficient interest in an institution as an essential toward success; and Dr. Henry Harrower emphasized the importance of good letter-writing and a knowledge of business methods as a factor in success.*GCB June 2, 1909, page 268.3*

THE EDUCATIONAL DEPARTMENT

WASe

Fourteenth Meeting, May 30, 1909.

Prof. B. G. Wilkinson read an intensely interesting and highly instructive paper on "How to Improve Our Bible Teaching."*GCB June 2, 1909, page 268.4*

He said, in part, that in its struggle against paganism, Christianity had to create a system of its own. The more advanced we are in the study of the Bible, the more advanced we are in Christian education. It is just as important to have the best methods in Bible teaching as it is to have the best methods in teaching other subjects. The Bible teacher should not be overworked, but should be given an opportunity to reach a high standard. There is a dearth of successful Bible teachers in our ranks. There is a great difference between teaching and preaching. It will never do to use the Bible in the schoolroom as a text-book for preaching. The teacher should be able to develop in the student the ability to bring forth truth from the Scriptures.*GCB June 2, 1909, page 268.5*

There are several chief methods of teaching the Bible. The first is the topical method, which seems to be the natural way the Holy Spirit takes to lead men into a knowledge of the truth. But this is not the best method for youthful minds.*GCB June 2, 1909, page 268.6*

Chapter-by-chapter study is the best method for those who want to learn how to study the Bible. It is most valuable to learn how to outline the chapters. Outlining gives a better grasp of the subject-matter, and compels the memory to do its duty.*GCB June 2, 1909, page 268.7*

Teaching by books of the Bible is a valuable method. It helps us to see things in systems. It cultivates the higher faculties, and makes clear the relation of parts to the whole. The strength or weakness of the Bible teaching in a college measures the strength or weakness of the entire work of the college.*GCB June 2, 1909, page 268.8*

Prof. H. C. Lacey led in the discussion of the paper. He emphasized the importance of improving the Bible teaching. The Bible teacher should be the best man on the faculty. He should be spiritually minded, intellectual, well educated, and not a fanatic. It would be well if he possessed a knowledge of the original languages, and he ought to have the gift of teaching. He should make definite assignments, requiring constructive efforts on the part of the pupil. The study of the life of Christ should result in a masterful view of the events in their sequence. He ought to teach the main points in Bible doctrines, not harping upon his own special views. He should seek for symmetry of presentation, since the mind more readily grasps such an outline. There should be definite assignments—texts to memorize, propositions to arrange, outlines

to construct, and charts and diagrams to make. Bible study, properly pursued, will give intellectual training, as well as spiritual understanding. There should be telescopic study first and microscopic study afterward. The subject should first be grasped as a whole, and then the details should be filled in. The differences and likenesses in related books should be carefully noted.*GCB June 2, 1909, page 268.9*

Elder R. S. Owen emphasized the importance of requiring texts to be committed to memory, leaving the results to the Holy Spirit.*GCB June 2, 1909, page 268.10*

Others followed with brief suggestions; and words of approval brought to a close one of the most enthusiastic and profitable meetings of the Council*GCB June 2, 1909, page 268.11*

Testimonies - FAITHFULNESS IN HEALTH REFORM READ TO THE CONFERENCE

E. G. WHITE

May 31, 9:15 A. M.

I am instructed to bear a message to all our people on the subject of Health Reform; for many have backslidden from their former loyalty to health reform principles.*GCB June 2, 1909, page 268.12*

God's purpose for his children is that they shall grow up to the full stature of men and women in Christ. In order to do this, they must use aright every power of mind, soul, and body. They can not afford to waste any mental or physical strength.*GCB June 2, 1909, page 268.13*

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, both for our physical health and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed.*GCB June 2, 1909, page 268.14*

Those who have received instruction regarding the evils of the use of flesh meats, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practised in regard to those things which are not good. This is a work that will have to be done before his people can stand before him a perfected people.*GCB June 2, 1909, page 268.15*

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time.*GCB June 2, 1909, page 268.16*

There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life-practise, are hurting their own souls, and leave wrong impressions upon the minds of believers and unbelievers.*GCB June 2, 1909, page 268.17*

A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite. The words should come to us now with impelling earnestness, "Repent, and be

converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." There are many among us who are deficient in spirituality, and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk?*GCB June 2, 1909, page 268.18*

Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard, "Behold, the Bridegroom cometh!" They have the theory of the truth, but they have no oil in their vessel with their lamp. Our faith at this time must not stop with assent to belief in the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to those who are in darkness.*GCB June 2, 1909, page 268.19*

If we would escape having a sickly experience, we must begin in earnest without delay to work out our own salvation with fear and trembling. There are many who give not decided evidence that they are true to their baptismal vows. Their zeal is chilled by formality, worldly ambition, pride, and love of self. Occasionally their feelings are stirred, but they do not fall upon the Rock, Christ Jesus. They do not come to God with hearts that are broken in repentance and confession. Those who experience the work of true conversion in their hearts will reveal the fruits of the Spirit in their lives. O that those who have so little spiritual life would realize that eternal life can be granted only to those who become partakers of the divine nature, and escape the corruption that is in the world through lust!*GCB June 2, 1909, page 268.20*

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour has said, "he can not enter into the kingdom of heaven." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit.*GCB June 2, 1909, page 268.21*

This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements. This is true worship.*GCB June 2, 1909, page 269.1*

God requires continual advancement from his people. They need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.*GCB June 2, 1909, page 269.2*

If we could be benefited by indulging the desire for flesh meats, I would not make this appeal to you; but I know we can not. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth and lose their perception of what is truth; they will surely reap as they have

sown.*GCB June 2, 1909, page 269.3*

I have been instructed that the students in our schools are not to be served with flesh foods or with food preparations that are known to be unhealthful. Nothing that will serve to encourage a desire for stimulants should be placed on the tables. I appeal to old and young and to middle-aged, Deny your appetite of those things that are doing you injury. Serve the Lord by sacrifice.*GCB June 2, 1909, page 269.4*

Let the children have an intelligent part in this work. We are all members of the Lord's family, and the Lord would have his children, young and old, determine to deny appetite, and to save the means needed for the building of meeting-houses and the support of missionaries.*GCB June 2, 1909, page 269.5*

I am instructed to say to parents, Place yourselves, soul and spirit, on the Lord's side of this question. We need ever to bear in mind that in these days of probation we are on trial before the Lord of the universe. Will you not give up indulgences that are doing you injury? Words of profession are cheap; let your acts of self-denial testify that you will be obedient to the demands that God makes on his peculiar people. Then put into the treasury a portion of the means you save by your acts of self-denial, and there will be that with which to carry on the work of God.*GCB June 2, 1909, page 269.6*

There are many who feel that they can not get along without flesh meats; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of his guidance, they would receive strength and wisdom as did Daniel and his fellows. They would find that the Lord would give them sound judgment. Many would be surprised to see how much could be saved for the cause of God by acts of self-denial. The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God than larger gifts will accomplish that have not called for denial of self.*GCB June 2, 1909, page 269.7*

Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God? We as a people should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please.*GCB June 2, 1909, page 269.8*

Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve themselves.*GCB June 2, 1909, page 269.9*

I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel, and let it shine

forth in clear, bright rays.*GCB June 2, 1909, page 269.10*

The principles of healthful living mean a great deal to us individually and as a people. When the message of health reform first came to me, I was weak and feeble, subject to frequent fainting spells. I was pleading with God for help, and he opened before me the great subject of health reform. He instructed me that those who are keeping his commandments must be brought into sacred relation to himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service. This light has been a great blessing to me. I took my stand as a health reformer, knowing that the Lord would strengthen me. I have better health to-day, notwithstanding my age, than I had in my younger days.*GCB June 2, 1909, page 269.11*

It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true.*GCB June 2, 1909, page 269.12*

We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh meat is not the right food for God's people. I have been instructed that flesh meat has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for every one, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.*GCB June 2, 1909, page 269.13*

We are not to make the use of flesh meat a test of fellowship, but we should consider the influence that professed believers who use flesh meats have over others. As God's messengers, shall we not say to the people, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh-pots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.*GCB June 2, 1909, page 269.14*

All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down, and make us what we ought not to be, strength to grow up into Christ, who is our living head, will be given us, and we shall see the salvation of God.*GCB June 2, 1909, page 269.15*

Only when we are intelligent in regard to the principles of healthful living, can we be fully aroused to see the evils resulting from improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance; but when correct tastes are

once formed, they will realize that the use of the food which they formerly regarded as harmless, was slowly but surely laying the foundation for dyspepsia and other diseases.*GCB June 2, 1909, page 269.16*

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Teach them what things to avoid in order to preserve health. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practises, are now being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates.*GCB June 2, 1909, page 269.17*

Health Reform to Be Taught

WASe

Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house to house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh meats.*GCB June 2, 1909, page 269.18*

Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, and showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind.*GCB June 2, 1909, page 269.19*

Much tact and discretion should be employed in preparing nourishing food to take the place of that which has formerly constituted the diet of those who are learning to be health reformers. Faith in God, earnestness of purpose, and a willingness to help one another, will be required. A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body.*GCB June 2, 1909, page 269.20*

Extreme Views

WASe

Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent.*GCB June 2, 1909, page 270.1*

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens which are well cared for and suitably fed. Eggs contain properties which are remedial agencies in counteracting certain poisons.*GCB June 2, 1909, page 270.2*

Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.*GCB June 2, 1909, page 270.3*

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it.*GCB June 2, 1909, page 270.4*

Those who would be successful in proclaiming the principles of health reform must make the Word of God their guide and counselor. Only as the teachers of health principles do this, can they stand on vantage-ground. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.*GCB June 2, 1909, page 270.5*

Diet in Different Countries

WASe

While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more than harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I can not say to them, “You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food.” The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.*GCB June 2, 1909, page 270.6*

Loss in Neglect of Health Reform

WASe

Those ministers who feel at liberty to indulge the appetite are falling far short of the

mark. God wants them to be health reformers. He wants them to live up to the light that has been given on this subject. I feel sad when I see those who ought to be zealous for our health principles not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord.*GCB June 2, 1909, page 270.7*

Conditions of Answered Prayer

WASe

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of to-day humble themselves before him, and cleanse the soul-temple from all defilement, he will hear their prayers in behalf of the sick, and will bless in the use of his remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.*GCB June 2, 1909, page 270.8*

If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. "They shall lie down in sorrow."*GCB June 2, 1909, page 270.9*

Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet; I can eat and drink as I please," will erelong need, in body and soul, the restoring power of God. Because the Lord has graciously healed you, you must not think you can link yourselves up with the self-indulgent practises of the world. Do as Christ commanded after his work of healing, "Go, and sin no more." Appetite must not be your god.*GCB June 2, 1909, page 270.10*

The Lord gave his word to ancient Israel, that if they would cleave strictly to him, and do all his requirements, he would keep them from all the diseases such as he had brought on the Egyptians; but this promise was given on the condition of obedience. Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object-lesson of health and prosperity. The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness to-day will produce like results. To us it is written. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."*GCB June 2, 1909, page 270.11*

Self-Surrender Brings Rest

WASe

O how many lose the richest blessings that God has in store for them in health and

spiritual endowments! There are many souls who wrestle for special victories and special blessings that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayer and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do his will from the heart without one reservation or self-indulgence, they will find rest. All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith.*GCB June 2, 1909, page 270.12*

“If any man will come after me,” said Jesus, “let him deny himself, and take up his cross daily, and follow me.” Let us follow the Saviour in his simplicity and self-denial. Let us lift up the Man of Calvary by word and by holy living. The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Let us lay hold of this divine power for strength to live a life of holiness and self-surrender.*GCB June 2, 1909, page 270.13*

Conference Proceedings. THIRTY-FIRST MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 31, 5:30 P. M.

(Including under the one number three meetings of the Conference, held in the Seminary Chapel.)*GCB June 2, 1909, page 270.14*

MINUTES OF MEETING, MAY 27, 7:30 P. M

WASe

O. A. Olsen in the chair.*GCB June 2, 1909, page 270.15*

Prayer was offered.*GCB June 2, 1909, page 270.16*

The chair called for reports, and the Committee on Reference presented the following report:—*GCB June 2, 1909, page 270.17*

Whereas, A. T. Jones has appealed to this Conference against an action of the General Conference Committee taken at Gland, Switzerland, in May, 1907; therefore,—*GCB June 2, 1909, page 270.18*

We recommend, That A. T. Jones be granted a hearing on his appeal, and that he be given one hour to make his statement, the General Conference Committee to be granted one hour for replying, and that each side be granted a further fifteen minutes for the purpose of closing up their respective statements.*GCB June 2, 1909, page 270.19*

The report was unanimously adopted.*GCB June 2, 1909, page 270.20*

Inasmuch as the chairman, O. A. Olsen, was a member of the General Conference Committee concerned in the appeal, it was suggested that another chairman should be elected, and C. W. Flaiz was elected by the meeting to act in that capacity. W. T. Bartlett was elected secretary.*GCB June 2, 1909, page 270.21*

The chairman, C. W. Flaiz, made a few remarks, and A. T. Jones then presented his statement.*GCB June 2, 1909, page 270.22*

As stated by himself, his appeal was based on the claim that “without any notice or information of any kind to me that any question was to be raised or any action taken in reference to me; and wholly in my absence in every sense; and without my having any kind of a chance to be heard; your Executive Committee tried my case, found me guilty, condemned me, executed their judgment upon me, sent to me their official notice to that effect; and then, without waiting for any reply from me as to whether I would repent or not, further executed their judgment by publishing it to the denomination and to the world.”*GCB June 2, 1909, page 270.23*

In support of his appeal, A. T. Jones presented a lengthy paper. After reading for one hour, time was called by the chairman, but by the consent of the meeting the speaker

was allowed to finish his argument, which occupied a further forty-five minutes.*GCB June 2, 1909, page 271.1*

At the close of the paper the meeting adjourned to 7:30 P. M., the same place, on the 29th inst.*GCB June 2, 1909, page 271.2*

C. W. FLAIZ, *Chairman*,
W. T. BARTLETT, *Secretary*.

MEETING HELD MAY 29, 7:30 P. M

WASe

The Conference convened in the Seminary chapel at 7:30 P. M., May 29, according to appointment. C. W. Flaiz in the chair. I. H. Evans led in prayer. Minutes of the previous meeting were read and approved.*GCB June 2, 1909, page 271.3*

In view of the fact that the statement of A. T. Jones had occupied more than the hour first agreed to be given to it, the Conference decided that A. G. Daniells, speaking for the General Conference Committee, should be granted a length of time equal to that taken by A. T. Jones.*GCB June 2, 1909, page 271.4*

A letter was read, by consent, from A. T. Jones, making a correction in his statement of the 27th inst.*GCB June 2, 1909, page 271.5*

A. T. Jones then requested the privilege of making a further statement, which was granted.*GCB June 2, 1909, page 271.6*

A. G. Daniells then made his statement in reply. He made reference to circumstances relating to the connection of A. T. Jones with the denomination since 1901, and presented facts to prove that on several occasions various members of the General Conference Committee had sought to show to A. T. Jones that he was out of harmony with his brethren, and pursuing a course entirely opposed to the one previously followed by him. In the year 1906, at a conference held in Berrien Springs, the whole situation had been set before A. T. Jones in the clearest way. Various published utterances of A. T. Jones were also referred to, which made it plain that his attitude toward the organized work of the denomination was a hostile one.*GCB June 2, 1909, page 271.7*

In view of these facts, A. G. Daniells claimed that it was not true that A. T. Jones had been condemned “without having any kind of a chance to be heard,” and that when the action of the General Conference Council was finally taken in Gland, it had become an unavoidable necessity, and the only reasonable step that could possibly be taken.*GCB June 2, 1909, page 271.8*

Following the statement of A. G. Daniells, a few remarks were made by A. T. Jones, and a short further answer was made by A. G. Daniells.*GCB June 2, 1909, page 271.9*

It was then moved and seconded that the meeting adjourn, and the motion was carried.*GCB June 2, 1909, page 271.10*

C. W. FLAIZ, *Chairman*,
W. T. BARTLETT, *Secretary*.

MEETING HELD MAY 31, 5:30 P. M

WASe

C. W. Flaiz in the chair. Prayer was offered by Wm. Covert, after which minutes of the previous meeting were read, corrected, and approved.*GCB June 2, 1909, page 271.11*

The chair called attention to the fact that the previous meeting had adjourned without taking any action on the appeal before it, and asked for some expression of the mind of the Conference thereon.*GCB June 2, 1909, page 271.12*

C. H. Edwards remarked that the hearing on the appeal had been full and deliberate. Two days had intervened between the statement of A. T. Jones and the reply of A. G. Daniells, and now another two days had given them time to weigh the matter in their minds. He moved that the decision of the Conference be as follows:—*GCB June 2, 1909, page 271.13*

Whereas, A. T. Jones has appealed from the action of the General Conference Committee at Gland. Switzerland, in May, 1907, by which he was requested to return his ministerial credentials to that committee; and,—*GCB June 2, 1909, page 271.14*

Whereas, A. T. Jones has stated fully before this Conference the ground of his appeal, and an answer to his statement has been made by A. G. Daniells before the Conference; we find,—*GCB June 2, 1909, page 271.15*

1. That the declared reason for an appeal from the said action of the General Conference Committee is that the action was taken without giving the appellant any opportunity to make any statement in his own behalf.*GCB June 2, 1909, page 271.16*

2. That the reply to this claim shows that at various times individual members of the General Conference Committee had interviewed A. T. Jones, endeavoring to show him the extent to which he was departing from what they considered to be the right course, and that at the session of the Lake Union Conference held in Berrien Springs, Mich., in May, 1906, the question of his published utterances and his attitude toward the denomination was fully considered, A. T. Jones being present by invitation, and that at his request he was given opportunity to state his position, which he did.*GCB June 2, 1909, page 271.17*

3. That the action at Gland, Switzerland, was not taken arbitrary, or apart from other steps in the case, but as the logical and necessary conclusion of these steps.*GCB June 2, 1909, page 271.18*

4. That the action was not in the nature of a condemnation for heresy, but a protest against an inconsistent course, sufficient evidence of which was found in “public utterances and published statements.”*GCB June 2, 1909, page 271.19*

5. That in view of the facts here recited, the General Conference Committee was justified in asking for the return of A. T. Jones's ministerial credentials without granting any further hearing, and that they were justified in publishing this action in the church paper in order that all the members of the denomination might understand the true status of the case.*GCB June 2, 1909, page 271.20*

R. F. Andrews, speaking as one of the oldest ministers in the denomination, was in entire accord with the motion, and seconded it.*GCB June 2, 1909, page 271.21*

By request of the meeting the motion was slowly re-read, and then put to vote. It was carried without dissent.*GCB June 2, 1909, page 271.22*

W. W. Prescott moved, That the records of the meeting of last Thursday evening (the 27th), and of last Saturday evening (the 29th), and of this meeting, be made as of one meeting, in three divisions, and that this meeting be the regular number following the meeting held in the tent this afternoon. The proposal was accepted.*GCB June 2, 1909, page 271.23*

Meeting adjourned to meet in the tent at 7:45 P. M.*GCB June 2, 1909, page 271.24*

C. W. FLAIZ, *Chairman*,
W. T. BARTLETT, *Secretary*.

THIRTY-SECOND MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 31, 7:45 P. M.

J. O. Corliss in the chair. Prayer was offered by G. B. Starr*GCB June 2, 1909, page 271.25*

The chairman stated that the time of this meeting would be devoted to the presentation of reports from the Indian Mission Field, and that Elder J. L. Shaw, the superintendent of that field, would lead out in making the report.*GCB June 2, 1909, page 271.26*

REPORTS FROM INDIA AND BURMA

WASe

J. L. Shaw then presented the following review of the field:—*GCB June 2, 1909, page 271.27*

The India Mission Field*GCB June 2, 1909, page 271.28*

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." *Romans 9:26*.*GCB June 2, 1909, page 271.29*

India, called the "Land of Desire," the "Cradle of False Religions," is the most stupendous fortress and citadel of ancient errors and idolatry in the world, the home of the Hindu, the Mohammedan, the Animist, the Parsi, and the Jain, and the birthplace of Buddhism. Yet two hundred years of Christian missions in this dark land are bearing fruit. India, with other Eastern lands, is awaking from her millenniums of slumber. At least some are learning of the true God and salvation through a risen Saviour, and Indians once shrouded in darkness, are following the golden gleams of light streaming from the uplifted cross.*GCB June 2, 1909, page 271.30*

The Indian Mission Field is that part of Southern Asia comprehended in the peninsula of Hindustan, the province of Burma, and the island of Ceylon, having an area in square miles of 1,807,453. From the northwest frontier of India, joining Afghanistan, to the border of China, lying to the east, is a distance of 2,500 miles, and from the snow-capped Himalayas in the north, to Cape Comorin in the south, is 1,900. The population, according to the last census, is 297,638,046. Though comparatively small in area, being no larger than that portion of the United States east of the Missouri River, her population forms one fifth of the human race.*GCB June 2, 1909, page 271.31*

There she lies in her need, shut away from the larger world,—a land of nations, nation after nation, of differing language, customs, and habits, crowded each in its narrow confines, presenting a spectacle of painful poverty, woeful need, and awful darkness, rightly called the "Gibraltar of Heathenism."*GCB June 2, 1909, page 271.32*

Notwithstanding many difficulties, the cause of present truth has not entered India without a purpose, and at least some encouraging results are apparent. From three languages, in which work was begun a few years ago, we have reached out to eight. Four years ago there was one organized church in the field; now, there are six, representing four different nationalities. The number of Sabbath-keepers, though only 230, has been about doubled since the last General Conference. The tithe paid in the field in 1904 was rupees 6,600 (about $2,200). In 1908 it was rupees 10,500 (about $3,500). Our Sabbath-school donations also have been nearly doubled.*GCB June 2, 1909, page 271.33*

There has been an increase in the number of workers and the amount of appropriation as well. Four years ago we had 26 foreign workers, and 13 local workers. The Indian Mission Field now has 33 foreign and 28 local workers. and the Mission Board appropriation has been more than doubled.*GCB June 2, 1909, page 272.1*

NATIVE WORK

WASe

The work in India, up to two years ago, had been conducted very largely in English, new workers coming to the field only sufficient to maintain our limited staff of laborers from the ever depressing conditions of the climate and the increasing needs of English work. At the general meeting at the close of 1906, a new policy was inaugurated for, native work. Up to that time the large share of our work was conducted in English, and very specially for English-speaking people. Workers came to the field often expecting to work for the natives, but so great was the need for recruits in the slender English force that it seemed necessary for them to begin work at once in the tongue they knew, with the thought of acquiring a vernacular language at the same time.*GCB June 2, 1909, page 272.2*

This seemed a pleasing plan, and not a few earnest missionaries purchased their first books in Hindustani, hired a “pundit,” and began with zeal to grapple with Sanscrit corruptions, while at the same time working from eight to ten hours a day in the tropical heat of India at the routine work in English assigned them. Some held out for a longer and others for a shorter length of time, but none, so far as the writer knows, achieved much success. It is true a very small minority afterward made progress which, when given full time for language study, was continued and turned to advantage; but the larger share, those who carried the heavier responsibilities in the work, after a few months, still retained their lesson-books to admire and peruse with ardent, earnest desire to master, yet with flagging energies unequal to so great a task.*GCB June 2, 1909, page 272.3*

At the conference of workers held at the close of 1906 it was unanimously decided to give workers attempting a language their whole time for the undertaking. Not only that, but their course was marked out for them as far as possible, and time was set for examinations. This plan has been carefully adhered to and very far-reaching results will follow the effort of the Indian missionaries in making language learning their first concern.*GCB June 2, 1909, page 272.4*

We have thus far, including the English, opened up work in eight different languages. Some of our workers have gotten far enough along to get fairly into the work, while others are still spending most of the time in the study of the language. We have workers engaged in work among the English, Bengali, Hindustani, Burmese, Tamil, Marathi, and Santali peoples.*GCB June 2, 1909, page 272.5*

These various nationalities are located as follows: the Bengali and Santali, in Bengal; the Hindustani, mostly in north India; the Marathi, in the Bombay Presidency; the Tamil, in the extreme south; while the Burmese occupy their native land, Burma. The English-speaking folk are widely and sparingly scattered throughout the empire. Five of these tongues are called leading languages, and comprise anywhere from fifteen to eighty millions each; yet they are but five of the more than a score of languages which number their people by the million. Besides these there are more than a hundred other languages and dialects, among which not even an entrance has been made.*GCB June 2, 1909, page 272.6*

IN BENGAL

WASe

Our work in the vernacular began among the Bengali people, and we now have three centers of work in this tongue, Calcutta Gopal Gunge, and Karmatar. In Calcutta a Bengali church has been organized with seventeen members. About three years ago, at Gopal Gunge, Brother L. G. Mookerjee and wife bought land, built a comfortable home, and put up other buildings at their own expense, and began work. They were well received by the people, and about seventy began keeping the Sabbath. Unfortunately, however, failing health made a change to America necessary, and the people not getting fully settled in the truth and having little to encourage them, the majority gave up. Some, nevertheless, have proved faithful, and a few of them are in the work.*GCB June 2, 1909, page 272.7*

In January last a general meeting was held at Gopal Gunge for the benefit of our Sabbath-keepers in East Bengal. Quite a number of earnest Bengali brethren came together, and an excellent meeting was held. Some of these brethren came a long distance under trying circumstances to attend the meeting. Traveling in East Bengal is not easy. The country is broken up by many rivers and small streams. Railways are impracticable, and traveling must be done largely by boat. A large number of Hindus from the surrounding villages attended our evening meetings. They manifested a deep interest in the question of Christ's second coming, and besought us to remain longer. There is nothing which appeals more strongly to the Hindu than sin, its consequences, and hope of help in Christ. One stalwart Bengali exclaimed, in his own tongue, "I am a sinner, my heart is evil, ask your God to give me a new heart." We knelt upon the grass, and pleaded with God to change his heart. It was arranged at this meeting for Brother A. G. Watson to locate his family at Gopal Gunge and labor.*GCB June 2, 1909, page 272.8*

At Karmatar considerable effort has been put forth without very encouraging results. Dispensary work has been done for sick people in surrounding villages, and a favorable impression has been made. Miss Samantha Whiteis spent a number of years in this work. The reasons for the small results realized at Karmatar have been

the ignorance of the people, and the inability of the workers to speak the language, which is a heterogeneous mixture of different tongues. Miss Burroway is now able to work advantageously. At our last visit to the station we were glad to see the first convert present himself for baptism. More than eight years' work, with but one convert, may appear very discouraging: however, it must be borne in mind that the continuity of our work has been broken into; then, too, the people are timid, and rarely accept Christ as individuals, but rather as families or communities. This is due to the barriers of caste, which, when broken by their becoming Christians, separate them from their relatives, their homes, and their inheritance. Caste and the purdah (the seclusion of the women) are awful barriers to the advancement of Christianity in India. Were these fetters broken, how many timid souls in all parts of India, knowing of Christ, would gladly make outright confession!*GCB June 2, 1909, page 272.9*

The orphanage and printing-office work have consumed most of the strength of our workers at Karmatar. But now most of the orphans are reaching the age where they can help themselves. A number of the older boys and one or two of the girls have worked in the Watchman Press, thus earning their own living.*GCB June 2, 1909, page 273.1*

We believe that in the not far distant future there will be an ingathering of souls at Karmatar; ignorance, caste, and superstition must give way to the gospel of Christ. Many are favorable, the leaven is working, and sometime we confidently look to see a break come and numbers accept Christ.*GCB June 2, 1909, page 273.2*

HINDUSTANI PEOPLE

WASe

Our work among the Hindustani people, of whom there are more than eighty millions, began a little less than four years ago when Brother L. J. Burgess and wife returned to India. Previous to that time some tracts had been printed in Hindi, and circulated in and about Calcutta, but no worker had been given time or opportunity to acquire the language. Through the efforts of Elder Haskell and wife and other good friends in America, Brother and Sister Burgess were given their whole time to the study of the Hindi, and afterward Urdu, which are the two branches of the Hindustani language. God's blessing has rested upon these workers in a very definite way as they have quietly labored among the people. They are now able to conduct services and do regular work. Thus far most of their effort has been for native Christians of various denominations, and though naturally some opposition has been manifested on the part of other missionaries, a number of reliable Indian people have accepted the truth, and have since been assisting in the work among their own people, mostly in the distribution and sale of literature.*GCB June 2, 1909, page 273.3*

Two editions of a booklet entitled, "The Everlasting Gospel," have been printed in Hindi amounting to 50,000 in all, and an edition of 20,000 of the same in Urdu has been printed. These are having a very encouraging sale at the hands of Hindustani workers. Aside from these, a number of tracts on present truth have been translated and printed.*GCB June 2, 1909, page 273.4*

Three years ago people in the Garwhal district, Northern India, very urgently

requested us to open a school in their neighborhood: this has finally been made possible. The government has granted land, and the people have freely donated what they could toward a building, and are now helping Brother Burgess put up a small house. The interest and good will of the people can be judged from the following extract from a letter from Sister Burgess:—*GCB June 2, 1909, page 273.5*

"We came here about a week ago, and are encamped on the proposed site of the school. Every day that we stay only confirms us in the conviction that the Lord has led us in this move. The place is about twenty-five miles from the railway terminus, reached by ekka (two-wheeled ox-cart) and pony. It is right in the heart of the mountains, about seven thousand feet high. On every side are forests of pine-trees, making the air fragrant with their odor. To the north, seeming but a few miles distant, though in reality probably fifty or one hundred, we have the most magnificent view I have ever seen of the snows, stretching away as far as the eye can reach. Near the place is a spring of sweet, clear water, issuing out of the mountain-side. It seems in every sense in harmony with the instruction given through the spirit of prophecy in reference to the location of schools. There are villages all around, and the people seem most happy that we are among them. Just this morning we had a visit from the young man, who, while on a visit to Almora at the time we were there, learned of us, and sent a delegation to plead for a school. He told us that they did not simply want a school where they could be fitted for government positions, but they wanted one that would be instrumental in dispelling the darkness from their minds—they wanted an 'asmani' (heavenly) school.*GCB June 2, 1909, page 273.6*

"With this school we hope to combine our training-school for Hindustani workers for the plains, instead of taking them to Mussoorie, where so many English interests are centered. Here we can have industrial work connected with the school, which will be a great advantage. While we have but one acre given us, we can rent at a very low rate whatever we want for agricultural purposes.*GCB June 2, 1909, page 273.7*

"In the hills all the buildings are made of stone. If we had to dig all the stone out of the mountains, and then transport it to the spot on the heads of men and women, it would be a very long, tiresome job. On the very site given us for the school there was formerly a very large stone house, which has fallen to pieces, and the stones are all there, only waiting to be used. So the work of building will be comparatively easy. We hope to get up a small building before the rains begin, and then, as the need demands, add to it, utilizing student help and the help of those who are in training from the plains. The people of the district have expressed their intention of raising three hundred rupees to help in the work of building.*GCB June 2, 1909, page 273.8*

"It would touch your heart to see how solicitous the people here are for our welfare. Scarcely a day passes but some one brings us in an offering of some kind from his poverty. Some days I have received three or four seers (six or eight quarts) of milk, and they will not take a penny for anything they bring. Just to-day a poor man brought us about eight annas worth of ghee (16 cents' worth of melted butter), which of course meant much to him. I am sure the Lord keeps a record of it all, and will repay them."*GCB June 2, 1909, page 273.9*

The Garwhal district has the advantage of being located in the Himalaya Mountains, where the climate is cool and bracing, so that workers stationed there will not

become broken down from the incessant heat which prevails upon the plains in the hot season.*GCB June 2, 1909, page 273.10*

We have three lady workers just getting into the Hindustani work. Misses Bertha Kurtz and Bertha King have been putting in most of their time on the language, and will soon pass their second year examination. Mrs. Alice O'Connor, who has had more experience with Urdu, is opening up a school for girls at Dehra Dun. So our work is slowly moving on among the great mass of Hindustani people.*GCB June 2, 1909, page 273.11*

BURMA

WASe

Efforts thus far in Burma have been mostly for English-speaking people located in and about Rangoon. Very encouraging results have followed the efforts of Brethren Hansen, Votaw, Cook, and other workers who have labored in the city of Rangoon. A thriving little church has been organized, and additions are being frequently made. A brother is in attendance at this Conference who recently accepted the truth at our meeting hall in Rangoon. Several earnest Burmese people have also accepted the truth, and are very faithful in doing what they can to disseminate it among their fellow countrymen.*GCB June 2, 1909, page 273.12*

In October last the first general meeting for our people in Burma was held. The attendance was excellent, a good spirit prevailed, and souls found freedom in God. In northern Burma two or three families have accepted the message. One brother is a prosecuting attorney, having considerable influence in those parts. He is enthusiastically teaching what he has learned. Through his efforts a very favorable opening for a school among the Buddhists in those parts was found; land can be obtained at a nominal price, financial assistance is promised, and a goodly number of pupils assured, at the same time giving us opportunity to teach our peculiar tenets. The most successful mission in Burma is carried on through the medium of mission schools.*GCB June 2, 1909, page 273.13*

At Moulmein, Burma, Dr. Ollie Oberholtzer is located. She spent most of her time the past two years on the study of Burmese, while at the same time doing medical work. Having no one to place with her, she has unfortunately had to work alone. As our workers become acquainted with the different languages of Burma, we feel certain that the cause of present truth will the more rapidly advance. Brother Robert Beckner, who has recently gone to Burma, has taken up the study of Burmese.*GCB June 2, 1909, page 274.1*

We have not yet been able to open up work among the Karens, who perhaps are as hopeful a race of people, so far as the accepting of Christianity is concerned, as are to be found in the Indian Mission Field. Large numbers of them have already accepted Christianity.*GCB June 2, 1909, page 274.2*

Some literature has been gotten out in Burmese on leading lines of the message. Burma as a whole presents a very encouraging mission field.*GCB June 2, 1909, page 274.3*

TAMILS

WASe

We made our first visit to the home of the Tamil Sabbath-keepers eighteen months ago. In company with Elders Enoch and James we were given a very cordial and enthusiastic reception. These needy people did all they could to make us feel that our coming among them was the fulfillment of a long-cherished desire. The reception was so whole-hearted that at first we could scarcely credit it. We are glad to say that the same warm-hearted sympathy has existed up to the present time. No doubt the fact that we are Sabbath-keepers has been a cord which has drawn us toward them. They number about 1,000.*GCB June 2, 1909, page 274.4*

The impression has gained ground among our people in America that we had made a great ingathering among the Tamil Sabbath-keepers, and that they had become Seventh-day Adventists as a body. But Seventh-day Adventists are not usually made that way. In the report of our first visit, as well as in subsequent articles which have appeared in the *Review and Herald*, it has been distinctly stated that these people are not Seventh-day Adventists, and their points of difference, as well as those upon which they agree with us, have been stated. They are holding to some Judaistic and Hindu ideas; yet they are Sabbath-keepers, and so far as they understand the question of Christ's second coming, they have assented to our teaching. Up to the present time, however, our workers have been at a great disadvantage, not knowing the Tamil language, which by the way is said to be the most difficult Indian tongue. Brother J. S. James and wife are making progress in their study, and in time we believe will become able to teach the Bible in Tamil. Miss Belle Shryock, who has recently joined them in the work, is also studying Tamil. It is difficult, however, for workers to give as much time as they would like to language study with so much other work to be done.*GCB June 2, 1909, page 274.5*

A year ago a dispensary was opened among the Tamil Sabbath-keepers. The result of this is to farther win the confidence of the Sabbath-keepers as well as surrounding Hindus and Christians of other denominations. It is very interesting to see scores of people filing into our little dispensary to get what medical assistance our workers are able to give them. From fifty to a hundred are treated daily. The pity of it is we have such meager facilities. There is but one small room, with a bamboo partition through the center, one side being for the men and the other for the women. Upon an earthen floor, with no benches, chairs, beds, or other necessaries, our missionaries are doing what they can for the needy sick. Nor have they been content with treating patients in the dispensary, but have gone on many occasions to the homes of the people. The lives of several, taken with cholera and ill in other ways, have been saved, and lasting friends been won. At one of the Sabbath services, among the other donations on the table in front of the pulpit was a rupee, the giver having made this thank-offering for his child, who, owing to the successful treatments of Brother James, survived an attack of cholera. This rupee thank-offering represented four or five days' wages, and, more than that, it represented the poor man's feeling of appreciation.*GCB June 2, 1909, page 274.6*

PRESENT POSITION OF TAMIL SABBATH-KEEPERS

WASe

Ever since our entry among the Tamil Sabbath-keepers a controversy has been going on among them. Some have been more favorable to our points of truth than others. This has kept up a continual controversy, and we have feared that at any time a break might come. It has been our endeavor to stay this off until our workers become better acquainted with the Tamil language, and able more fully to instruct those who are inclined toward our views. In a letter recently received from Brother James, I quote the following, which may give you their present attitude:—*GCB June 2, 1909, page 274.7*

"The controversy among the Sabbath-keepers is still going on, the majority endeavoring to win over a very small minority to our side, so they may take their stand for us as a unit. Of course, such a thing is hardly possible; but if such a thing should take place, it is easy to see what we would have to do to put them on a firm foundation of Bible truth before accepting them. It seems to me this situation argues in sentorian tones for a man to come and help me. It is something terrific to stand alone in a time and place like this. It seems to me so much is involved in it in many ways that our brethren on the General Conference Committee ought to make a special effort to send a man and his wife right out. I am praying that the Lord will stay this crisis until help reaches me, for I feel wholly incapable to meet it alone. If, after the crisis is over, a large number should adhere to us, we should be somewhat prepared to take them in hand, and get them under our control. The other churches about here are on tiptoe with expectation over the affair, and you may be sure they will miss no opportunity during the time of disorganization to gain as many to their communion as possible."*GCB June 2, 1909, page 274.8*

Elder G. F. Enoch has undertaken work among the Marathi people, of western India. Having his time only for language study he has been able to make excellent progress, completing the first year's work in seven months. He has just found what seems a suitable location for a mission. Miss Edythe Ayers is also studying the Marathi. W. A. Barlow, who for a number of years labored among the Santali people, has been taking a furlough in England. A few faithful Santali Christians have, in his absence, been doing some little work among their fellow countrymen in the hill country of western Bengal.*GCB June 2, 1909, page 274.9*

SANITARIUM WORK

WASe

The medical work, though passing through severe difficulties, has nevertheless made progress, and we are thankful to acknowledge the prospering hand of God. For a number of years sanitarium work was carried on in the city of Calcutta. The trying climate and heavy rent made it necessary for us to seek a different location. The nurses found it difficult to do continuous work, in the sickly city of Calcutta, and maintain their strength. Several failed in health. Two graves in the Calcutta cemetery mark the resting place of two nurses, Dorma Humphrey and Mrs. Ellen Brain Jewell. Because of the unfavorable conditions prevalent in Calcutta, it was decided to move the sanitarium to Mussoorie, in the mountains, where the climate is healthful and bracing. A building was accordingly rented, and work begun. Though it has been in

operation only a portion of last year, we are glad to report that at the close of the year the running expenses had been met, and the small building occupied by us was well filled with patients the most of the time. Our nurses are able to work and keep their health, rents are less, and patients make much more favorable recovery than upon the hot plains below. Our facilities, however, are altogether inadequate for the work. We need a property of our own and buildings suitable for a sanitarium. At the India biennial meeting in January the resolution was passed asking that an appropriation of $15,000 be made with which to buy land and put up buildings. Treatment-rooms are still conducted in Calcutta, and have been doing well, as has also the sanitarium health food factory located there.*GCB June 2, 1909, page 274.10*

MOUNTAIN REST HOME

WASe

Through the friendly offices of the *Signs of the Times* an effort was made three years ago to raise funds with which to buy a mission in the mountains to be used as a training-school and rest home for the workers. Appeals were made through the *Signs of the Times*, and a liberal response was made. The money was raised and shortly after that at Mussoorie, in the Himalayas, a suitable property was purchased, costing $8,000. It consists of twenty-three acres of land, and a substantial house, fairly well furnished. Our location is in the outskirts of the station, on the spur of the mountain. As our land includes the entire spur, we are apart by ourselves, yet only a short distance from the native part of the city. This home has proved a veritable life-saving station to workers coming from the heated plains below. Again and again missionaries have come to Mussoorie much debilitated by the heat, some with malaria and other diseases incident to the tropics. After a stay in the tonic climate of the hills their strength has returned, their health has improved, and they have gone back to their work with courage and energy. The effort of our people in purchasing this, the first and only property owned by this people in India, answered an urgent call, and provided a great need. We feel deeply grateful to God for the Mountain Rest Home.*GCB June 2, 1909, page 274.11*

PUBLISHING WORK

WASe

Present truth is now printed in some form in six languages of India. There are tracts and pamphlets in English, Bengali, Santali, Hindustani, and Tamil. Our English paper is the *Oriental Watchman*, which has had a wide circulation for a number of years in all parts of India, Burma, and Ceylon. It has probably done more than any other agency in English for the propagation of the tenets of the faith we hold. Faithful canvassers have gone from station to station wherever English-speaking people were to be found, taking subscriptions and selling books. It has been through many difficulties that the work has gone forward. Under the burning sun in malarious districts, often with unsuitable food, our canvassers have worked.*GCB June 2, 1909, page 275.1*

Miss Anna Orr, who is now returning to America after seven years in India, has spent most of her time traveling over India and circulating English literature. A grand work

has been done at the hands of our faithful agents, of which eternity alone will reveal the far-reaching results.*GCB June 2, 1909, page 275.2*

Literature in the vernacular has been mostly in the form of tracts and pamphlets. It has been proved that even in India, where the people are so poor, papers and pamphlets can be sold. We have printed as many as 50,000 copies of one booklet. These have been taken by native brethren, and most of them sold at a price which about pays for the material.*GCB June 2, 1909, page 275.3*

A Bengali periodical is now being started. Its first appearance is as a quarterly, with the expectation of increasing it to a monthly journal.*GCB June 2, 1909, page 275.4*

The little printing-office formerly located at Karmatar, was moved in January last to Lucknow, a large city in the north-central part of India. Our facilities for printing during the past two years have proved altogether inadequate to the work, and a large share of our printing has been done by outside firms. With so many languages in India in which to print the message, it behooves us largely to increase our facilities for getting out the printed page. We should have a well-equipped office for meeting the growing needs of the field.*GCB June 2, 1909, page 275.5*

OUR NEEDS

WASe

The greatest need is men and women to strengthen the out-posts before lone laborers fail in health, frustrating the progress of the work. The publishing work needs helpers. Aside from this, funds are needed with which to build a sanitarium, provide proper facilities for the publishing work, and homes for missionaries. If such help as this is sent to us, it will provide for the work already begun. But what we have undertaken is as nothing compared with the great work before us. We have as yet only skirted about the coast-line, and discovered a few bays and inlets. The tremendous undertaking of preaching the everlasting gospel in India is one of the greatest problems which the Seventh-day Adventist denomination is facing at the present time. With 300,000,000 people before us, bound by heathenism, caste, and superstition, living in a trying climate, speaking no less than 147 different languages, we find ourselves undertaking a work the magnitude of which is altogether beyond our ability to grasp. Believing, as we do, that we are in the last generation, that in the next few years God's last call will be sounded throughout this vast country, with its teeming millions, it behooves us to greatly extend our work, and lay broader plans than heretofore.*GCB June 2, 1909, page 275.6*

The following Memorial to the General Conference was drawn up at the recent biennial meeting of the Indian Mission Field:—*GCB June 2, 1909, page 275.7*

"*Whereas*, The unfailing word of prophecy has clearly pointed out that this threefold message will be preached to every kindred, nation, tongue, and people in this generation; and,—*GCB June 2, 1909, page 275.8*

"*Whereas*, This is a great empire of many nations and tongues, there being no less than 147 distinct tongues, 23 of which are spoken by more than one million people each, and we have as yet been able to make but a very small beginning in Hindi,

Bengali, Tamil, Burmese, and Marathi; and further,—*GCB June 2, 1909, page 275.9*

"*Whereas*, The small force of workers in each of these languages is in imperative need of being strengthened by additional workers, and besides these five great nations there are eight other prominent ones with an aggregate population of 114,000,000 which are as yet untouched, among whom an adequate force must soon be stationed, to learn the languages and begin the promulgation of the truth of the third angel's message, and develop a corps of workers from the field; and,—*GCB June 2, 1909, page 275.10*

"*Whereas*, The powers from beneath are rapidly leavening the minds of the people, as manifested 1 in the wide circulation of infidel literature; 2 in the political unrest; 3 and in the tendency of a small part of the population toward anarchy; and doors are rapidly closing, making mission work more difficult year by year; therefore,—*GCB June 2, 1909, page 275.11*

"*Resolved*, That the missionary conference here assembled, as representatives of the General Conference, standing face to face with these unwarned millions, do hereby memorialize the General Conference in its thirty-seventh session, assuring that body that the help already sent has been most timely, and that we heartily appreciate the efforts already put forth to warn these millions; and further, with the solemn burden of the work still undone resting heavily upon us, we have been greatly encouraged by the great interest recently shown in the cause of missions, and we most earnestly pray that this interest shall steadily increase until sufficient men and means are speedily supplied to meet the situation, and finish the work in India, the great Gibraltar of Heathenism."*GCB June 2, 1909, page 275.12*

To meet the needs of India and answer this memorial will require, at the lowest estimate, 60 workers, including wives and single workers.*GCB June 2, 1909, page 275.13*

To provide a sanitarium, a publishing house to supply literature in the many languages, to build homes for the missionaries called for in localities where no suitable homes can be rented, and to place these workers in the field, and start them in the work, will require $75,000.*GCB June 2, 1909, page 275.14*

Brethren, India is waiting, away yonder, in its need. For these souls Jesus gave his life. In his name we present the burden of India's millions before this Conference, praying God to enable his people to make response.*GCB June 2, 1909, page 275.15*

Following Elder Shaw's general report, H. H. Votaw, of Rangoon, was called upon to give an account of the work in Burma. His report follows:—*GCB June 2, 1909, page 275.16*

Burma

WASe

Politically a part of the British empire in India, known to many as Further India, in our work a part of the India Mission, Burma is yet in many respects as different from India as is China. Lying as it does between two great empires, the Indian and

Chinese, Burma has developed a peculiarity of nationality all its own. The people of Burma differ radically from the people of India. While the latter are Aryans, the former are Mongolians. In India the curse of caste dwarfs and stunts the effort toward enlightenment which the more progressive would make. In Burma there is no caste system. In religion India is servant to Hinduism and Mohammedanism, while Burma is one of the strongholds of Buddhism, having shrines which are the most sacred in all the Buddhist world, and to which come pilgrims from all lands where Buddhism has its devotees.*GCB June 2, 1909, page 275.17*

THE PEOPLE

The Burmese people are known as the "Irish of the East," because of their unfailing humor; and they captivate the hearts of all travelers by their unbounded hospitality. Because of the fear of defilement the native of India can offer no hospitality at his board, while in Burma you are almost forced to eat and drink in every home to which you may go. I have frequently had the unpleasant experience of endeavoring to partake of the hospitality of a half-dozen families during a single forenoon, after I had partaken of a hearty breakfast before starting on my visiting. I am convinced that this country has had more books written describing it than any other country of its size in the world. The titles given to these books, such as the "Silken East," "Golden Burma," "The Soul of a People," "Under Eastern Skies," "Told on the Pagoda," "The Land of the Gold Umbrella," show the charm of the land, and the peculiar spell it casts upon the transient as well as the permanent resident.*GCB June 2, 1909, page 276.1*

The Burmese are a proud race. Some of the titles assumed by the late King show their arrogance. Although possessed of such a limited kingdom, the last king of Ava —as the king of Upper Burma was designated—assumed the proud titles, Lord of the White Elephant, Lord of the Golden Umbrella, Ruler of the Universe, etc. And this overweening pride, persisted in to the last, eventually cost him his kingdom.*GCB June 2, 1909, page 276.2*

But it is not in the province of this report to dwell upon those features of the people and the land, interesting as they are, which are not directly a feature of our work.*GCB June 2, 1909, page 276.3*

OUR WORK

WASe

It is now nearly four and one-half years since we first sighted the shores of Burma. As our ship dropped anchor in the harbor of Rangoon, and we went ashore, we were impressed, as others have been, "that every one had tried to see how fantastically he could array himself, or had gone to the other extreme, and had not arrayed himself at all." Rangoon, the metropolis and chief port of Burma, is one of the most progressive and cosmopolitan cities in the East. Representatives of nearly every nation of both Europe and Asia may be seen here every day, each arrayed in the costume peculiar to his own country. A perfect babel of voices is to be heard. However, the novelty of it all soon passes, and we are oppressed, almost to discouragement, by the knowledge that they are ignorant of the message which is so dear to us,—unwarned

concerning the most momentous event of the ages.*GCB June 2, 1909, page 276.4*

Some work had been done in Burma before we arrived there. Brother H. B. Meyers had sold our books to the English-reading community in all the larger towns, and some meetings had been held in Rangoon. There were three Sabbath-keepers at the time of our arrival. By the blessing of the Lord, this number has been increased to something more than sixty; but we have lost two by death, one from apostasy, and a number have moved from the land. We have still in Burma about fifty adults who are thoroughly in harmony with us in all points, and whose lives give evidence of the working of God's Spirit. Further, we have a number of promising youth whom we believe will yet be of service in giving the message to their own people. We have no "rice Christians."*GCB June 2, 1909, page 276.5*

That our people are not inspired by mercenary motives should be proved by the following illustration of the sacrifices which they make for the truth. Brother Maung Maung, before he began the observance of the Sabbath, commanded a salary of rupees 250 (which is the equivalent of $80 of our money) a month. With us he earns twenty dollars a month, and serves our cause in a multitude of ways. He is a mechanical draftsman of marked ability, an architect, a photographer, and is especially apt in giving this message. Our other Burmese worker, Brother Hpo Hla, had been for nearly twenty years in the employ of the Church of England, and besides his regular salary he was given the privilege of sending his children to the boarding-school free of charge, and was able to earn extra money by private tutoring. When he accepted this truth, he devoted all his attention to teaching the Burmese language to young Englishmen, and for more than a year supported himself before we asked him to join our force of workers. When we finally hired him it was at a salary considerably less than he had formerly earned, with no allowance for the education of his children.*GCB June 2, 1909, page 276.6*

The tithe, which was naught when we arrived, has now risen to about $100 a month, and this exclusive of the tithe of the workers. While the population of the province of Burma is only one thirtieth of the whole Indian empire, our tithe for the past year amounted to almost one half of all the tithe received by the treasury of our Indian Mission.*GCB June 2, 1909, page 276.7*

Our Sabbath-school donations have risen until for the quarter ending March 31, 1909, we received from the Rangoon Sabbath-school alone $36. From the three Sabbath-schools in Burma our average quarterly collection is about $60, and all of this is devoted to missions.*GCB June 2, 1909, page 276.8*

By the blessing of the Lord we have been able to raise the sum of $20 every month for the rent of our meeting hall in Rangoon. It was a severe test of our faith to follow what was the manifest leading of the Lord, and undertake this responsibility, when we had but three Sabbath-keepers besides the workers. But God's leading hand has never failed us, and each month this rent has been paid, and not one cent have we received from the treasury of the mission to aid in paying it. Now that our numbers have increased, we receive more than enough each month to pay the rent, and have been enabled to equip our hall with all necessary furniture.*GCB June 2, 1909, page 276.9*

Besides these regular sources of income we have received donations enough to

enable us to print good-sized editions of each of six different tracts, and to pay about $300 toward the purchase of some property for a permanent mission home.*GCB June 2, 1909, page 276.10*

LITERATURE

WASe

The tracts to which we have just referred are all either 8 or 16 pages in size, except one which had 22 pages. Shortly before I left for the Conference, we received from the press a booklet of 80 pages, dealing with health principles, and selling for 8 cents. This has been well received. The cost of producing the booklet was slightly more than 3 cents a copy. This is our first attempt to sell literature in the vernacular, and we feel sure that it portends good things. The Buddhist is a vegetarian in theory, if not in fact, and we have been able to present the principles of health reform which we as a people hold, and they have been well received.*GCB June 2, 1909, page 276.11*

At the present time our greatest need is more workers. We have need of some financial aid, but men are needed most. Four or five openings should be met at once.*GCB June 2, 1909, page 276.12*

First, there is a great need for treatment-rooms to be opened in Rangoon. From the experience of those who have done medical work in the past we are convinced that treatment-rooms would be self-supporting almost from the time of their inception. We have rooms for which we need pay no additional rent in which the work could be begun. A consecrated man and his wife for medical missionary work are urgently asked for.*GCB June 2, 1909, page 276.13*

Second, Dr. Oberholtzer has lived alone for more than two years, and faithfully endeavored to teach the message by the ministry of healing while engaged in language study. It is not right that she should be left thus alone. Brethren, would you like to know that your sister was 12,000 miles away from all that she held dear, living *alone*, battling *alone* against the deep-seated ignorance and superstition of heathenism?*GCB June 2, 1909, page 276.14*

Third, we need a qualified school man—one who has been educated in the "university of hard knocks." Some of the most prominent Buddhists of Upper Burma have besought us to start a school for their youth, where manual training shall be given. The mission schools of other denominations are missing their privileges by following the government curriculum for the sake of government grants-in-aid. So much is required by the government before this financial help is given, that the schools are unable to give anything like adequate instruction in Christianity. The people who are calling for us are willing to help to the best of their ability in a financial way. They have promised to work in every way they can to make the school a success. May God impress some strong young man and wife to volunteer for this work.*GCB June 2, 1909, page 277.1*

Fourth, I must speak in terms the strongest that I can command in regard to the crying need of laborers to begin work among the Karens. I feel sure that no yet

unentered territory presents so strong a plea for help, and it is a question in my mind whether any call for help which has been or shall be presented at this Conference is deserving of more immediate consideration than this plea. Ever since we have lived in Burma, we have written and pleaded for some one to come to give this glorious message to the simple-minded hill folk of the mountains of Burma. Possessing such traditions as they do, they are peculiarly susceptible to the influence of the gospel. Many have speculated concerning the folk-lore of the Karens. Where and how did they obtain it? It is jealously guarded, and handed down from generation to generation. In outline, if not in absolute detail, it agrees with the Scriptural narrative, including the account of the forming of woman from the rib of man, the fall, the flood, etc. "Because that when they knew God, they glorified him not as God," the knowledge of their Creator was withdrawn from them, not, however, without the promise being left to them that the knowledge of the true God should again be brought to these whom he had temporarily cast off. "White foreigners," coming in ships, were to be the bearers of the good tidings. Those who have not yet accepted Christianity represent their present condition by the following illustration: A father and his children were traversing a narrow foot-path on the mountain-side. At a convenient place on a ledge of rock the father left his children while he went elsewhere. A tiger was seen approaching. Seized by fear, the children, to save themselves, cast a pig over the cliff to the approaching tiger. "Thus," they say, "we sacrifice to the demons only because we fear them, not that we would worship them."*GCB June 2, 1909, page 277.2*

Already thousands have turned to Christianity, and it is not strange, since they have such a favorable predilection for the gospel. The Baptists claim some 40,000 communicants among them, I am told. Other missions also have flourishing congregations. They make excellent Christians, and the change for good which Christianity has made, and is making, in them is witnessed to in emphatic terms by all who are in a position to speak intelligently.*GCB June 2, 1909, page 277.3*

The Karens number about three quarters of a million, and are divided into three main tribes. They live almost entirely in the hills, or the low land immediately adjacent. Whoever begins work for these people must expect hard work, for it is difficult to visit their mountain villages; but surely the results will pay abundantly. O that God might lay upon some strong young men and women the burden of this work! Who will become the apostle of this great message to these hungry souls? Would it not be worth more, far more, than the sacrifice it demands, to be able to stand with the redeemed of this people on the sea of glass, and join with them in the song of Moses and the Lamb? My soul has long been burdened as I think of the Karen still waiting for the truth. I have promised before God that I will leave nothing that lies in my power undone in my efforts to secure some one to begin this work.*GCB June 2, 1909, page 277.4*

Before closing I feel that I must share with you some of the things which I have learned from my sojourn in the East—things which should bring good cheer to the heart of every one who is longing for the speedy return of the blessed Saviour. I am sure that the Lord of all the earth has set his hand to the task of doing a short work, and cutting it short in righteousness. Wherever we turn our eyes, we see evidences that the harvest of the earth is ripe. All about us are those things which indicate that God is leaving the nations without excuse, and is preparing the honest in heart to

receive this great message speedily. The instruments for giving it quickly are complete, and his servants are being endued with power. Scarcely noticing those things which are common to all countries, such as railways, by which it is now possible to go from Rangoon to Ava in eighteen hours, a journey that required six long weeks in the days of Judson; or steamships, which carry us from the door of our country to the "Silken East" in a month (Judson spent over six months when he made the voyage); or the printing-presses which abound in the land, and enable us to educate the people by literature in their language,—passing these, I say, we stand face to face with the deep-rooted belief of the people of all religions that a Redeemer is about to appear. The Hindu is expecting a God to appear in the flesh; the Buddhist tells us that it is almost time for another incarnation of the Buddha, and the Moslem is sure that Isa Messi, Jesus the Messiah, shall soon return to correct the evils now practised by mankind.*GCB June 2, 1909, page 277.5*

All India is aquiver to-day, on tiptoe with expectancy and anxiety. Do you not agree, brethren, that ours is the message that is needed? Can you not thank God again and again that to us has been committed a gospel commission as comprehensive as the love of God; a gospel fitted to the needs of every nation, kindred, tongue, and people; a message which answers the heart's longing of every honest soul in every land, "from Greenland's icy mountains to India's coral strand;" a message which proves to be "the power of God unto salvation," breaking the shackles of the poor heathen, raising him from the service of "dumb idols to serve the living God," and delivering "them who through fear of death were all their lifetime subject to bondage"? This glorious advent message meets the expectancy of all India. Let us be true. Let us pledge again our best service. In heartfelt humility and contrition of soul for our past unbelief, let us arise to finish the work. Let not the curse of Meroz be ours.*GCB June 2, 1909, page 277.6*

And since I have seen the marvelous manner in which news travels in India, I am persuaded that the message can be quickly given. It is a matter for continual marvel to us how rapidly events of all sorts become known to the illiterate millions of India.*GCB June 2, 1909, page 277.7*

But one thing that I have ever seen seems to me to be a fit illustration of the swiftness with which the knowledge of happenings of the day are passed from mouth to mouth. How distinctly I remember that day, years ago, when, with blanched faces, the dwellers in a little frame house, set far out on the prairie, began to labor with eager, feverish haste to protect the home from the dreaded prairie fire! But the rolling, bounding flames gave little time. The fire was driven by the wind, and what was the puny work of man to stop it? Christ has compared the working of the Spirit to the blowing of the wind. So when the Spirit of the Lord of hosts has breathed upon his people, and the nations, I am sure that the message will sweep across India in mighty triumph, burning away every barrier which Satan has erected to stay its progress. Let us be ready against that day.*GCB June 2, 1909, page 277.8*

Again these Macedonian calls stirred mightily the hearts of all.*GCB June 2, 1909, page 277.9*

The meeting adjourned.

J. O. CORLISS, *Chairman*,

W. A. SPICER, *Secretary*.

THIRTY-THIRD MEETING

June 1, 10:30 A. M.

G. A. Irwin in the chair. Prayer by Dr. H. F. Rand.*GCB June 2, 1909, page 278.1*

New delegate seated: Dr. W. B. Holden, of the North Pacific Union*GCB June 2, 1909, page 278.2*

A legal meeting of the Washington Training College was called, and adjourned.*GCB June 2, 1909, page 278.3*

The Conference hour was given to reports of the Medical Missionary Council. Dr. W. A. Ruble, secretary of this department, presented his quadrennial report, as follows: —*GCB June 2, 1909, page 278.4*

REPORT OF THE MEDICAL MISSIONARY DEPARTMENT

WASe

Foreword

The Medical Missionary Council, as a department of the General Conference, was organized at the session of that body four years ago. During this period, many obstacles have been met in the way of establishing the Council as an integral part of denominational work. How well they have been overcome can hardly be judged after so short a time; but from evidence given below, we have great reason for thankfulness to God for his prospering hand in this department.*GCB June 2, 1909, page 278.5*

The trying experience of the past few years has been instrumental in causing a much wider dissemination of health principles. It has caused us to turn our attention to building up this branch of the work in many places. It has given opportunity for a hundred competent men, in as many widely separated places, to develop their God-given privilege of building up enterprises to the glory of God and the uplifting of humanity.*GCB June 2, 1909, page 278.6*

The past quadrennial period has taught us many valuable lessons; but we are looking to the present Conference to plan the future of this department so that much greater progress shall be made in medical missionary work.*GCB June 2, 1909, page 278.7*

At the beginning of the General Conference four years ago, the president, in his opening address, said:—*GCB June 2, 1909, page 278.8*

“From an early period in our history, medical missionary work has been a prominent feature of this cause. To the one little institution established in 1867, have been added 51 sanitariums, 29 establishments known as treatment-rooms, and a large number of hygienic restaurants. Hundreds of persons, as physicians, nurses, and health and temperance workers, are now devoting their lives to the promotion of this

important phase of the third angel's message."*GCB June 2, 1909, page 278.9*

Of the 51 sanitariums then in operation, 31 still exist; and the roll has been swelled until the number of recognized institutions is now 80, scattered almost all over the world.*GCB June 2, 1909, page 278.10*

Distribution of Sanitariums

Ordinarily we speak of our sanitariums as those under denominational supervision, and private sanitariums. Of the former, there are 44, distributed as follows: In Australia, 4; in New Zealand, 1; in India, 2; in Japan, 1; in South Africa, 2; in Palestine, 1; in Norway, 1; in Denmark, 2; in Germany, 1; in Switzerland, 1; in Ireland, 1; in England, 2; and in the United States, 25. Of the private sanitariums, there are 36, of which 2 are in South Africa, 1 in Scotland, 1 in the West Indies, 1 in Japan, and 31 in the United States.*GCB June 2, 1909, page 278.11*

Statistics

A glance at the financial condition of our sanitariums for the past four years is of interest. The sanitariums reported at the last session of the General Conference by the statistician, had assets to the value of $807,405.05. The present worth at that time was $276,687.11, or about a quarter of a million dollars. A similar report at the end of 1908 shows a valuation of over two and one-half millions; namely, $2,766,346.50. The gain for the year 1908 was $422,062.85. The sanitariums under conference supervision, as stated, number 44, against 40 a year ago. Private institutions now number 36, as compared with 24 a year ago. The valuation is as follows: Gain of conference institutions in 1908 over 1907, $152,885.49; gain of private institutions during the same period, $269,177.36. This is a gain of 8.19 per cent in denominational, and 56.38 per cent in privately owned institutions. This seeming disproportion of gain between denominational and private institutions comes about principally through read-justment in the naming of a few sanitariums, some of which have been known as denominational in the past, having been placed with those privately owned.*GCB June 2, 1909, page 278.12*

It may be a surprise to some to learn that the net gain of twenty of our largest sanitariums the past year, counting the losses of some with the gains of others, was $18,980.37, or an average of about $1,000 apiece. The monetary valuation of our institutional work is but a small part of its worth.*GCB June 2, 1909, page 278.13*

Sanitarium Helpers

There are, in all our sanitariums, 966 nurses in training. It should be remembered that all of these meet the entire expense of their training by labor while learning. The source of their support is almost entirely from outside the denomination, through the patients who attend the sanitariums. Ordinarily, a year of training in our other educational institutions costs about two hundred dollars for each student. Their support comes very largely from our own people. This item alone of educating our own young people in our sanitariums aggregates a quarter of a million dollars annually.*GCB June 2, 1909, page 278.14*

There were in our institutions last year 1,843 helpers. Estimating their weekly wages at $6, an average taken from eight of our institutions, this would amount to $564,016 in wages annually, or more than half a million dollars. A tithe of this, paid by such helpers, is $56,401.60, besides offerings, which result from wages drawn entirely from outside sources. The support of all these Seventh-day Adventist laborers is derived directly from self-supporting missionary work.*GCB June 2, 1909, page 278.15*

Number of Patients

Another item of great importance, although often overlooked, is that of contributions to our denominational work by those outside the denomination, through fees paid to our sanitariums by those receiving treatment. The number of patients in our institutions the past year was 21,731. The average length of residence in these sanitariums, as reported by 25 of our principal institutions, is five and one-seventh weeks. A moderate estimate of the amount paid each week would be $20. This means an annual income from the world of $2,235,190.*GCB June 2, 1909, page 278.16*

The amount of charity work reported by 27 of our sanitariums last year was $58,796, or $2,174 apiece.*GCB June 2, 1909, page 278.17*

I am well aware that we can not estimate the worth of this branch of our work in dollars, or its strength in men; but the enumeration of these is a great stimulus to enthusiasm in any work, and without either, we could do little.*GCB June 2, 1909, page 278.18*

Class of People Attending Sanitariums

We have been reminded many times that the instruction to go out into the highways and compel them to come in, is a command to make a special effort for the more favored class of society. In no branch of our work is there a better opportunity to reach this class than through the medical work. We can not reach these people by our camp-meetings. They will not attend our services in tent, hall, or local church. We can not get to them with the printed page, neither can our Bible readers approach them. It is a well recognized fact that the patronage of our sanitariums is largely made up of people from the higher walks of life. There is rarely a time when an institution of any size has not as patients, governors, senators, lawyers, and ministers, as well as people who stand high in the financial world. In response to a question sent to our various sanitariums, it appears that there have been 243 of such influential people in 33 of our various institutions the past year. It will be granted by all that this class is a difficult one from which to gather converts to the message; but those who attend our sanitariums certainly receive a knowledge of the truth, and we have the assurance that many who have been taught the truth of the third angel's message will later accept it. Fifteen of our sanitariums report 141 who have received the message through the influence of the sanitariums.*GCB June 2, 1909, page 279.1*

Periodicals and Literature

We recognize that we have not been as prolific in the production of medical literature as we ought. Nevertheless, we have at present seven health journals, with a combined circulation of 135,000 copies a month. The growth of *Life and Health* has been steady. In 1905 the circulation was 16,000 copies a month. In May, 1909, 50,000 copies were printed, and the edition was soon exhausted, so that no more could be had. This list is growing rapidly. The English *Good Health* has a circulation of 45,000 copies a month; German *Good Health,* 17,000; French *Good Health*, 6,000; Dutch *Good Health*, 5,000; Danish *Good Health*, 5,000; and the Australasian *Good Health*, 7,000 copies.*GCB June 2, 1909, page 279.2*

Our medical books consist of the following:—*GCB June 2, 1909, page 279.3*

"Home and Health," by E. R. Palmer; 60 pages; prices, $3.50 to $5; sales, 10,000.*GCB June 2, 1909, page 279.4*

"The Practical Guide to Health," by Dr. F. M. Rossiter; 668 pages; price, $3 to $5; sales, 5,000.*GCB June 2, 1909, page 279.5*

"School of Health," by Dr. A. B. Olsen; 400 pages; price, $1.25; sales, 15,000.*GCB June 2, 1909, page 279.6*

"Health for the Millions," by Dr. A. B. Olsen; 256 pages; price, 65 cents; sales, 6,000.*GCB June 2, 1909, page 279.7*

"Colds," by Dr. G. H. Heald; price 25 cents; sales, 10,000.*GCB June 2, 1909, page 279.8*

"Health; How to Find It When It's Lost; How to Keep It When It's Found," by B Franklin Richards; 240 pages; price, $1.*GCB June 2, 1909, page 279.9*

"Ministry of Healing," by Mrs. E. G. White; 544 pages; price, $1.50; sales, about 22,000.*GCB June 2, 1909, page 279.10*

"Vegetarian Cook Book," by E. G. Fulton; 266 pages; price, 75 cents.*GCB June 2, 1909, page 279.11*

"A Friend in the Kitchen," by Mrs. Anna L. Colcord; price, 25 cents and 50 cents; sales, 160,000.*GCB June 2, 1909, page 279.12*

For years we have felt the need of tracts and leaflets on health topics. At the last General Conference, a committee was appointed to prepare such leaflets or have them prepared. Accordingly, three series have been started. The first is the *Life and Health Series* of booklets, four and three fourths by seven inches in size, varying in price from three fourths of a cent to five cents. These are as follows:—
1. "Tobacco Using" *Heald*
2. "Tobacco Habit" *Kress*
3. "Diet and Endurance" *Leadsworth*
4. "Chronic Constipation" *Kress*
5. "Medical Use of Alcohol" *Heald**GCB June 2, 1909, page 279.13*

A second series, called *Life and Health Leaflets*, comprises a series of small,

envelope-size tracts selling for one-fourth to one-half cent. These are:—
1. “Alcohol and Disease” *Kress*
2. “Liquor, Poverty, and Crime” *Ruble*
3. “Counting the Cost of Alcohol” *Ruble*
4. “Is Alcohol a Food?” *Kress*
5. “The Cure for National Intemperance” *Kress*
6. “Patent Medicines” *George*
7. “Simple Treatment of a Cold” *Heald*
8. “Some Effects of Tobacco Using” *Cummings*
9. “Pointed Facts about Tobacco” *Heald*
10. “Pure Air in the Home” *Merritt*GCB June 2, 1909, page 279.14

A third series is published by the Pacific Press, as follows:—
“Patent Medicines” *Rand*
“Physical Effects of Tobacco” *M. L. Edwards*
“Simple Treatment for Common Ailments” *M. L. Edwards*
“Food Chart—Home Use” *M. L. Edwards*
“Revised Dressing for Health” *M. L. Edwards*
“Healthful Dress” *Dr. Wood-Starr*
“Choice Thoughts on Dress” *E. G. White*
“Signing the Pledge” *E. G. White*GCB June 2, 1909, page 279.15

In Australia are published a number of health pamphlets, as follows: “Food and Health,” “Dietetic Errors,” “Tobacco Habit,” “Diabetes,” “Consumption, Its Cause and Cure.”GCB June 2, 1909, page 279.16

The German book, “Christian Temperance,” having 192 pages, and selling for 40 cents, has met with a sale of 50,000 copies. In the Russian, 5,000 copies of the same book have been sold, and in other European languages, 12,000.GCB June 2, 1909, page 279.17

“Secret of Health,” a pamphlet of 16 pages and selling for 2 1/2 cents, has met with a sale, in the German, of 5,000 copies; in French, 6,000; in Dutch, 5,000; and in Danish, 5,000.GCB June 2, 1909, page 279.18

Medical Missionaries Sent Out

It is coming more and more to be realized that every one who goes to a foreign country should have a knowledge of medical work sufficient to enable him to relieve the more common ailments of humanity. During the past four years, we have sent out 53 medical missionaries, physicians and nurses, as follows: To India, 18; China, 6; Japan, 7; Korea, 2; South Africa, 3; South America, 7; West Indies, 4; Mexico, 1; other countries, 5.GCB June 2, 1909, page 279.19

Education Necessary

We recognize the need there is for educating three separate classes of workers in our institutions:—GCB June 2, 1909, page 280.1

First, well-qualified nurses. It is coming to be recognized more and more that our

force of well-prepared nurses is entirely inadequate to meet the demands made upon us. We have not in the past appreciated the necessity there is for well-educated young people in every branch of our work. Every parent should recognize the obligation resting upon him to give his child the very best education obtainable in our schools. In selecting young people for our nurses' training-schools, we experience great difficulty in finding those who have the preliminary qualifications required for entering such courses. These requirements should be made higher than they are at present. Then our nurses should be given a very thorough course in nursing, which will prepare them not only to meet the highest requirements of an institution, but to go out and do evangelistic work, to take charge of treatment-rooms, or to accept responsibility in some foreign country. Every one of the nurses' courses connected with our various institutions should be strengthened. In addition to this, we are in need to-day of at least three post-graduate schools connected with our various larger sanitariums, where our nurses may receive advanced training beyond what has heretofore been offered in our regular courses, which will fit them for greater responsibilities. We should have one such school in the western part of the United States, one in the eastern, and one in Australia. This would be but a beginning. It ought to be one of the matters accomplished by this Conference to provide for such schools.*GCB June 2, 1909, page 280.2*

Second, the requirements for those contemplating a medical course are being made higher and higher from year to year by the leading medical institutions of this and other countries. This makes it obligatory upon us to provide a preliminary education far beyond what has been necessary heretofore. We are instructed in the Testimonies that our different union conference schools should give this preparatory work. We should be able to select from the best of the young people in our schools those who have had a college course leading to a degree, and recommend them to take medical studies that will prepare them for our sanitariums and for recognized medical practice in other countries. This line of work should be systematized. We have need now for more well-qualified physicians than we can supply. Since we have no educational institution in the denomination where a medical training can be secured, there is a crying need for a home where our medical students may be cared for under proper influence in close proximity to a medical school of high standing in which our young people may secure the necessary medical education. On account of there being greater demands made upon those who take the medical course than upon any other class of our people, owing to the fact that they must have four or five years of education in addition to the ordinary college course, there should be a fund provided from which worthy young men and women who are well recommended by proper persons in responsible positions, may draw for their support while taking their medical course. The amount drawn should be returned to the fund, either by the persons enjoying its privileges or by the conference in which such persons labor after their graduation. Unless we can do this, there is no way in which we can bring about this important part of the education of our young people under proper influence. During the past quadrennial period, 7 of our physicians have secured credentials for practice in other countries through examinations,—2 in South America, 1 in Japan, and 4 in England. It may not be understood by all that several very difficult examinations must be passed by our medical workers in securing the privilege of practicing medicine in almost any foreign country.*GCB June 2, 1909, page 280.3*

Third, there is great need of a course in our institutions looking toward qualifying

efficient matrons, business managers, and cooks for our institutions. Few realize the difficulty experienced in securing such workers. Our larger institutions should give special attention to this matter. Just here I might mention the necessity of concerted action among our institutions in the matter of securing helpers to man them. Each manager of an institution, and sometimes the individual members of the board, seem to imagine that their institution is the most important in the denomination. When a vacancy occurs, either of superintendent or other helper, they too often overlook the rights of others, and begin to negotiate with the physician in charge or helper in another institution. This should not be. Such negotiations should be made with the board, or at least, it should be ascertained whether such negotiations would be agreeable to the institution with which the worker is connected. We naturally think the work with which we are connected is the most important of any, and desire the very best workers in the denomination to connect with it. Each institution, however, is but a part of the whole work, and we must think not upon the things of our own alone, but upon those of others also.*GCB June 2, 1909, page 280.4*

It would be a pleasure to recount the many thrilling experiences of our medical missionaries in the widely distributed fields over which they are scattered, as Dr. Riley Russell in Korea, Dr. W. C. Dunscombe and others in Japan, Drs. Selmon and Miller in China, Menkel and his companions in India, Dr. R. H. Habenicht and his associates in South America, Dr. A. A. John and others in Mexico, and still others in various places; but the limited time at our disposal will not permit.*GCB June 2, 1909, page 280.5*

Medical Missionary Councils

During the past four years, five of these meetings have been held, where subjects of special importance to this branch of the work have been considered. The first was held at College View in 1905; a second was here in Washington two years ago; a third was conducted at Portland, Ore., during the summer of 1907; followed by one at Loma Linda in the fall of the same year. Last summer the North Pacific Union Conference held a meeting at St. Helena. These councils have all been well attended by both physicians and nurses in our organized work, as well as by those in private practice; an excellent spirit has prevailed in each, and great benefit has been derived from them. We shall hold a three days' council at the close of this General Conference, from June 6-8, at which time medical subjects of especial interest to our physicians will be considered. We shall give the time entirely to considering such methods of dealing with disease as are used in our various institutions.*GCB June 2, 1909, page 280.6*

Work of the Secretary

One of the greatest difficulties in this department is to secure men who will give up medical practice in order to attend to the routine duties connected with the secretaryship of the department. For more than a year after the preceding General Conference, we were searching for some one to do this work. Finally Dr. J. E. Froom was secured. He did very effectual work for a number of months, but finally connected with an institution in the West, and it was necessary to secure another man for this work. It has been my privilege to be connected with this department in

the capacity of secretary since October, 1906. During about one half of this period, I have given my time almost entirely to the work of the department. I have visited a large number of our institutions in the United States during the past two years and a half, having made two trips to the Western Coast, three into the New England States, and two into Canada. The past sixteen months, I have been in charge of the Washington Branch Sanitarium in the city. It has been decided that the secretary shall hereafter give his entire time to the work of the department, paying especial attention to the providing of help for our sanitariums in the way of physicians, nurses, and other workers. For the past few months, a field secretary has been provided, whose duty shall be to visit our various camp-meetings and churches, and as opportunity offers, hold health lectures in connection with Chautauquas and other public gatherings. An office secretary has also been provided, who has attended to a considerable part of the correspondence. If it be agreeable to this General Conference, this arrangement will be continued, with possibly the addition of another secretary for field work. As stated below, however, there is need of several men who shall give their attention to general medical missionary work in this country and abroad, and we trust that provision will be made in this Conference to meet this need.*GCB June 2, 1909, page 280.7*

Some Needs of the Medical Missionary Work

First, we recognize the need there is of a greater consecration to the work of carrying the gospel to the world in this generation, and a more concentrated effort in making this department a powerful factor in that work. In no other department is there such a tendency to separate from a united effort in this direction. Has not the time come when we should put all our energies into a united effort to finish this great work?*GCB June 2, 1909, page 281.1*

Second, we need the prayers and support of all our people in making this department the efficient right arm of the message. Distracting influences have come in, tending to shake confidence in this work; but with the help of our people and the blessing of the Lord, this branch of the work may still triumph, and be a most powerful factor in carrying the message.*GCB June 2, 1909, page 281.2*

Third, our sanitariums might be far more efficient in reaching the people, and at the same time aided financially, if our members would take a more lively interest in arousing among their neighbors an interest in health subjects, and in recommending their friends and relatives to spend some time in one of our institutions when in need of medical attention and treatment.*GCB June 2, 1909, page 281.3*

Fourth, some plan should be inaugurated whereby the indebtedness of our sanitariums may be obliterated. “Ministry of Healing” has been donated for this purpose; but so much enthusiasm has been expended upon disposing of the thousands of copies of “Christ’s Object Lessons” for the relief of the schools, that it seems well-nigh impossible to organize another such campaign on “Ministry of Healing.” Between twenty and twenty-five thousand copies have been sold, which has been of some benefit to these institutions, but a more vigorous effort must be made in order to roll the reproach of debt from our sanitariums.*GCB June 2, 1909, page 281.4*

Fifth, the department should be strengthened by providing a number of public lecturers who will attend camp-meetings and other public gatherings, as well as Chautauquas, giving lectures on popular subjects pertaining to healthful living. These should be accompanied by one or two nurses who can demonstrate healthful cookery, hold schools of health, and help the people generally. Support for such a work must be provided in some way. More complete organization of the department is imperative. Men who can give time to the interests of the department at large should be secured or released for this work. We need at least three general men who can give their entire time to this work, and one such man in each union conference.*GCB June 2, 1909, page 281.5*

Last, but not least, is the need experienced by those who are endeavoring to provide sanitarium facilities for the colored people of the South. Three centers are in course of preparation to meet this requirement,—a sanitarium has been purchased at Nashville, another is being built at Huntsville, and a dispensary furnished at Atlanta. Those having the burden of this work have been struggling under the load too long already. The Medical Department has undertaken to awaken an interest in these institutions among our people, in order to secure sufficient means to place them in a position to do efficient work for the colored people. Mention of this matter has been made in the columns of the *Review and Herald*, with the following result: The Washington Memorial church has raised $112 for this work; the Takoma Park church, $120; the Takoma Park Young People's Society, $50; South Carolina, $75; the young people of Portland, Ore., $100; and the medical section of the Conference, $85. The Eighth Street church (Washington, D. C.) has furnished a room, as have also the St. Helena Sanitarium, and the young people of Maine.*GCB June 2, 1909, page 281.6*

Conclusion

We are grateful to God for his protecting and prospering hand that has been over this branch of the work during the past, and would here dedicate ourselves more fully to strengthening the right hand of the message, and making it a power in helping to carry the closing message to every kindred, nation, tongue, and people in this generation.*GCB June 2, 1909, page 281.7*

W. A. Ruble: We will now listen to several of our medical missionary workers from different parts of the field, who will speak about five minutes each. First, Dr. George, who has been acting as chairman of the Medical Missionary Council.*GCB June 2, 1909, page 281.8*

In the Southern Union

Dr. W. A. George: I represent at the present time the Southern Union Conference, as medical secretary; and I wish to say a few words in regard to that field, and in regard to opportunities to carry on medical missionary work in various parts of the South. There is one thing especially that makes this field more difficult than most other fields —and what I say of the Southern Union is true of the Southeastern and the Southwestern unions as well. This is the fact that we have to have two classes of workers—one for the whites, and another for the colored. This necessitates providing

for two institutions instead of one in those communities where we wish to do this class of institutional work.*GCB June 2, 1909, page 281.9*

There are several centers for this work in the Southern Union Conference. At Nashville, Tenn., we have a sanitarium for the white people, also the Rock City Sanitarium for colored people; at Madison, Tenn., about nine miles from Nashville, there is a small sanitarium in connection with the school; and at Huntsville, Ala., is a sanitarium for colored people not quite ready to be opened. This represents the extent of our institutional medical work.*GCB June 2, 1909, page 281.10*

The South is filled with opportunities. Much may be done, in many communities, for all classes. There are a few places where treatment-rooms have been started. The spirit of prophecy has pointed out the opportunity that exists for a large and important work to be done in a humble, quiet way, by families who can settle in needy communities in various parts of the South, and there live the truth, and, when occasion requires, teach the principles of healthful living. And not only do we need missionary families who can teach by precept and by example, but we also need consecrated nurses who can work among the higher classes, in the homes of the people in the cities and elsewhere. We need nurses who can start treatment-rooms in the cities of the South. The rich and the poor are to be reached by this means, and helped to better things physically and spiritually.*GCB June 2, 1909, page 281.11*

Dr. H. M. Jump [Ohio]: Our Heavenly Father has blessed the medical work in Ohio. We can not boast of large sanitariums, but we have a few small ones. I would particularly notice the one at Mount Vernon, known as the College Springs Sanitarium. Testimonies have pointed out the value of arranging, if possible, to have small sanitariums connected with our larger training-schools, in order that opportunity may be afforded students to receive instruction in hygiene, simple treatments, etc., in order that they may be fitted to do acceptable service as medical missionaries, while laboring as colporteurs and teachers and evangelists in all parts of the earth.*GCB June 2, 1909, page 281.12*

The Mount Vernon institution also graduates nurses, giving them the advantages of a full course. We have endeavored to unite the healing of the sick with the preaching of the message. In the churches and at our camp-meetings much instruction has been given in the care of the sick, in hygiene, in dietetics, and other health subjects.*GCB June 2, 1909, page 281.13*

We have in Ohio something that I regard as a great help to the medical missionary work; namely, an organization known as the Ohio Medical Missionary Association. All our twenty-six medical workers are members of this association. Unless you have tried it, you have no idea as to the help that such an association will bring to you as a conference medical secretary.*GCB June 2, 1909, page 282.1*

At our annual camp-meetings, we have that we need in order to present before our people in a practical way the blessings of health reform. In the large tent, lectures are given; a small tent is also provided for the physician in charge, where any one desirous of medical counsel can meet the physician. Another tent is fitted up for giving all necessary treatments to those who are afflicted. Competent nurses are employed to give these treatments, and to give such instruction and general help as necessity may require. These nurses devote all their time to this line of the work at

the camp.*GCB June 2, 1909, page 282.2*

I am glad that we can have the help and instruction of a General Conference medical missionary secretary; and I wish to thank him publicly for his counsel and encouragement to our State conference department; and we feel to thank our Heavenly Father for the many rich blessings he has been continually showering upon us.*GCB June 2, 1909, page 282.3*

L. A. Hansen (of the Southeastern Union Conference): What Dr. George has said regarding the needs of the Southern Union Conference will apply with force, as he said, to the rest of the South. We have a big work before us in the Southeastern Union along medical missionary lines; but we have some conditions that are very favorable. In the first place, there is on the part of those at the head of the work there, a recognition of the true place that medical missionary work should occupy in this message. The Union conference executive committee and the local committees are in favor of doing all they can for the work. At our camp-meetings last year, ample time was given for a study of health principles, and very good interest was shown by all.*GCB June 2, 1909, page 282.4*

We have several centers in which work is now being done, Graysville (Tenn.) probably having the largest sanitarium. There is also work being done at Chattanooga, Knoxville, and Atlanta. The sanitarium at Atlanta has been under way for a number of years as a private institution owned by Dr. Curtis. Not long ago, however, it was taken up by the conference and is now doing a creditable work. Sanitarium work for the colored people is also being undertaken there.*GCB June 2, 1909, page 282.5*

In Orlando, Fla., we have an excellent sanitarium. Work is also being done in other parts of that conference.*GCB June 2, 1909, page 282.6*

At Graysville we have an ideal location, according to the light given by the spirit of prophecy. We have there also the Southern Training-school, and that institution and the sanitarium work hand in hand. The boards of both institutions are composed principally of the same men, and in planning for the work of both institutions, the best interests of both are considered. The students in the school who wish to take the nurses' course step right into the sanitarium training class and go on with their work. Our physician has also conducted a special class at the school for those who do not want to take the regular nurses' course. The sanitarium is able to supply work for a number of the school students, and several are doing work in both institutions. We think that is a very desirable condition.*GCB June 2, 1909, page 282.7*

The Work in New England

Dr. W. E. Bliss, M. D., then reported as follows for the New England Sanitarium: —*GCB June 2, 1909, page 282.8*

Although the Atlantic Union Conference comprises the States of New York, Vermont, New Hampshire, Maine, Massachusetts, Connecticut, and Rhode Island, and includes several of the largest cities in the United States, we have thus far only one denominational medical institution.*GCB June 2, 1909, page 282.9*

Few, if any, of our sanitariums are so ideally located as the New England Sanitarium, which is situated in a large, beautiful park consisting of several thousand acres reserved by the State. Here, within six miles of Boston, the largest and busiest city of all New England, one can find rest and quiet, away from the noise, smoke, and bustle of the city, and yet near enough to enjoy all its advantages. *GCB June 2, 1909, page 282.10*

We have two main buildings for our patients, and three large cottages for our helpers. Our equipment for the treatment of the sick is complete in every department. Last summer new bath-rooms and gymnasium were completed at a cost of $13,000. Our main building has been made much more attractive, and we are able to accommodate about one hundred patients, beside a large number who could be placed in tents. The patronage has been very good the past few months. *GCB June 2, 1909, page 282.11*

Our religious services are probably somewhat different from those in other places, as we are dependent for our church organization entirely upon our sanitarium family. It has been gratifying to us to see the interest our patients have taken in these services, many of them taking an active part in our prayer and social services, which are held regularly every Friday night. We have appreciated the remarks made by so many of our patients concerning the spirit that pervades the institution. *GCB June 2, 1909, page 282.12*

We have three classes of nurses, there being about forty in the three classes. Many of them have entered with the idea of preparing themselves for service in foreign fields, and it is our desire to live so near the Great Physician that we may be able to help them in choosing for their life service the openings in the great and needy fields that are yet to be reached with the gospel for this time. *GCB June 2, 1909, page 282.13*

Besides the work at Melrose there are several private medical enterprises in this union, conducted by faithful Seventh-day Adventist physicians. Dr. Mary Sanderson has a small institution at Springfield, Mass., with accommodations for about fifteen patients. She has treated during the last year about one hundred patients, and has employed from four to six nurses. Dr. Sanderson reports that all are of good courage, and that much good has been accomplished. *GCB June 2, 1909, page 282.14*

Dr. Ball, who is located in Rutland, Vt., has an extensive private practise. He states that he has many opportunities of teaching these truths to the people. Dr. Bradford conducts a small private institution at New Bedford, Mass. Brother Cross has conducted treatment-rooms in Portland, Maine, for several years. *GCB June 2, 1909, page 282.15*

In conclusion we would say that we will be glad to come in closer touch with our people in this union who are interested in our medical work. We want our young people to train for this great, closing work, and we are always glad to talk to you about any who need the help we are able to give. *GCB June 2, 1909, page 282.16*

In the Pacific Union Conference

J. R. Leadsworth, M. D., then spoke for the work in the Pacific Union Conference: —*GCB June 2, 1909, page 282.17*

I am often asked, “Why do you have so many sanitariums in California?” Now, when you understand that California is the health resort of the whole United States, you will see that there is a good reason why we have so many institutions there. People of leisure and means come from all parts of the country to our State; they come to our institutions, and as they are in no hurry, they sit down and inquire about our peculiar tenets. There is no field in the United States where such opportunities are offered to reach the better class as in Southern California.*GCB June 2, 1909, page 282.18*

The St. Helena Sanitariums is the oldest institution in our conference. It is doing an excellent work, and is training a large number of young people. I am sure that in the course of a year or so the Foreign Mission Board will hear from this part of the United States. We have a large number of intelligent young people who have no other desire than to prepare to go to some needy field.*GCB June 2, 1909, page 282.19*

We are carrying on dispensary work in San Francisco. In connection with the church we have treatment-rooms, and these are presided over by missionary nurses, who give the people treatments for small amounts, according to their ability to pay. The influence of this work is a strong factor in drawing people to our church.*GCB June 2, 1909, page 282.20*

We have three institutions in Southern California. Near San Diego we have the Paradise Valley institution; this is well organized, and is training a good class of young people for the work. About seven or eight miles north of Los Angeles we have the Glendale Sanitarium, only twenty-five minutes’ ride from Los Angeles, the Mecca of Southern California. About sixty miles east of Los Angeles, we have the Loma Linda Sanitarium. The meaning of the word “Loma Linda” is “Hill Beautiful.” This institution is located on a knoll, in the center of orange groves. When we left to come to this Conference, we could see acres and acres of orange-trees, which were covered with both fruit and blossoms. About the sanitarium are also acres of roses.*GCB June 2, 1909, page 282.21*

This institution also has a class of young people who have come there from different parts of the Middle West to prepare for efficient work in the mission fields.*GCB June 2, 1909, page 282.22*

Medical Missionary Work in India

Elder J. L. Shaw, director of the Indian Mission, then spoke of the work in that field: —*GCB June 2, 1909, page 282.23*

We have a very large field for medical missionary work in India, representing one fifth of the human race. When we count up the proportion of those who are ill, and the amount of sickness, I suppose we have from one third to one half of the sick people of the world. We have all kinds of diseases, from a boil to the bubonic plague, with everything in between.*GCB June 2, 1909, page 282.24*

The people have a great desire for medicine. If one will give them something in a

bottle, that is what they want; and the bigger the bottle, and the stronger the medicine, the better it suits them. We have had difficulty in combating this idea. At our dispensaries the people continually want medicine.*GCB June 2, 1909, page 283.1*

We have medical work started in four different places,—at Calcutta and Mussoorie for the English-speaking people, and at Karmatar and Tinnevelli for the natives.*GCB June 2, 1909, page 283.2*

The medical work started in India ten or twelve years ago, when Dr. Place and others started out and began work in Calcutta. The work has encountered many difficulties, but we are thankful to God that some progress has been made. At first we endeavored to get down into the sickly part of India, where the sick people are; but we are now trying what we believe to be a better plan. We are endeavoring to get the better classes up into the mountains, where the nurses can keep their health, and where the sick will have a better opportunity to get well. I believe that as we go forward with this plan, a strong work can be built up in the mountains, where the climate is bracing, where nurses and workers will have a better opportunity to make the institution a success.*GCB June 2, 1909, page 283.3*

In conclusion I want to say, India is a mighty field for medical missionary work. Educate your young men and women, give every one that goes to the field some sort of medical missionary training, for they meet the sick on every hand.*GCB June 2, 1909, page 283.4*

The Work in Great Britain

Dr. A. B. Olsen, of The Hydro, Caterham, England, said:—*GCB June 2, 1909, page 283.5*

From different speakers we have already listened to descriptive and statistical reports of our European health institutions. Taking the liberty of trying to outline some of the principles as I interpret them, on which we are attempting to found and carry out medical missionary work in the European field, I will mention a few.*GCB June 2, 1909, page 283.6*

As medical missionaries, we must always look to Christ, the great Physician, the Healer of the nations. Of our Master Medical Missionary it is written, “He went about doing good.” That sums up, in our opinion, the work of the medical missionary. He has a large mission. That mission does not pertain to the body alone. In truth, it pertains more to the soul than to the body; for the body is only the temple of the soul.*GCB June 2, 1909, page 283.7*

In our medical missionary work, we recognize three classes of health evangelists: 1 Doctors; 2 nurses (matrons, cooks, etc., as far as possible should be nurses); 3 other workers—health magazines and book canvassers and others engaging in any branch of health work.*GCB June 2, 1909, page 283.8*

Consider all of these medical missionaries or health evangelists working for health, the healing of body, mind, and soul. God has given us an all-round, full, complete,

missionary work. We have to show the people that sin is the real cause of sickness, whether of body or soul. Let us not forget, then, that, as medical missionaries, we have to treat a sin-sick body as well as a sin-sick soul.*GCB June 2, 1909, page 283.9*

As medical missionaries, we require not only thorough and efficient training and experience in matters pertaining to health and disease, all of which is necessary, but still more we need the power of God working in and through our lives. We need more prayer, more intercession with God for divine love, for wisdom and skill in dealing with our afflicted brethren and sisters.*GCB June 2, 1909, page 283.10*

We believe in true divine healing. We look to Christ, the great Physician, as the only healer. To obtain true success our lives must be linked with his. *GCB June 2, 1909, page 283.11*

We have a large number of nurses in the European field engaged in medical missionary work. This is especially true in Germany. We have there eighty or more nurses engaged in field work. We have a few graduates in mission fields from the Caterham Sanitarium.*GCB June 2, 1909, page 283.12*

I am opposed to professionalism. I want to be known as a medical missionary rather than as a professional man. I am in full accord with the idea that the genuine medical missionary physician or nurse is a medical missionary evangelist.*GCB June 2, 1909, page 283.13*

Europe and East Africa

L. R. Conradi, speaking for these fields, said:—*GCB June 2, 1909, page 283.14*

I regard the medical missionary work as the right hand of our work. We have experienced this. We started our sanitarium work small; but at the present time we have about 200 nurses educated, and about 100 in the field. Our sanitarium would not be able to employ more than from 20 to 25 nurses; but we find, as our nurses become indeed missionaries, not simply skilled in their profession, but also in the work for souls, they find abundant work everywhere. Our nurses at the present time are found not only throughout the German empire, in Austria Hungary, in Russia, but we have quite a number of nurses in Palestine, in German East Africa, in British East Africa, and in Abyssinia. We are thankful to see, wherever they go, the blessing of God attending their work.*GCB June 2, 1909, page 283.15*

Brother Shaw spoke of India. Last October, when I was in East Africa, I found three hundred persons in one neighborhood without any medical help, save our two nurses there. Indeed, this appeals to us to-day. We are thankful for the great interest our people take in our sanitarium work. We printed a ten-thousand edition of “Ministry of Healing.” That is now all sold, and we have printed another edition of ten thousand, which our people are now selling. This helps us in every way. It brings the great truths of this message in our health work before the people, and it brings financial returns to us. It is indeed a cause of rejoicing to us to realize that even one of the queens of Europe has the book and has studied these principles. She was willing to write a preface to the book, and she said, “If you do not like it, I will write another. I

want your people to come to this country, and establish sanitarium work." I think the time is coming indeed when what the spirit of prophecy has said will be fulfilled, and the medical missionary work will be found to be the right arm of this message. May God bless it to this end.*GCB June 2, 1909, page 283.16*

I am thankful to say that we have at least six young men at the present time in German universities ready to finish their medical course. Better than all this, a number of them are indeed missionaries even while they are pursuing their studies. They are getting some other young people interested in the truth, and some have accepted it.*GCB June 2, 1909, page 283.17*

In the Neglected Continent

R. H. Habenicht, M. D., representing our medical work in South America, spoke as follows:—*GCB June 2, 1909, page 283.18*

I am glad to have the privilege of saying a few words in regard to our medical work in South America. We have a field there that is certainly very needy. In the large cities of South America, there are a number of physicians; but out in the country, and in the smaller cities and towns, there is a crying need for help in this line.*GCB June 2, 1909, page 283.19*

The city of Parana, the capital of our province, has 50,000 inhabitants, and only 5 physicians; the city of Victoria, with 20,000, has 2 physicians; Diamante, twelve miles from us, has 1 physician. We have ten railroad stations in the neighborhood having from 500 to 4,000 population, without a single physician. We have from 70,000 to 100,000 population, included in villages of from three to five thousand population, without a single physician to help them. We are located in the midst of this community.*GCB June 2, 1909, page 283.20*

When people in that part of the country wish a physician, they go to the doctor's office; they are ushered in, but before being allowed to see the physician, they must pay the usual fee. If one asks a physician to go out in the country, the physician replies, "I will go, but I must have my pay before I go." Perhaps the man has not the money with him, and he goes back home. If he returns with the money, he gets the doctor; but by that time the patient may be dead.*GCB June 2, 1909, page 283.21*

The qualifications of physicians in South America are exceedingly difficult. American physicians are really prohibited. I am the first American physician to receive any recognition whatever, and I have only a provincial license. The national license is impossible to North American physicians.*GCB June 2, 1909, page 283.22*

On passing my examination in the province, we began our work, and it grew rapidly. We received the people into our home, and taught them the truth the best we could. We carried the message to them wherever we went. We used our medical work to open up fields, and the Lord gave success in preaching the truth, so that churches were organized as the result. Our work has grown until we have not been able to care for the people who come to us.*GCB June 2, 1909, page 283.23*

Mrs. Habenicht and myself, being the only workers in this line, were often rushed day

after day, until it may be we would not go to bed during a whole week. I have sometimes traveled sixty miles in a wagon to see a patient, and upon returning home have found as high as ten wagons waiting for me, with their patients, or a wagon waiting to take me off again fifty miles or so in another direction. Sometimes Mrs. Habenicht would be called to attend some other person while I was away, and the children would be left alone until one of us returned. And when we got back, the people were filling the house, as high as eighty coming in one day.*GCB June 2, 1909, page 283.24*

So we have worked, and the Lord has given success in bringing the message to the people. We can count a goodly number who are to-day rejoicing in the light of present truth because of what we are trying to do in our medical work.*GCB June 2, 1909, page 284.1*

Our home was used to receive the people; but during last summer vacation we turned our school building into a sanitarium. Within ten days every room was filled, until we did not have a place to take another. Sometimes we had fifteen in one room.*GCB June 2, 1909, page 284.2*

We had to give the treatments ourselves, because we had no nurses. Our doctors here would feel shocked if I should tell them of conditions under which we have had to do some of the most critical operations for the saving of life. One case I will mention. In getting ready to perform an operation, which required the opening of the abdominal cavity, we had to prepare at the patient's home. As we began cleaning up, we took out from under the bed three ducks' nests, and one goose's nest. But we do our best, and make it a practise never to begin on a surgical case without asking God to bless us in the work. And God does bless in it.*GCB June 2, 1909, page 284.3*

We need help in our work. Nurses can work there. The Lord will open the way before them. But they must have the language. We are trying to build a small sanitarium, and must have nurses to help us. The five who recently came to us from the United States are now in school studying the language. Why can we not have a half dozen or ten of our bright young people who have finished their ordinary school work here, who will come down and join us there, and study nursing, and at the same time learn the language? At the same time they will get a drill in treating the diseases of the country, which are very different from what they are here.*GCB June 2, 1909, page 284.4*

I hope your interest will be awakened in our field, and that you will give us the help we need so much. If we can once get onto our feet, we shall be able to run. During the last summer we had something like twenty hands at work on the sanitarium building, and we had twenty-five to thirty patients. Our income from the work was sufficient to pay all our expenses at the time we had so many workmen.*GCB June 2, 1909, page 284.5*

Every branch of the work is a part of one great whole, and we are all to work together to place the work where God intends it shall stand. May we have your prayers and assistance in the work to be done in South America so that when the work is finished, we shall see a great number of precious souls gathered around the throne of God as a result of our work?*GCB June 2, 1909, page 284.6*

A. W. Semmens, of Australia, reported for that field. We can give but a summary of his remarks here:—*GCB June 2, 1909, page 284.7*

Fifteen years ago last January, my wife and I left Battle Creek, via New York and England, for Australia. We are deeply grateful to God for the manifold blessings and experiences that have attended us from that time to the present, and that God has kept us faithful to the message. On the journey to Australia we were able to relieve one lady passenger by suggestions as to treatment, and by the end of the voyage she had accepted the truth. She is now one of our laborers.*GCB June 2, 1909, page 284.8*

FIRST WORK

WASe

Our first work began in the Australasian Bible School, located at St. Kilda, Victoria. Here we had many varied experiences. The health reform was not so far advanced as it now is, nor was it so clearly understood. Later we labored in tent and Bible work in Sydney, under the direction of J. O. Corliss, doing much work among the sick. We did not then understand why we could not enter upon strictly medical work; we know now. God was training us, that we should not be one-sided workers, but have an all-around experience.*GCB June 2, 1909, page 284.9*

BEGINNING OF HEALTH WORK

WASe

In august, 1896, a small Health Home was opened in Ashfield, a suburb of Sydney. This home consisted of a cottage of seven rooms. The equipment was modest,—a bath-tub, shower, fomentation cloths, gas ring, and massage table. With these we did much effective work. At this time I became acquainted with a physician who was much interested in rational methods of treatment, and who did much to further our work.*GCB June 2, 1909, page 284.10*

Soon this property was sold. In January, 1897, after much prayer and searching, we secured a house of 14 rooms. The brethren were not over-sanguine as to its success, somewhat afraid that we would become involved in debt. Sister White stood by us to encourage us in the work, and having given $125 to help in the beginning at the other place, now gave $100 more and also rented one room in the building. Elder and Sister Haskell furnished a room, and others helped in the work. By the blessing of the Lord, difficulties were overcome, and as the patients increased, we were able to furnish the home and pay our way.*GCB June 2, 1909, page 284.11*

Several physicians at different times connected with the work, later going into private practise. In 1899 we were transferred to Adelaide, where we opened a small institute that has been a blessing to the work. By the united efforts of the conference laborers and the medical branch, many accepted the light of the message. In 1900 the Drs. Kress arrived in Sydney to unite with the medical work. The institution which had

been continued at Summer Hill was closed after a short time, and they opened work in the Retreat, Cooranbong, near Sydney, continuing there until the building of the Sydney Sanitarium at Wahroonga. This building was completed in 1902. Dr. M. G. Kellogg was the builder and architect, and Brother and Sister Burden did much in getting the work started. On the call of the Drs. Kress to come to Washington in 1907, the Drs. Richards, of England, were invited to take charge of the work at Wahroonga.*GCB June 2, 1909, page 284.12*

The spirit of prophecy has said: "The medical missionary work promises to do more in Australia than it has in America to open the way for the truth to gain access to the people. May the Lord's people now heed the invitation of God's opening providence, and realize that it is an opportune time to work."—*Unpublished Testimony, March 3, 1899.**GCB June 2, 1909, page 284.13*

This medical work in Australia has done much for the sick and suffering, in spite of the difficulties it has to contend with.*GCB June 2, 1909, page 284.14*

The Sydney Sanitarium is the training-school for medical missionary nurses, working to supply the islands of the sea. A few weeks ago I received a large order for nurses from Elder Fulton, of the East Indies. He wrote asking me to supply him 100 nurses. I only wish we could.*GCB June 2, 1909, page 284.15*

We have supplied over 20 for the work, and have 37 now in training. We shall have 12 more beginning in November.*GCB June 2, 1909, page 284.16*

The Christ Church Sanitarium, New Zealand, opened in 1896 by Dr. Braucht, and now under the management of A. Brandstater, is still doing a good work.*GCB June 2, 1909, page 284.17*

A new sanitarium was opened in Adelaide, in 1908, under the supervision of Dr. James. It is still too young to report much progress, but we trust it will have success, and that God's blessing will rest upon the work.*GCB June 2, 1909, page 284.18*

The cafe work is in active progress in Sydney, Melbourne, Adelaide, and New Zealand.*GCB June 2, 1909, page 285.1*

The Australasian *Good Health* is also doing good work.*GCB June 2, 1909, page 285.2*

In conclusion I would say that God has wonderfully blessed this work during this fifteen years, though much more might have been done. We have lived to see it grow from 2 workers to 100, besides 4 institutions, 6 cafes, and a health journal. Thousands have been enlightened in regard to these body- and soul-saving principles.*GCB June 2, 1909, page 285.3*

We are deeply grateful to God for the privilege of being entrusted to sound this precious gospel of health in Australia, and that God, through this entering wedge, has wrought such a glorious work in that land. To him be all the glory.*GCB June 2, 1909, page 285.4*

We have a sanitarium lying idle in Samoa. This ought not to be. We need a

consecrated medical missionary physician and wife to connect with that institution. There is one stipulation, however,—that he speak German. That institution should be made a training-school for native nurses to go to the islands. We trust that just the right man can be found.*GCB June 2, 1909, page 285.5*

Japan*GCB June 2, 1909, page 285.6*

F. W. Field said a few words with reference to conditions and prospects for the medical work in Japan:—*GCB June 2, 1909, page 285.7*

Since studying the situation, we are satisfied that we can not expect to carry on this line of work in the same way that you might carry on successful medical work in such a field as Korea, China, and others that might be mentioned, and for this reason: There is in Japan to-day a very thorough system of education, including schools for medical education, and these are turning out well-trained doctors by the thousands, who are scattered all over the country. Recognizing the situation, we are satisfied that the best way to carry on the medical missionary work is to follow the methods similar to those followed in this country. For that reason we are planning to enlarge our institutional work, by building a small sanitarium near Tokyo. The little sanitarium in Kobe, under Dr. Noma, is doing a good work, and the institution is bringing people into the truth. We are not calling for a large number of doctors and nurses from the home field with which to do this medical work, because if we can have this institution established, where we can train nurses and young people to go out in the field as medical missionary evangelists, we can do the work more effectively.*GCB June 2, 1909, page 285.8*

W. A. Ruble: We have several others to report, but our time is up. Some of these have reported, or partially reported, in other meetings.*GCB June 2, 1909, page 285.9*

G. A. Irwin: Before adjourning the Conference there is a little matter of business that must be attended to. The secretary will read the minutes of the thirty-first meeting for approval.*GCB June 2, 1909, page 285.10*

The secretary read the minutes of the thirty-first meeting.*GCB June 2, 1909, page 285.11*

M. A. Altman (England): I move that the minutes be approved by vote of the delegation.*GCB June 2, 1909, page 285.12*

F. W. Field (Japan): I second the motion.*GCB June 2, 1909, page 285.13*

The motion was carried unanimously.*GCB June 2, 1909, page 285.14*

The meeting adjourned.

G. A. IRWIN, *Chairman*,
W. A. SPICER, *Secretary*.

THIRTY-FOURTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 1, 3 P. M.

Elder G. A. Irwin in the chair. Prayer was offered by Elder W. J. Stone*GCB June 2, 1909, page 285.15*

On motion to adopt, the partial report of the Committee on Plans (Resolutions 28 to 30), on page 213 of the BULLETIN, was taken up.*GCB June 2, 1909, page 285.16*

Resolution 28 (on advanced normal diplomas) was read, action being deferred until the secretary of the Educational Department should be present.*GCB June 2, 1909, page 285.17*

Resolution 29 (on the study and circulation of the book "Education") was read.*GCB June 2, 1909, page 285.18*

G. B. Starr read a portion of a letter from a lady connected with the educational work in Australia, the wife of one of the members of a scientific party now on an expedition toward the South Pole. In the letter she spoke appreciatively of the book "Education." The lady is now keeping the Sabbath.*GCB June 2, 1909, page 285.19*

Chas. Thompson: I sincerely hope*GCB June 2, 1909, page 285.20*

that this resolution will not simply be passed and then forgotten. I fear a great many of our own people fail to appreciate this wonderful book, for in the homes where I visited, I find that it is not generally in the library. The chapter called "The School of the Hereafter" is the most wonderful piece of literature I have ever perused.*GCB June 2, 1909, page 285.21*

Professor Griggs: I wish to suggest a verbal change in the wording, changing "possess themselves of" to "secure."*GCB June 2, 1909, page 285.22*

The change was accepted and the resolution was adopted.*GCB June 2, 1909, page 285.23*

G. A. Irwin: The educational secretary is now here. We deferred Resolution 28 until his arrival.*GCB June 2, 1909, page 285.24*

Frederick Griggs: There was a little amendment to be made to that, but I do not have it with me just at the present time. I move that this resolution be laid on the table.*GCB June 2, 1909, page 285.25*

The motion carried.*GCB June 2, 1909, page 285.26*

Resolution 30 was read, as follows:—*GCB June 2, 1909, page 285.27*

"CHRIST'S OBJECT LESSONS"*GCB June 2, 1909, page 285.28*

Whereas, "Christ's Object Lessons" was given for the relieving of our schools from

indebtedness; and,—*GCB June 2, 1909, page 285.29*

Whereas, It has already accomplished a great work in this direction to the extent of securing some three hundred thousand dollars; and,—*GCB June 2, 1909, page 285.30*

Whereas, It has been some seven or eight years since we conducted a general campaign with this book; therefore,—*GCB June 2, 1909, page 285.31*

30. *Resolved*, That the Department of Education be instructed to organize and vigorously prosecute such a campaign, similar in purpose and plan to that formerly undertaken for our advanced and intermediate schools, and that we urge our conference committees everywhere to heartily co-operate in this undertaking.*GCB June 2, 1909, page 285.32*

W. F. Fitzgerald (England): I would like to inquire how much is included in the word "everywhere."*GCB June 2, 1909, page 285.33*

Professor Griggs: I would suggest that it means wherever there is need of its being done.*GCB June 2, 1909, page 285.34*

W. F. Fitzgerald: The only reason I raised the question was, that we have just prosecuted a general campaign in Great Britain, and are hardly prepared to enter another at once.*GCB June 2, 1909, page 285.35*

O. A. Olsen: I am glad to see this. Over in the Australasian field we took our quota for the Avondale School. The New Zealand Conference was the first one to finish, and the other conferences followed. Then there was need of more schools. New Zealand started out. They raised about $10,000 in cash, and then set themselves to sell 6,000 copies of "Object Lessons," and they have done it. West Australia is now selling an edition for their own school. The Victoria Conference has passed a motion to sell a 10,000 edition for a new school enterprise.*GCB June 2, 1909, page 285.36*

J. W. Lair: If it means that we are to do what some of our conferences did in the last campaign, I am opposed to it. I was in West Virginia when this campaign was launched, and I remember the experience that conference went through by purchasing the books, and leaving the conference in debt. Now it seems to me the plan that ought to be inaugurated is a cash basis,—the conference order books only as it receives orders for them.*GCB June 2, 1909, page 285.37*

F. Griggs: This does not say that the same plan is to be inaugurated. It says it is to be similar. The real thought of the resolution is that the book shall be used in an energetic way; that earnest campaigns shall be made for the benefit of the schools now in debt, and the establishment of other schools. It does not, however, contemplate the idea of these funds being applied to the establishment and development of church-schools. All methods of conducting such a campaign should be taken under consideration, and where we failed before, improvement should be made at this time.*GCB June 2, 1909, page 285.38*

G. B. Starr: Could not this resolution embrace those ideas? We are in harmony with that, but I think a good many are opposed to the idea of a wholesale, general

campaign with that book. In many cases they have finished their work for “Christ’s Object Lessons,” and are working for “Ministry of Healing.” In places where there are schools which have debts, and it is necessary to have a campaign, they could do so. I would like to see this amended, and therefore move that Resolution 30 be amended by inserting the expressions, “where needed,” and, “where indebtedness still exists.”*GCB June 2, 1909, page 285.39*

F. Griggs: If that latter idea of “where indebtedness still exists” is brought in, and it applies to union conferences, it will have a pretty general application, and the words are almost unnecessary. This does not mean that we should make some of the mistakes which may have been made at that time; but it does mean a thorough, earnest, and enthusiastic effort with the book which has been given for the purpose of relieving our schools from indebtedness. We are coming into very perilous times financially as well as spiritually, and if our schools are hindered in their work in these times, it will mean a great deal of delay and hindrance to the advancement of the cause.*GCB June 2, 1909, page 285.40*

A. G. Haughey: We have had some rich experiences in handling “Christ’s Object Lessons.” In West Michigan we enjoyed this whole experience of selling our quota.*GCB June 2, 1909, page 285.41*

Chas. Thompson: It seems, from the discussion, that in order for a school to enter into the campaign, it must be in debt. I wish to inquire whether a school that is not in debt may share in the benefits of the campaign in its territory?*GCB June 2, 1909, page 285.42*

The Chairman: I understand so. Also, it may be used for the starting of new school enterprises. It seems to me that Elder Olsen, in his remarks, explained the real workings of it.*GCB June 2, 1909, page 285.43*

B. F. Kneeland: I understand, then, that this resolution does not apply where States have already sold their quota of “Object Lessons.”*GCB June 2, 1909, page 285.44*

The Chairman: No, not unless they desire to do something in addition to what they have already done.*GCB June 2, 1909, page 286.1*

B. F. Kneeland: I speak of this, because we have already inaugurated another campaign for the sale of “Ministry of Healing.”*GCB June 2, 1909, page 286.2*

The Chairman: Then you would not be obligated by the passage of this resolution.*GCB June 2, 1909, page 286.3*

A. R. Ogden: The real motive is to encourage the continuous sale of the wonderful book, “Object Lessons,” which the people everywhere should have.*GCB June 2, 1909, page 286.4*

F. Griggs: I am afraid that the object of this resolution is not fully understood. Now it is not the idea of this resolution that there should be desultory campaigns with this book, but, rather, that a general campaign be entered into, similar in purpose to that which was conducted formerly. We must plan carefully a well-organized campaign, and see to it, if possible, that our schools are freed from debt.*GCB June 2, 1909,*

page 286.5

The vote resulted in 48 for and 28 against the resolution.*GCB June 2, 1909, page 286.6*

At this point an address to the President of the United States, to be presented by a deputation, was read and adopted. It will be printed after presentation.*GCB June 2, 1909, page 286.7*

G. A. Irwin: We will now proceed to the recommendations found on page 243 of the BULLETIN.*GCB June 2, 1909, page 286.8*

H. R. Salisbury moved the adoption of Resolutions 31 to 38, inclusive.*GCB June 2, 1909, page 286.9*

Resolution 31 was read as follows:—*GCB June 2, 1909, page 286.10*

NORTH AMERICAN NEGRO DEPARTMENT

WASe

Resolved, That in carrying out the provision of the constitution creating a North American Negro Department of the General Conference, the following be a working basis:—*GCB June 2, 1909, page 286.11*

(*a*) That the work for the colored people in the Southern, Southeastern, and Southwestern union conferences be organized on a mission basis in each union.*GCB June 2, 1909, page 286.12*

(*b*) That, as the work for the colored people develops, local missions may be organized in these union missions.*GCB June 2, 1909, page 286.13*

(*c*) That a strong effort be made to quickly place the truths of the message before the colored people of the South in the most effective ways, especially by the use of suitable literature, evangelistic work, and mission schools.*GCB June 2, 1909, page 286.14*

W. A. Westworth (Southeastern Union): I think we should not let this pass without a statement or two. While the needs of the work for the colored people have been presented to us over and over again, a great many of our people have come to think that the call from the South is an old, old song. Nevertheless, with us it is a very live issue. This morning when the servant of the Lord said, in emphatic tones, “God has not forgotten the South,” I could not but say, “Amen.” A great many have thought that it was pretty near time when the South was left out of the count. As I said in my report, while we would not turn away one penny or one man from the great foreign mission fields, I hope that the people of this denomination will wake up to the fact that we still have a great mission field at our very doors. I believe this department would be a great help to our work in the South, and I want to see it organized.*GCB June 2, 1909, page 286.15*

Sydney Scott: I appreciate the remarks, and concur with the speaker. The relations

between the races in the South are becoming wider and wider. Seventh-day Adventists are not responsible for it, neither am I responsible for it. The conditions are to be met, and they have to be met in a common-sense way. I hope that this department work will meet the condition, and yet I have had some doubts about it. It is in my mind a question of representation. The relation between the colored and the white man in the South is becoming a serious question. In the South our people are losing confidence in the white man. It is just as well to handle this question without gloves. If this departmental work is carried out on a plan that will give a just representation to the negro churches, then I say "Amen" to the plan. If it will be one-sided, then I say "No" in the loudest tone.*GCB June 2, 1909, page 286.16*

I believe there ought to be a department, but there ought to be a just and fair representation in that department from the local mission clear to the head. I object to the expression "North American Negro Department" for several reasons. First, every man who is acquainted with the conditions in the South and the conditions in the North, knows that the term "Afro-American" is less misleading than "North American," from the fact that you are legislating for the people in the territory where slavery existed. In order to make it North American, you must go over into Canada and Mexico. In these places there is no necessity for it. Therefore I would like to see the term Afro-American substituted for North-American.*GCB June 2, 1909, page 286.17*

Mrs. M. C. Hairston: I am not a delegate, but may I ask a question? I am interested in this resolution.*GCB June 2, 1909, page 286.18*

G. A. Irwin: If there are no objections. (None were offered.)*GCB June 2, 1909, page 286.19*

Mrs. M. C. Hairston: A question of such vast importance, it seems to me, should represent the Negro people all over the United States. Different churches should have been notified that this question was coming up, and the people given ample time to consider this matter, and send their delegates here before this Conference, and lay their plans before it. I am a member of a church in the District of Columbia with perhaps seventy-five or eighty Negro members. We knew absolutely nothing about this matter. We heard as a rumor that some of the colored people would ask for a department, but we could not find out anything about it, until we heard that this department was established. My people here objected, and I really would like to know who authorized these few men to come here and speak for the Negro people all over the United States. It seems to me that it is perfectly absurd. I emphatically protest against a Negro Department, and wish very much, if it were possible, to have it annulled. Still, as it has been done, I do not think it would be fair for this world's Conference to adjourn without knowing that there are Negroes that protest against it. Thank you.*GCB June 2, 1909, page 286.20*

T. H. Branch: I am glad to say I believe with all my soul that this is the right thing in the right place at the right time. I have been in this truth for sixteen years. I worked hard before I went to Africa seven years ago, and today I will agree with you that of all the work we have done in this country, with the assistance of the white brethren, there are not over a thousand colored people in the truth to-day. Our hands have been tied. Now this department will loosen our hands so we can work for our own people, and if you do not pass it, you will tie up our feet as well as our hands.*GCB*

June 2, 1909, page 286.21

We are not here to work for any men or set of men. I want to work for the salvation of souls, whether or not you pass this resolution. We have started work for the colored people in Colorado, and our mission there is doing good work. I believe that if the colored people would step aside, not away from, the white brethren, and with peace and harmony on both sides work directly for their people, we should have numbers of people in the truth in a short time, like the Germans and other nationalities. Now let us use common sense, and remember that Christ has given to every man his work. As a people our work is to carry the gospel to all nations in this generation. "We must dig deep into the Word of God, so we will know God by the representation of Jesus Christ, and drop every thought of things, except the salvation of the souls of those who sit in darkness and the region of death." "It is much easier to find a score of men wise enough to discover a truth than to find one intrepid enough in the face of all opposition to stand stiffly for the truth."*GCB June 2, 1909, page 286.22*

I am led by the Spirit of God to work for my people. And I will work for them either in the Conference or out of the Conference, but in harmony with the Conference. I ask you in the name of the Lord to create this department.*GCB June 2, 1909, page 286.23*

J. K. Humphrey: I am interested in the Negro race because I am a Negro. I indorse this resolution with all my heart. As stated before on this floor, I have been studying the situation. I have never been down South, but I know something of the Southern conditions. I therefore approve of this department for the work. I think something ought to be done for the North as well as the South. Of the eleven millions of colored people in the United States, three and one-half millions are in the North and seven and a half millions are in the South. Among them scarcely anything is being done. As I studied the situation, I found that the other nationalities were getting along first-rate; and as we hear their reports, we find the work is growing. It encourages you to listen to these reports of how the work is going among the Germans, Danes, Scandinavians, and others; but when it comes to the Negroes, do you hear anything? I can but think of the time when the Negroes were leading the world. They did it, history shows it. They were a bad people, and God overthrew them; but God is saving this people as individuals now, and I pray that this department that has been proposed, not because of color (while that may be one of the indirect reasons) but primarily to foster the work among the Negro people, may be created. Let us take away the color basis; we should not look at it that way. God does not look at it that way. I believe that the Negro has a soul, and that God desires he should be saved. And I feel that a better step could not have been taken than to put this work on a departmental basis, in order that more efficiency may be given to this work throughout the country, and a greater work be done in the future than in the past. A few will raise objections.*GCB June 2, 1909, page 286.24*

There has never yet been in the history of the world a movement or a work of reform, but that some one or some set of people would arise to oppose it. But I do hope that the delegates will see the force of this truth, and will pass this resolution.*GCB June 2, 1909, page 287.1*

W. H. Green: I simply want to reinforce what I said the other day. I hope that nothing

but the consideration of facts will in any way hinder any person from carrying forward this recommendation. It is true that we have not called upon our people throughout the broad land, in order to ascertain their views as to plans. They could not all come here; and so, under the circumstances, a few of us have met here, and have considered this matter carefully. We have solemnly subscribed our names to this paper, and have sent it in to you, without any request having come from you. I believe the department ought to be maintained, and we pledge our support to it. I want to say one thing more, and that is this: I notice that almost every man under the heavens seems to be proud of the fact that he belongs to his race. If there is one thing I have never been ashamed of, it is that I am a Negro.*GCB June 2, 1909, page 287.2*

J. M. Campbell: I wish to say that I am heartily in favor of the Negro Department. I have done everything I could do to help in formulating plans for this, and I hope to do everything possible to make the work a success in this department. I expect to use all my efforts when I get back home to educate the people up to this department.*GCB June 2, 1909, page 287.3*

J. W. Manns: I am from Florida. I am heartily in favor of this Negro Department. I believe it will be better for the work of the Lord among my people.*GCB June 2, 1909, page 287.4*

M. C. Strachan: I would like to place myself on record as being heartily in favor of the plan of establishing the Negro Department. The term used, North American Negro Department, meets my mind. I believe that this department is really the child of necessity, and the produce of the ever-increasing and prevailing conditions which surround the Negro in America.*GCB June 2, 1909, page 287.5*

W. S. Connolly: I do not like to differ with any one, and this is the first time that I have been obliged to differ with the brethren of the General Conference. The Testimony says the less that is said about this matter the better, and if nothing is said about it I think it is better. What will the great mass of the colored people think? It will be harder to work for them. The man outside is going to say you are doing it for the color.*GCB June 2, 1909, page 287.6*

Now I speak as a disinterested party in every sense of the word. I belong to the British West Indies, where every man is given a man's chance, and judged on his merits as a man. If I am not satisfied with the treatment accorded to the American Negro, I can, without the least discomfort, wend my way to a more congenial clime. But it is because of a true desire to be the means, in God's hands, to give, in perfect harmony and accord with you, the gospel to perishing souls, that I have been a sojourner in your land for six years. For the past four years I have been coming in daily contact with the greatest number of the most respectable and highly cultured Negroes in the world. The Howard University has undoubtedly some of the choicest intellectual Negroes to be found in America.*GCB June 2, 1909, page 287.7*

Now what will the cultured Negroes of this country think of this action? They will want to know what is the real reason for a separate department in your church. I appeal to you, brethren, not to be swayed by the counsels of these half-cultured representatives of the Negro race, now sitting in this Conference, but that you deal with the question more broadly, recognizing the social aspect of this whole question,

and legislate accordingly.*GCB June 2, 1909, page 287.8*

Were it a fact that the Negro spoke some language other than the English, there would be some basis for establishing this proposed department, as we have established departments to take charge of the work among the Scandinavians, the Germans, and so on; but it is a fact that the Negroes of America have acquired a mastery of the English language, and know none other; hence to legislate to the extent of creating for them a separate department, means that we are discriminating where no discrimination is called for.*GCB June 2, 1909, page 287.9*

G. A. Irwin: Now, Brother Connolly, this is a courtesy accorded you by the delegation, as you are not a member of the delegates, and I trust that you will not abuse the courtesy.*GCB June 2, 1909, page 287.10*

W. S. Connolly: Well, I will just close up my remarks now. Friends, what I want to say is this, that I do not see where this department is necessary, because, if the Negro could not understand the English language, then I would see the necessity for the department; but since he can understand the English language, I do not see the necessity for that department at all.*GCB June 2, 1909, page 287.11*

Sydney Scott: I think one ounce of common sense is worth more than one pound of enthusiasm without judgment. I hope no one will get the wrong impression that our colored brethren that are here are not in favor of the department. I am in favor of it; and every colored brother among our ministers in the denomination is in favor of it, so far as I know.*GCB June 2, 1909, page 287.12*

Mention has been made of the Foreign Department, for peoples speaking other languages. I want to tell you, brethren, the condition in the South regarding the Negro—the color line—is stronger than language, and it makes some departmental plan a greater necessity. Now if you do not believe that, live down there thirty-seven years as I have. I am fully in harmony with this resolution, and I would like to have it called the “Afro-American Department.” Then it would be confined to the territory where slavery existed, instead of stretching to territory where it did not exist. I fear the other term might some day lead to some to propose the plan in places where there is no need, as in Canada or other parts.*GCB June 2, 1909, page 287.13*

Page Shepard: Brethren, facts are stubborn things. It occurs to me that Europeans have given the gospel to the world. You read in the Bible that Ethiopia shall stretch forth her hands. I do not think they ever rejected those who came to bring the gospel to them, because they were white. To my mind there is no great issue over who is to be the head of the department. What we see in this department is the answer of God to this people to finish the work.*GCB June 2, 1909, page 287.14*

A. G. Daniells: Just a word with reference to the name. I think that if this matter should be referred to the Committee on Recommendations they would give respectful attention to the suggestion to change it to “Afro-American.”*GCB June 2, 1909, page 287.15*

Now just one word with reference to the working of the department. It is not understood that this department will operate in every State and line people up in a departmental way. That isn’t the idea at all. But it is to set on foot a well-defined

movement in behalf of the larger work for a class of people. I can not understand why there is objection to such a movement. It is beyond my comprehension, and I think the majority of these Negro brethren who have spoken to this have manifested wise discernment and discrimination, that they see, not a movement to side-track a people, but they see a movement for the betterment and the uplifting of a people. Now that is the sole purpose of it, and these colored brethren who have spoken in favor of it know that that is the case, and we all know it; and I do not believe any gentlemen in Howard University, or any other university, are going to denounce us because we have set on foot a movement to help and assist to uplift a part of our fellow men. Now our other departments are launched for precisely the same purpose, and our brethren in those departments bear testimony to the benefit and the help this departmental effort has been in behalf of those people.*GCB June 2, 1909, page 287.16*

L. A. Hansen: As Brother Scott said, there is a condition that means more than a question of language that necessitates this. We are considering the mission phase of this question, and this is a mission resolution. The question of representation will come into it, but, brethren, sitting as a whole Conference here, we can not deal with it wisely. It may be settled in different ways in different parts of the Southern field.*GCB June 2, 1909, page 287.17*

G. A. Irwin: The chair has no disposition to cut off debate, but I would like to call the attention of the delegates to the fact that our time is running by rapidly.*GCB June 2, 1909, page 287.18*

U. S. Willis: I believe if this measure is adopted, it will be a step in the right direction. I believe it is a step to put the work on a definite basis, that we may accomplish something, and as for me I am heartily in favor of it.*GCB June 2, 1909, page 287.19*

W. H. Sebastian: I am in perfect harmony with the step for a department for the colored people. I have confidence in my white brethren. I do not see any use of carrying this ti extremes. The Scripture says, “Let all things be done decently and in order,” and I believe it is in perfect harmony with the Scripture and the Testimonies that we should have a department.*GCB June 2, 1909, page 287.20*

D. E. Blake: I am a West Indian. I have lived twenty-one years in the West Indies. The remainder of my life I have spent in the United States. I had the privilege of spending some time in the North, and for about five years I have been in the South. I can sympathize with my brother from the fact that his experience is quite limited. I have had five years of Southern life, and I have become well acquainted with the conditions in the South, and I know if he had spent half of the time I have in the South, he would take the same position as I have. People who have not been in the South do not understand the conditions as they are, and so I feel to sympathize with them. I believe one of the very best things that could ever be done for the advancement of this work is the step that has been taken. I believe it is of God. We have prayed since we have been on this ground that the Lord would bring something about that would cause an advancement of our work among the colored people of the South. It is true there are many well-educated colored people in Washington and other cities. But when they cross the Mason and Dixon line, they adapt themselves to the changed conditions. So, brethren, I heartily approve of the move in the creation

of the Negro Department. I believe it is of God, and I believe that God will cause those not in harmony with it to see that it was a good move.*GCB June 2, 1909, page 287.21*

J. K. Humphrey: It is evident that this matter is not clearly understood. I do not believe it will ever be clearly understood by all. But I believe the work is going to advance. I may not be highly cultured, but I have the knowledge that causes me to appreciate the power of God's Word. I hope that the brethren will see that they are advancing the work of God by creating this department.*GCB June 2, 1909, page 288.1*

The question being called, the resolution was adopted unanimously.*GCB June 2, 1909, page 288.2*

T. H. Branch: We desire to thank this General Conference for the establishment of this department.*GCB June 2, 1909, page 288.3*

L. A. Hansen: I move that the question of the name of this department be referred to the Committee on Plans.*GCB June 2, 1909, page 288.4*

Sydney Scott: I second the motion.*GCB June 2, 1909, page 288.5*

The motion prevailed.*GCB June 2, 1909, page 288.6*

G. A. Irwin: We will now listen to a further report from the Committee on Plans and Finance.*GCB June 2, 1909, page 288.7*

G. Dail then read a*GCB June 2, 1909, page 288.8*

Further Partial Report of the Committee on Plans and Finance, as follows:—*GCB June 2, 1909, page 288.9*

FINANCIAL POLICY—1909 APPROPRIATIONS

WASe

Believing the hour has come, through the providences of God, that this denomination should quicken its pace in giving the message to all the world in this generation, —*GCB June 2, 1909, page 288.10*

39. *We recommend*, The following financial policy for the ensuing four years:—*GCB June 2, 1909, page 288.11*

(*a*) That the Executive Committee of the General Conference make appropriations annually to mission fields, equitably distributing the money raised, proportionate to the needs of the fields.*GCB June 2, 1909, page 288.12*

(*b*) That for the year 1909, the following appointment of funds for the support of what is known as the "evangelistic work" be made:—*GCB June 2, 1909, page 288.13*

Australasian Union Conference	$ 8,500

Canadian Union Conference	6,000
China Mission	42,000
European Field	10,000
Indian Mission	26,000
Japan Mission	11,000
Korean Mission	8,000
Hawaiian Mission	600
Mexican Mission	8,000
South African Union Conf	23,000
South American Union Conf	18,000
Southeastern Union Conf	6,000
Southern Union Conf	6,000
Southwestern Union Conf	4,500
West African Mission	3,000
Western Canadian Union Conf	6,000
West Indian Union Conf	19,000
Total appropriations for the evangelistic work for 1909.	$205,600

$300,000 FUND

WASe

40. *We recommend*, That the General Conference Executive Committee at once start what shall be known as the $300,000 Fund for institutional work and missionary homes in foreign fields, a certain portion of this money to be raised each year during the succeeding quadrennial term, and to be apportioned approximately on the following basis:—*GCB June 2, 1909, page 288.14*

(*a*) To specified fields,—*GCB June 2, 1909, page 288.15*

China	$100,000
Japan	50,000
Korea	25,000
India	50,000
Mexico	15,000
South America	35,000
Russia	5,000
Abyssinia	3,000
Latin Union Schoo	I5,000
Total	$288,000

(*b*) The balance of the $300,000 to be apportioned by the Executive Committee of the General Conference to such fields as stand in greatest need.*GCB June 2, 1909, page 288.16*

(*c*) That the Executive Committee of the General Conference shall from time to time designate which field shall receive a per cent of its apportionment, so that local committees can gauge their expenditures on a cash basis and prevent embarrassment to the general treasury.*GCB June 2, 1909, page 288.17*

(*d*) No field shall expend its appropriation faster than it is raised, unless previously arranged with the Executive Committee of the General Conference.*GCB June 2, 1909, page 288.18*

(*e*) The Executive Committee of the General Conference is hereby authorized to change the apportionment of any field, at any time, as conditions may demand.*GCB June 2, 1909, page 288.19*

(*f*) This apportionment for institutional work shall not be considered a debt, but is a united effort on the part of this people to raise this amount for the upbuilding of the work in foreign lands.*GCB June 2, 1909, page 288.20*

TEN-CENT-A-WEEK PLAN

WASe

41. *We recommend*, That the ten-cent-a-week plan be adopted by our people, and that each conference endeavor to raise no less than this amount for the world-wide work of the General Conference, in addition to the $300,000 Fund, for foreign institutions and missionary homes; and that the following funds be included as making up the ten-cent-a-week offerings: annual offerings, mid-summer offerings, Sabbath-school offerings, and specific offerings for foreign missions, when not designated for a specific purpose for which no appropriations have been made.*GCB June 2, 1909, page 288.21*

REMITTING FUNDS

WASe

42. *We recommend*, That our people be encouraged to send their offerings to missions through their local church treasuries, rather than to forward donations direct to missions or to individuals; and that isolated believers remit their offerings to missions through their state conference or mission field treasury.*GCB June 2, 1909, page 288.22*

43. *We recommend*, That all funds be passed from the respective treasures through the regular channels monthly.*GCB June 2, 1909, page 288.23*

SHARING CONFERENCE TITHE

WASe

Whereas, There is most urgent need of reapers to gather the harvest in the great destitute mission fields; therefore,—*GCB June 2, 1909, page 288.24*

44. *Resolved*, That our local and union conferences be urged to curtail their expenses wherever expedient, and that they be invited to definitely appropriate from one fourth to one third of their total tithe receipts to the support of the work in the regions beyond.*GCB June 2, 1909, page 288.25*

G. C. A. AND G. C. C. INDEBTEDNESS

WASe

45. *We recommend*, That the General Conference Committee be hereby authorized to apply on the debts of the General Conference Corporation and of the General Conference Association, 5 per cent of the general funds, when conditions of the treasury will warrant.*GCB June 2, 1909, page 288.26*

SABBATH-SCHOOL OFFERINGS TO MISSIONS

WASe

Whereas, Our Sabbath-schools need the blessed inspiration of a real burden for mission fields, while opportunities to spread the message in foreign lands are multiplying faster than their means; therefore,—*GCB June 2, 1909, page 288.27*

46. *We recommend*, That our Sabbath-schools give all their donations to missions, providing for their expenses in some other way; and, further,—*GCB June 2, 1909, page 288.28*

47. *We recommend*, That each conference pay the entire expenses of the Sabbath-school departmental work without drawing upon the Sabbath-school offerings given by the schools for missions.*GCB June 2, 1909, page 288.29*

PAPER FOR THE BLIND

WASe

Whereas, There are about 80,000 blind persons in the United States and Canada; and,—*GCB June 2, 1909, page 288.30*

Whereas, There is being published by our people a paper for the blind, known as the *Christian Record*, at College View, Neb., containing the message of present truth; therefore,—*GCB June 2, 1909, page 288.31*

48. *We recommend*, That our union and local conferences endeavor in their respective territories to place the *Christian Record* in the hands of such blind persons as understand the systems used in its publication.*GCB June 2, 1909, page 288.32*

MISSIONARY VOLUNTEER DEPARTMENT

WASe

Recognizing the great need of a special work to be done for and by the thousands of

youth among us, and also the good results that have already come from the establishment of the Missionary Volunteer Department,—*GCB June 2, 1909, page 288.33*

49. *Resolved*, That we heartily approve of the action of the General Conference Committee in the establishment of this department, and of the earnest efforts that have been put forth to inspire our young people with high purposes, and to organize them for service.*GCB June 2, 1909, page 288.34*

SPIRITUAL LIFE

WASe

Recognizing that the greatest need of our young people is a deep spiritual life, that they may meet the approval of God in their own lives, and be able to lead others to Christ,—*GCB June 2, 1909, page 288.35*

50. *Resolved*, (*a*) That we recognize a change of heart and the reception of the Holy Spirit as fundamental in all our work for the youth; and,—*GCB June 2, 1909, page 288.36*

(*b*) That to this end earnest evangelistic effort be carried forward in their behalf.*GCB June 2, 1909, page 288.37*

PERSONAL WORK

WASe

51. *Resolved*, That in planning work for our young people we emphasize personal work as fundamental, and the basis of all lines of Christian work; and that, to this end, we encourage the formation of small bands for prayer and definite effort.*GCB June 2, 1909, page 288.38*

EDUCATIONAL FEATURES

WASe

Recognizing the importance of our youth being thoroughly grounded in the truths of the Scriptures, and in the history and principles of the advent movement; and recognizing the necessity of our young people storing their minds with valuable information,—*GCB June 2, 1909, page 288.39*

52. *Resolved*, That we heartily approve of the Standard of Attainment, Missionary Volunteer Reading Course, the preparation and selection of suitable literature for the young, and other educational features of the Missionary Volunteer work.*GCB June 2, 1909, page 289.1*

SOCIETY LESSONS

WASe

53. *We recommend*, That the Missionary Volunteer Department prepare a series of society lessons embracing the doctrines peculiar to our faith, and also other fundamental truths of the Scriptures, and that they be published—*GCB June 2, 1909, page 289.2*

(*a*) In pamphlet form as a text-book.*GCB June 2, 1909, page 289.3*

(*b*) As a series in the *Youth's Instructor*, with suitable notes and helps for study.*GCB June 2, 1909, page 289.4*

(*c*) In such foreign languages as may seem advisable.*GCB June 2, 1909, page 289.5*

LEADERSHIP

WASe

Whereas, The success of our Missionary Volunteer work depends very largely upon proper leadership; and,—*GCB June 2, 1909, page 289.6*

Whereas, This labor for the salvation and training of our youth is missionary work of the highest order; therefore,—*GCB June 2, 1909, page 289.7*

54. *Resolved*, That our conferences make special efforts to secure the very best talent for this important work, and that the churches be encouraged to use great care in the selection of local leaders.*GCB June 2, 1909, page 289.8*

PLAN OF ORGANIZATION

WASe

55. *Resolved*, That the present plan of organization be recommended to all our union and local conferences, as the general plan for the upbuilding of this important department of our work.*GCB June 2, 1909, page 289.9*

JUNIOR WORK

WASe

Realizing the great importance of the early training of our children in the Lord's work,*GCB June 2, 1909, page 289.10*

56. *Resolved*, (*a*) That, first of all, parents be encouraged to associate their children with themselves in study and missionary work.*GCB June 2, 1909, page 289.11*

(*b*) That we encourage the organization of Junior Missionary Volunteer societies only in church-schools, and in large churches where home conditions seem to demand it, and suitable leaders can be obtained.*GCB June 2, 1909, page 289.12*

(*c*) That in any church where there are children, a Junior leader may be appointed, who will plan especially for the spiritual interests of the children, and enlist the co-

operation of the Sabbath-school workers and the Missionary Volunteer society in work for them.*GCB June 2, 1909, page 289.13*

(*d*) That children who love the Lord and unite in this work either in a separate society or in connection with the Missionary Volunteer society, be reported as Junior members.*GCB June 2, 1909, page 289.14*

CAMP-MEETING WORK

WASe

Recognizing the great opportunities offered at our annual camp-meetings for the salvation of souls, and for the training of our people in all lines of Christian work; therefore,—*GCB June 2, 1909, page 289.15*

57. *We recommend*, That diligent effort be made at these meetings for the salvation of our children and youth, and for their development as Christian workers; and we urge those who have this work in charge,—*GCB June 2, 1909, page 289.16*

(*a*) To make wise plans for the meetings and attendance.*GCB June 2, 1909, page 289.17*

(*b*) To organize the Christian young people into bands for prayer and personal work.*GCB June 2, 1909, page 289.18*

(*c*) To follow up the work diligently so that the results may be permanent.*GCB June 2, 1909, page 289.19*

FINANCE

WASe

Whereas, There is a great educational and spiritual value to our youth in rendering definite assistance to foreign missions; and,—*GCB June 2, 1909, page 289.20*

Whereas, The Foreign Mission Seminary Endowed Scholarship Fund is greatly needed to assist in quickly preparing workers for the field; therefore,—*GCB June 2, 1909, page 289.21*

58. *Resolved*, That our conferences be encouraged to complete this fund as soon as possible.*GCB June 2, 1909, page 289.22*

59. *Resolved*, That the General Conference Missionary Volunteer Department keep prepared a list of definite opportunities to help advance the cause, and that the department co-operate with the local conference workers in choosing such of these opportunities as may seem best adapted to the local field.*GCB June 2, 1909, page 289.23*

LITERATURE FOR YOUNG PEOPLE IN OTHER TONGUES

WASe

6 0 . *Resolved*, That, as far as possible and necessary, the Young People's Missionary Volunteer Department co-operate with the foreign departments in America, and with other fields, in producing literature, society lessons, etc., in other languages aside from the English.*GCB June 2, 1909, page 289.24*

Distribution of Labor*GCB June 2, 1909, page 289.25*

At the close of this report, the Committee on Distribution of Labor presented a partial report as follows:—*GCB June 2, 1909, page 289.26*

We recommend,—*GCB June 2, 1909, page 289.27*

I. That in harmony with the request of the delegates from the Australasian field, Elder J. E. Fulton take the presidency of the Australasian Union Conference, madevacant by the removal of Elder O. A. Olsen.*GCB June 2, 1909, page 289.28*

2. That in harmony with the request of the delegates from the Western Canadian Union, Elder H. S. Shaw take the presidency of that Union Conference, made vacant by the resignation of Elder E. L. Stewart.*GCB June 2, 1909, page 290.1*

3. That we concur in the recommendation of the Columbia Union Conference that Elder W. D. McLay take the presidency of the West Virginia Conference.*GCB June 2, 1909, page 290.2*

The meeting now adjourned.

G. A. IRWIN, *Chairman*,
W. A. SPICER, *Secretary*.

OUR FIRST MEETING-HOUSE

S. N. HASKELL

[As we have been representing the growth of this work, and giving pictures of institutions in other lands, we have felt that a word about our first meeting-house would be appreciated by our readers. We have asked Elder Haskell to speak of that first church building.]*GCB June 2, 1909, page 290.3*

The accompanying cut represents the first church building ever owned by Seventh-day Adventists. It is located about three miles south from Washington Center, N. H. We inherited this building, as many of the company that met for worship in it embraced the doctrine of the second coming of Christ in 1844; and when they afterward embraced the Sabbath, they took the church building with them.*GCB June 2, 1909, page 290.4*

As to the details of how the Sabbath truth came to them, and who were the first ones to embrace it, there may be a slight variance in relating the particulars; but the old church building for more than half a century has borne witness to the fact that the Sabbath was accepted by that company. I will relate the story which was told me by Mrs. Rachel Preston, whose funeral sermon I preached more than thirty years ago.*GCB June 2, 1909, page 290.5*

Mrs. Preston's daughter was married to Cyrus Farnsworth, who afterward became elder of the Washington Seventh-day Adventist Church. Mrs. Preston was a Seventh-day Baptist, and before the passing of the time in 1844 she went to visit her daughter, Mrs. Farnsworth. She naturally took with her some of her seventh-day Sabbath reading-matter. She told me that she was much disappointed because the people were so deeply interested in the coming of the Lord that they would not listen to her. She thought after the time when they expected the Lord to come had passed, they certainly would read her publications; but even then they did not seem to be interested. Because of this lack of interest, she felt sad indeed.*GCB June 2, 1909, page 290.6*

Finally, one Sunday during the service, one member got up, and said he had been studying the Bible, and was convinced that the seventh day of the week was the Sabbath, instead of the first day, and that he was going to keep it. He was followed by another, and then another, until a small company took their stand to keep the seventh-day Sabbath. Thus was formed the first company of Seventh-day Adventists.*GCB June 2, 1909, page 290.7*

Others in different places began to keep the Sabbath about this time. Among them was Captain Joseph Bates. As soon as Brother Bates accepted the light on the Sabbath, he at once longed to give it to the earnest company of Adventists at Washington, and drove quite a distance to visit them. He arrived on Friday afternoon, and as soon as the greeting was over, he said to Brother Farnsworth, "I have new light." Brother Farnsworth replied, "It is the Sabbath?" "Yes," replied Brother Bates. Then he was informed that the little company at Washington had kept one Sabbath. This company in Washington took peaceable possession of their old meeting-house and have occupied it ever since.*GCB June 2, 1909, page 290.8*

S. N. HASKELL.

We wish all our readers might look into the faces of the missionaries as they present their earnest pleas for help. God has placed a burden upon his servants, which is very manifest in the manner in which they plead for the millions in the dark lands from which they have come. And the hearts of all at this great Conference are being touched by these pleas.*GCB June 2, 1909, page 290.9*

The weather is delightful, and the health of the camp, so far as we have heard, excellent.*GCB June 2, 1909, page 290.10*

But few are leaving the camp, while others are still coming. All seem to be very anxious to remain until the close of this great Conference. A good omen.*GCB June 2, 1909, page 290.11*

More than once we have heard brethren remarking upon the promptness of the large congregations gathering at the meetings. Very seldom has a meeting opened late.*GCB June 2, 1909, page 290.12*

Notwithstanding several very sudden changes in the weather, there having been some quite cool nights, during rains, the health of the campers in general is good. But very little sickness has been reported.*GCB June 2, 1909, page 290.13*

The West Indian Union Conference is holding a regular session of its conference during the time of the General Conference at this place. Enough of their committee and others are present from that field to enable them to do this.*GCB June 2, 1909, page 290.14*

The newspaper press has continued to give liberal space to reports of the Conference. The Washington dailies have had their reporters frequently on the grounds, gathering news. The General Conference Committee appointed a Conference press committee, Brethren J. S. Washburn, S. B. Horton, J. S. Wightman, and W. A. Colcord, who have rendered good service in supplying news to Washington and outside papers.*GCB June 2, 1909, page 290.15*

One can not fully appreciated the tremendous amount of work being accomplished during the time of this Conference. Union conference presidents are having almost daily conferences with their committees, planning for the work in their respective fields. Several minutes at the close of the morning Conference session every day are occupied in announcements of the meetings of various committees for the work of the day. Every hour is packed full of hard, earnest work.*GCB June 2, 1909, page 290.16*

June 3, 1909 - NO. 18

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 3, 1909

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The General Conference of Seventh-day Adventists
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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6-7 A. M.	Devotional Meeting.
7-7:45	Breakfast.
7:45-8	Morning Work.
8-9	Departmental Meetings.
9:15-10:15	Bible Study.
10:30-12:30	Conference (Business).
1-2 P. M.	Dinner.
2-3	Committee Work.
3-5	Conference (Reports).
5-6	Committee Work.
6-7	Lunch.
7:45-9	Evening Service.

Testimonies - A PLEA FOR MEDICAL MISSIONARY EVANGELISTS READ TO THE CONFERENCE

E. G. WHITE

June 1, 9:15 A. M.

IMPORTANCE OF THE WORK

WASe

The end of all things is at hand. The signs foretold by Christ are fast fulfilling. The nations are angry, and the time of the dead has come, that they should be judged. There are stormy times before us, but let us not utter one word of unbelief or discouragement. Let us remember that we bear a message of healing to a world filled with sin-sick souls.*GCB June 3, 1909, page 291.1*

May the Lord increase our faith, and help us to see that he desires us all to become acquainted with his ministry of healing and with the mercy-seat. He desires the light of his grace to shine forth from many places. We are living in the last days. Troublous times are before us. He who understands the necessities of the situation arranges that advantages should be brought to the workers in various places, to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of his flock, and he sends his own message into the highways and the byways. He loves us with an everlasting love.*GCB June 3, 1909, page 291.2*

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places.*GCB June 3, 1909, page 291.3*

Sanitarium work is one of the most successful means of reaching all classes of people. Our sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body.*GCB June 3, 1909, page 291.4*

Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick. He has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and be treated without drugs.*GCB June 3, 1909, page 291.5*

I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways. I have been given special light that in our sanitariums many souls will receive and obey present truth. In these institutions men and women are to be taught

how to care for their own bodies, and at the same time how to become sound in the faith. They are to be taught what is meant by eating the flesh and drinking the blood of the Son of God. Said Christ, “The words that I speak unto you, they are spirit, and they are life.”*GCB June 3, 1909, page 291.6*

Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sin-sick souls the leaves of the tree of life, which will restore to them peace and hope and faith in Christ Jesus.*GCB June 3, 1909, page 291.7*

Let the Lord’s work go forward. Let the medical missionary and the educational work go forward. I am sure that this is our great lack,—earnest, devoted, intelligent, capable workers. In every large city there should be a representation of true medical missionary work. Let many now ask, “Lord, what wilt thou have me to do?” It is the Lord’s purpose that his method of healing without drugs shall be brought into prominence in every large city through our medical institutions. God invests with holy dignity those who go forth farther and still farther, in every place to which it is possible to obtain entrance. Satan will make the work as difficult as possible, but divine power will attend all true-hearted workers. Guided by our Heavenly Father’s hand, let us go forward, improving every opportunity to extend the work of God.*GCB June 3, 1909, page 292.1*

The Lord speaks to all medical missionaries, saying, Go, work to-day in my vineyard to save souls. God hears the prayers of all who seek him in truth. He has the power that we all need. He fills the heart with love, and joy, and peace, and holiness. Character is constantly being developed. We can not afford to spend the time working at cross purposes with God.*GCB June 3, 1909, page 292.2*

There are physicians who, because of a past connection with our sanitariums, find it profitable to locate close to them; and they close their eyes to the great field neglected and unworked in which unselfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying influence. Physicians who do not do this, abuse their power, and do a work that the Lord repudiates.*GCB June 3, 1909, page 292.3*

THE TRAINING OF WORKERS

WASe

If ever the Lord has spoken by me, he speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each.*GCB June 3, 1909, page 292.4*

Those connected with our schools and sanitariums are to labor with earnest alacrity. The work that is done under the ministration of the Holy Spirit, out of love for God and for humanity, will bear the signature of God, and will make its impression on human minds.*GCB June 3, 1909, page 292.5*

The Lord calls upon our young people to enter our schools, and quickly fit themselves for service. In various places, outside of cities, schools are to be

established, where our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work.*GCB June 3, 1909, page 292.6*

The Lord must be given an opportunity to show men their duty, and to work upon their minds. No one is to bind himself to serve for a term of years under the direction of one group of men or in one specified branch of the Master's work; for the Lord himself will call men, as of old he called the humble fishermen, and will himself give them instruction regarding their field of labor and the methods they should follow. He will call men from the plow and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master, and the Great Teacher will open the understanding of these workers, enabling them to see wondrous things in his Word.*GCB June 3, 1909, page 292.7*

NURSES TO BE EVANGELISTS

WASe

Christ, the great Medical Missionary, is our example. Of him it is written that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He healed the sick and preached the gospel. In his service, healing and teaching were linked closely together. To-day they are not to be separated. *GCB June 3, 1909, page 292.8*

The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing.*GCB June 3, 1909, page 292.9*

We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that the holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness.*GCB June 3, 1909, page 292.10*

All around us are doors open for service. We should become acquainted with our neighbors, and seek to draw them to Christ. As we do this, he will approve and co-operate with us.*GCB June 3, 1909, page 292.11*

Often the inhabitants of a city where Christ labored wished him to stay with them and continue to work among them. But he would tell them that he must go to cities that had not heard the truths that he had to present. After he had given the truth to those in one place, he left them to build upon what he had given them, while he went to another place. His methods of labor are to be followed to-day by those to whom he has left his work. We are to go from place to place, carrying the message. As soon as the truth has been proclaimed in one place, we are to go to warn others.*GCB June 3, 1909, page 292.12*

There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a

character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose.*GCB June 3, 1909, page 292.13*

From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and the lower classes. The way for this work is best prepared by the efforts of the faithful canvasser.*GCB June 3, 1909, page 292.14*

Many will be called into the field to labor from house to house, giving Bible-readings, and praying with those who are interested.*GCB June 3, 1909, page 292.15*

Let our ministers, who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists.*GCB June 3, 1909, page 292.16*

Workers—gospel medical missionaries—are needed now. We can not afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. Let little companies go forth to do the work to which Christ appointed his disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease.*GCB June 3, 1909, page 292.17*

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 2, 5:30 A. M.

O. A. Olsen occupied the chair, E. W. Farnsworth offering prayer.*GCB June 3, 1909, page 292.18*

On motion of F. Griggs, Resolution 28 (on normal diplomas), which had been tabled the day before, was brought forward for discussion.*GCB June 3, 1909, page 292.19*

On motion of F. Griggs it was amended to read:—*GCB June 3, 1909, page 292.20*

RECOGNITION OF ADVANCED NORMAL DIPLOMAS

WASe

28. *Resolved*, That the diplomas reaching at least to the fourteenth grade from the advanced normal courses of our union conference training-schools which have model practice schools connected with them, be considered equivalent to first-grade teacher's certificates, and good for three years following their issuance; and that upon the completion of three years of successful teaching out of the first five years following graduation, the Department of Education of the General Conference shall, upon the recommendation of the school issuing the diploma, grant a seal to the diploma, which shall be valid anywhere in the denomination as a teacher's certificate, so long as the holder is in good and regular standing in church-membership in this denomination.*GCB June 3, 1909, page 292.21*

The chairman directed attention to the further resolutions on page 243 of the BULLETIN, which were under consideration at the time of last adjournment*GCB June 3, 1909, page 292.22*

Resolution 32 was read, as follows:—*GCB June 3, 1909, page 292.23*

LABORERS FOR THE FOREIGN POPULATION OF AMERICA

WASe

Whereas, There is in America a very large foreign population, consisting of many nationalities, each with its own language; and,—*GCB June 3, 1909, page 292.24*

Whereas, There are now engaged in the English work many laborers of foreign parentage who can fluently speak one of these foreign languages; therefore,—*GCB June 3, 1909, page 292.25*

32. *Resolved*, That we recommend such laborers to work for the people of their own nationality as far as the way is open for them so to do.*GCB June 3, 1909, page 292.26*

Elder Olsen requested A. G. Daniells to take the chair, and said:—*GCB June 3,*

1909, page 292.27

There is much meaning in this recommendation. As we have now taken a forward move in the effort to spread the truth among all the foreign peoples in the United States, I think that special attention should be given to this matter, so that laborers speaking various tongues should work among their own people just as far as possible.*GCB June 3, 1909, page 292.28*

O. A. Olsen resumed the chair.*GCB June 3, 1909, page 292.29*

L. R. Conradi: I simply wish to add that in our country we see great need of using any one who speaks a foreign language, especially if that language has an affinity to some other. We have taken a number of people from this country who could not even speak German fluently; but after they acquire German, they can soon reach the Bohemians, Hungarians, and Dutch; for these languages are so similar that it takes only a short time to learn them after the German has been mastered. We have a number who can labor with any of these nationalities.*GCB June 3, 1909, page 292.30*

G. F. Haffner: I am heartily in favor of the recommendation; but I would like to call the attention of our conference officers especially to the fact that they ought to encourage our foreign laborers to work among their own people, even if they are not very successful. The principal reason they are not successful in making many converts is because it is difficult to get a good congregation on account of the foreign-speaking people being so scattered, with only a few in a village or neighborhood. I am especially interested in the Germans, of course, and I have met some of our workers who have told me they had begun to work for the English-speaking people because they did not receive encouragement from the conference to work for the Germans; that the conference looked down upon them because they did not have good success among the Germans. For this reason they went out among the English, where they were more successful. One brother told me that he meant to work for the English until the conference men regarded him as a successful laborer. I would like to call the attention of those who are officers of conferences to this matter, so that they will encourage these men, even if they are not so successful, to work among their own nationality. Nevertheless, we find that our German workers have had success, though not quite as much as if they were among the English. I am highly in favor of this recommendation.*GCB June 3, 1909, page 293.1*

R. A. Underwood: The last speaker suggested that the foreign laborers seemed not to have so much success in their own tongue, and so labored among the English. Now, I have noticed some, at least, who, I believe, would have made excellent laborers among their own people if they had stayed with them, who drifted into the English work and made poor laborers. I shall be glad to encourage the carrying out of this resolution.*GCB June 3, 1909, page 293.2*

F. C. Gilbert: Though perhaps an American, I shall speak as a foreigner, and especially in behalf of the Jewish people. You will remember that on one occasion, while Paul was holding an open-air meeting, the record says that when they heard him speak in the Hebrew tongue, they gave all the more silence; and it seems to me it is very suggestive as showing the advantage of talking to the people in their own language. I believe that this resolution is a good one, and I hope, when it is passed, it

will be carried out.*GCB June 3, 1909, page 293.3*

The resolution was adopted.*GCB June 3, 1909, page 293.4*

Resolution 33 (on Spanish health paper) and Resolution 34 (on a sanitarium magazine quarterly) were adopted.*GCB June 3, 1909, page 293.5*

Resolution 35 (on lengthened nurses' courses) was read. On motion of E. E. Andross, consideration and action were deferred until Friday morning.*GCB June 3, 1909, page 293.6*

Resolution 36 was read as follows:—*GCB June 3, 1909, page 293.7*

QUALIFIED WORKERS

WASe

Whereas, Our field is the world, and the legal requirements for medical qualification in many countries demand a literary and scientific knowledge of a high order, and necessitate a thorough mastery of the medical curriculum; therefore,—*GCB June 3, 1909, page 293.8*

36. *We recommend*, That those qualifying for medical practice secure such preliminary and medical education as is accepted in this country and abroad.*GCB June 3, 1909, page 293.9*

W. A. Ruble: You will notice that this resolution states, "*Whereas*, Our field is the world, and the legal requirements for medical qualification in many countries demand a literary and scientific knowledge of a high order," etc. Many of our young people desire to take the medical course. But in planning for that, they often forget to plan with a view to the possibility of taking up work in a country outside the United States. Some are so anxious to secure a medical degree that they are taking some shorter courses, of possibly two or three years, or, in some instances, of even only a few months, so as to get some kind of a degree. I think this is to be deplored, because it is depriving all such of the opportunity of going to some foreign field at some future time. Such persons will find it impossible to practice in any country outside of the United States.*GCB June 3, 1909, page 293.10*

The requirements of medical examiners in foreign lands are such as require the most thorough preparation to meet. For this reason, those students who anticipate being called to practice in any other land, must necessarily take their work in the best of our American universities, in order to meet, in some instances, even the entrance requirements of universities abroad. In these foreign countries, the physician must have legal recognition. When we recommend young men and young women to qualify in a British medical school, and inquire into their preliminary training, we find that usually not one in twenty is prepared to meet the requirements necessary. It is necessary, also, that our medical students take their studies in some school that is recognized by the universities abroad. In view of all these circumstances, I hope that we will not plan to limit the usefulness of those who expect to qualify as physicians, but that we shall raise our sight, in this respect, and aim higher in the medical work. We must not tie the hands of our youth, by giving to them an education that will not

stand the test in these countries where they may afterward be called to labor. Our field is the world, and we have a worldwide medical missionary work to do. Our physicians must have thorough training, a training that will be recognized by governmental authorities in all these lands.*GCB June 3, 1909, page 293.11*

J. A. Burden: I would like to ask the literal meaning of the phrase. “those qualifying for medical practice.”*GCB June 3, 1909, page 293.12*

W. A. Ruble: It means those who shall receive legal permission to practice medicine in these countries.*GCB June 3, 1909, page 293.13*

J. A. Burden: It seems to me that there will be some confusion unless there is something clearer on that point. If we give much heed to what was said yesterday morning from the desk, it seems to me it is going to cause considerable confusion for us to pass this resolution just as it reads. It was stated yesterday that the worldly medical education is to be esteemed less and less by those who are seeking for efficiency in carrying the medical work—whatever that may be. And now if we, by the passing of this resolution, turn the minds of all our young people who are interested in medical work to the thought of securing worldly recognition, it seems to me it will result in confusion. I recognize the point in the resolution, and certainly there seems need for counsel; but I can not see the harmony between the resolution and the counsel that was given yesterday morning; and I fear there are many others who will find difficulty in harmonizing the resolution with the counsel given.*GCB June 3, 1909, page 293.14*

R. S. Owen: I believe that the Testimonies are calling for something entirely different from that which is outlined in this resolution. I believe they are calling upon us to institute some school that will finally be recognized. This patched-up course of medical instruction—part in our own schools, and part in the schools of the world—will not, I fear, meet the mind of the Lord. Allow me to read just one statement in the Testimonies on this point. This was written as counsel to those who were to go to Berrien Springs to institute a reformatory educational work, after the 1901 Conference, and these brethren were counseled: “Introduce the medical missionary work. Some of the students are to be educated as nurses, some as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all the education that is essential to perform the work for this time.” It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the lines of true reform, the Holy Spirit will lead us and guide us if we are willing to be guided. I believe we should take no action to encourage our young people to go where the Spirit of God says it is not necessary to go.*GCB June 3, 1909, page 293.15*

L. R. Conradi: I believe that the Lord wants us to do that which is best for the upbuilding of the work in every country. We are not of the world, but we still live in the world; and we have to reckon with the conditions existing in the world. I have heard some statements made on the floor of the General Conference, intimating that if any young man or woman should visit any outside school, it would be almost as much as heresy. I wish that some of these people could live across the waters, for example in Germany. We can have no church-schools whatever. The government does not permit it. We have a fine school at Friedensau, and we have in attendance

about 160 young people. We are enlarging it, but the government binds us that no person of common school age is allowed to attend. What will we do with such conditions? I remember well that when Sister White was in Europe, we talked with her about this difficulty. She said, “You will have to do the best you can under the circumstances.”*GCB June 3, 1909, page 293.16*

Now to-day we have something like 15,000 Sabbath-keepers over there who can not send their children to church-schools. But I am thankful to God that the Lord is powerful enough to keep our youth even there. I am thankful to the Lord that hundreds of these young people are going into the work, and some of them are making good missionaries everywhere. For some lines of work we are compelled to send our young people to the universities there. But while attending these universities, some of our young people have had the greatest influence for good on the teachers in bringing before them the truth, their influence in some cases even leading to the conversion of other students.*GCB June 3, 1909, page 293.17*

I think there is another side to that principle, and that is the experience of the Waldensian youth, of whom “Great Controversy” speaks. As they were sent to the schools, they held up the light, thus bringing the truth to others. So I think we must do the best we can under the circumstances. Now if you go to the countries abroad, you must conform to their laws, if you want to practice medicine. A very high standard is demanded. Our young people have to go to school a long time. For instance, one young man began when he was eight, and must work until he is twenty-seven,—about twenty years of solid schooling,—for the medical degree. You say that is a tremendous task. It is. But yet at the same time, I believe the Lord is willing to help us. And I am thankful that at the present time we have nearly a dozen young people who are going to these schools, and they are proving true to God. We had a medical school of our own over here, and quite a number of our people did not remain true to God even there.*GCB June 3, 1909, page 293.18*

R. S. Owen: The school did not remain true to God.*GCB June 3, 1909, page 294.1*

L. R. Conradi: The school did not. You see we must conform to existing conditions. If we want to reach the people through medical work, we must conform to the law. But let us pray for the young people, and let us help them all we possibly can, while they are in these peculiar circumstances and conditions.*GCB June 3, 1909, page 294.2*

R. S. Owen: I believe that this is the most vital and important question that has been before this Conference. I believe that the perplexities which we have to-day arise from the fact that we have not followed out the instruction God has given. When we come up to a hard place, it is easy to explain away what God has said. I have not lived in the old country, but God lives there, and he can clear away all the difficulties that confront medical students. I do recognize that the Testimonies state that certain young men who are well grounded in the truth should be recommended to go to these higher schools; and that in these places they will exert a good influence, and may lead others into the truth. But they are to be carefully selected. They should be those whom we know are well grounded in the truth. But the majority of those who take up these courses are not well grounded. In fact, our preparatory course is not as strong in Bible study as it should be. Now we are positively told that not more than one out of a hundred of our young people can go into these schools, and come out

uncontaminated. I believe what the spirit of prophecy says, no matter if somebody else says that a dozen of them are coming out into the work. Because they go into the work, that does not prove that they have not been in any way contaminated. There may have been imparted to them elements that will be injurious or that will cripple them in their work. I do not want to prolong this discussion, but I believe we have struck a vital point.*GCB June 3, 1909, page 294.3*

D. H. Kress: I think that this recommendation may be misunderstood. We may encourage a great many to go to these worldly medical schools, when the Testimonies state that fewer should be encouraged to take up the study of medicine, while the many should be encouraged to take up medical missionary study as it is taught among our own people. It seems to me that this recommendation would encourage all young people who are desirous of fitting themselves for medical work to go into worldly schools, and I do not believe that this is carrying out the mind of God in regard to this. I know that it is said that fewer should be encouraged to take up the study of medicine. We have young men and women of mature age who are thoroughly grounded in the truth, who can be encouraged to go into these worldly schools and remain uncontaminated, who will go through and be prepared to carry the work better than when they enter. And we know that many come out less qualified to carry this work than when they entered. I am aware that many have gone through and are doing a good work to-day. But these are men and women who were thoroughly grounded in the truth before they entered. I think the recommendation is a little too sweeping, and would encourage all of our young people to enter these schools. This, I believe, we ought not to encourage.*GCB June 3, 1909, page 294.4*

W. A. Spicer: As the brethren have been discussing this resolution, I have been reading it to see wherein they find the suggestion which they have been discussing. There is nothing said of worldly schools. It simply says that young people should have a thorough training, a good preliminary training, if they intend to take medical work. Why should they not get that training in our schools? The whole resolution might be carried out within our own ranks, if we had a medical school. The whole training may be taken in our own schools, save perhaps the final graduation in medicine. I see no suggestion whatever that leads toward what the brethren have been discussing.*GCB June 3, 1909, page 294.5*

R. S. Owen: I think there would have been no discussion but for the remarks of Dr. Ruble. He gave it that turn. He intimated that we should send students to worldly schools. That is why I arose. I was ready to vote for it in the first place, because I thought I saw an opportunity to establish a medical institution of our own.*GCB June 3, 1909, page 294.6*

O. A. Olsen: I think the matter is very clearly before us. The thought is this, that in our work we are not to do cheap work. We want to do thorough work in every way. And those who are preparing to take a medical course should seek a thorough preparation. That is all.*GCB June 3, 1909, page 294.7*

W. A. Ruble: I think there is no question as to the intent of the resolution. It is not that we want to recommend every one of our young people who takes any medical studies to aim to pass these examinations that are required in order to qualify in foreign countries. We ought to have a hundred where there is now one, gaining the

qualifications of a doctor, but to practice as nurses; but there are some who must qualify for legal practice, and it can only be done now in some of these outside universities. If we can ever have a medical school, we shall be glad to welcome it.*GCB June 3, 1909, page 294.8*

Resolution 36, by vote of the Conference, was adopted.*GCB June 3, 1909, page 294.9*

Resolution 37 (on short missionary course) was read and adopted.*GCB June 3, 1909, page 294.10*

Resolution 38 was read as follows:—*GCB June 3, 1909, page 294.11*

FIELD WORK FOR NURSES

WASe

Whereas, The Medical Missionary Nurses' Training Course embraces more than routine nursing; therefore,—*GCB June 3, 1909, page 294.12*

38. *We recommend*, That in each sanitarium the work be so organized that the nurses may have an equivalent to three months' field work a year in the sale of our health literature, visiting the sick, and in giving Bible readings; and that the union and State conferences cooperate in this work, so that at the completion of the nurses' course, these laborers may be employed in regular conference work.*GCB June 3, 1909, page 294.13*

C. McReynolds: I think it well to speak to this just a moment. We passed a recommendation similar to this, at our last annual conference meeting (Wisconsin), and have tried it to quite an extent since that time, and we find it very beneficial indeed to the members of our nurses' training-class. We find these workers very excellent help in our mission work and in connection with our meetings. We believe that this recommendation is one that ought to receive special attention by all our conferences where there are young people in nurses' training-schools. It is certainly along the line of that which we have talked about for a good many years—of making missionaries of our medical workers. So many of our workers in sanitariums get the medical side developed, and when they leave an institution they are naturally inclined, as we all are, to use the knowledge they are most efficient in; and so the side of their work pertaining to the impartation of the truths of the third angel's message, in addition to the principles underlying our medical work, receives less attention. I am certainly very heartily in favor of this recommendation.*GCB June 3, 1909, page 294.14*

C. D. M. Williams (Hawaii): I do not think that we can say too much about our nurses taking a Bible course. I have had a little experience in that line out in Honolulu. I find that many come there, and simply go into commercial work. I do not believe that we can afford to train nurses to go into commercial work. They should all be sent out as missionaries. I have had nurses come to me for Bible studies while they were there, because they had not been prepared for work. Several of them, because of this commercial work, have drifted off into the world, and are now separated from the truth. I believe that we ought to impress positively upon the minds of our students

that they are to prepare themselves for God's work in both departments, not only as nurses, but as Bible teachers.*GCB June 3, 1909, page 294.15*

The question was called, and Resolution 38 was adopted.*GCB June 3, 1909, page 294.16*

VISIT TO PRESIDENT

WASe

S. B. Horton: If it is in order, I would like to offer this resolution in reference to the visit to the President that the delegation will make to-day:—*GCB June 3, 1909, page 294.17*

"*Resolved*, That a deputation be appointed from this Conference to call upon the President of the United States, and to extend the greetings of our people."*GCB June 3, 1909, page 294.18*

The resolution was carried.*GCB June 3, 1909, page 294.19*

ADDRESS TO CZAR OF RUSSIA

WASe

J. T. Boettcher (Russia): I would like to offer this resolution, and move its adoption: —*GCB June 3, 1909, page 294.20*

"*Resolved*, That we express our appreciation of the steps already taken by the Government of His Majesty, the Czar of Russia, in behalf of religious freedom within his realm, and that we request the chairman to appoint a committee from this body to communicate our sentiments to the Russian Ambassador at Washington."*GCB June 3, 1909, page 294.21*

This resolution was adopted.*GCB June 3, 1909, page 294.22*

O. A. Olsen: We will now call upon Elder G. A. Irwin to present the report of the —*GCB June 3, 1909, page 295.1*

NORTH AMERICAN FOREIGN DEPARTMENT

WASe

Elder Irwin presented the report as follows:—*GCB June 3, 1909, page 295.2*

This department was created by an action of the last General Conference, in May, 1905. The department was the outgrowth of a general recognition of the need of a more thorough organization and systematization of effort in behalf of the Germans and Scandinavians of North America, and a feeling that the work should extend to the numerous other nationalities for whom little, and in some cases nothing, has yet been done.*GCB June 3, 1909, page 295.3*

A committee of nine men was appointed to stand at the head of this department; five of these men were called to devote their entire time to this work, two to take the lead in German work in the United States and Canada, one having jurisdiction east of the Mississippi River, and the other west. One was to lead the Danish-Norwegian work, one to stand at the head of the Swedish work, and the other was to act as a general missionary secretary not only to gather statistics, but to labor with literature among the foreign nationalities who are in, and constantly landing at, New York City, the great foreign metropolis of the United States. Inasmuch as the territory and work of these men are general, and they would be expected to labor within the bounds of several different conferences, they were placed upon the pay-roll of the General Conference, and one was made a member of the General Conference Committee.*GCB June 3, 1909, page 295.4*

That the reader may the better appreciate the need of such a department, we insert the following table, compiled from the official statistical reports on file in the Department of State at Washington, giving the different nationalities represented in the United States, and the number of people composing each:—*GCB June 3, 1909, page 295.5*

German	9,563,493
Scandinavian	2,569,983
Italian	2,282,671
Hebrew	2,000,000
Poles	1,293,181
French	1,160,246
Russian	722,616
Hungarian	456,715
Austrian	435,784
Bohemian	425,769
Slovak	262,341
Croatian	252,251
Dutch	186,681
Finnish	161,165
Greek	131,152
Lithuanian	105,903
Chinese	93,792
Ruthenian	87,085
Portuguese	76,956
Japanese	69,296
Rumanian	65,020
Bulgarian	57,537
Spanish	43,296
Syrian	34,380
Dalmatian	20,130
Turkish	17,149
Armenian	12,926
Total	21,587,898

Taking into account the fact that this large number is being augmented each year by the arrival of a million more people, one can get some faint conception of the need of systematic effort to reach these people with the third angel's message. Owing partly to the scattered condition of the members of this committee, only one general meeting has been held during the past quadrennial period. This was held in connection with the annual meeting of the stockholders of the International Publishing Association, at College View, Neb., in September, 1905. This meeting resulted in giving all in attendance a better understanding of the need, importance, and magnitude of the work committed to our hands, and brought in a spirit of unity and co-operation between the publishing house and the field laborers, and between those who are laboring for the different nationalities, which has proved very helpful.*GCB June 3, 1909, page 295.6*

In December, 1906, an institute was held in Chicago for the Swedish laborers. Of the 22 laborers then engaged in the Swedish work, 20 were present. The ten days that they were together were spent in Bible study and the consideration of the field and the methods to be pursued to extend the work in new places, and at the same time to uphold and strengthen the work already established.*GCB June 3, 1909, page 295.7*

In the month of January a similar institute was held in the same city for the benefit of the German workers, at which there was an attendance of 50. An institute was also held in Minneapolis, Minn., for the Danish-Norwegian laborers. In addition to these general meetings, institutes or schools have been held for the training and development of new workers, one in Milwaukee, for the Danish-Norwegians, and one in Brooklyn, N. Y., for the Germans. These schools have been the means of adding several new workers to the list.*GCB June 3, 1909, page 295.8*

In addition to this effort to obtain workers, the field superintendents have been very active in their efforts to increase the attendance of students in the foreign departments of our schools and colleges which have such departments. The attendance of German students at these schools has more than doubled in the aggregate in the past four years, and a similar or even greater increase is reported in the Scandinavian department.*GCB June 3, 1909, page 295.9*

Scandinavian Department

WASe

The number of Swedish believers in the United States amounts to about 1,500. The present force of workers is 26. These workers have during the past year brought in an average of 5 souls each. Two papers are published in the Swedish language, the *Sions Vaktare*, a general missionary paper, with a subscription list of 2,500, and the *Signal*, a church paper, which has at present a subscription list of 760. The annual tithe per capita of those from whom reports have been received is $17.81; in the freewill offerings to foreign missions $10.04 per capita; $2,505.47 was raised in cash and pledges for the International Publishing Association at College View; $2,671.16 for the Swedish Mission in Chicago; and $300 for a Swedish hymn-book of 200 pages, making in all $5,476.53.*GCB June 3, 1909, page 295.10*

There are among the Danish-Norwegian people 47 churches. This is a gain of 11 during the past quadrennial period. The total present membership is 2,050, a gain of 486 in the past four years. Twenty ordained ministers, 10 licensed ministers, and 8 Bible workers, 3 teachers, 1 editor, and 1 missionary secretary, constitute the present working force. The one paper published in the interests of this people, *Sendebud*, has a present circulation of 3,800. This is a gain of 1,700 during the quadrennial period. Work for this people is being done in 15 different States and in Alberta, Canada. Home mission work has been revived, and a mission band has been organized. Four young men have been sent to Norway and Denmark to study, in order to acquire the language in its purity, that they may be prepared to render assistance as translators. To assist these young men, a fund of $3,000 has been raised. It is expected that in the near future four more young men will go to Scandinavia, and two to Abyssinia. A monthly paper, *The Missionary*, has recently been started as an aid to missionary effort. An earnest effort is being made to perfect and increase the amount of literature in the Danish-Norwegian language.*GCB June 3, 1909, page 295.11*

German Work West of the Mississippi*GCB June 3, 1909, page 295.12*

Elder G. F. Haffner is in charge of this field. He reports a present membership of 2,900 with 326 scattered Sabbath-keepers. There are 79 churches, 25 ordained ministers, and 20 licensed ministers. Of the reported membership, about 600 have been brought in during the past four years; an average tithe of $13 per capita has been paid, and liberal gifts have been devoted to the cause of missions. The canvassing work is receiving special attention in this part of the field. Twenty-two German students who have been attending Union College are intending to go out and engage in the canvassing work during the vacation. Of the two papers published in the interests of the German work, the *Christlicher Hausfreund* has a present circulation of 5,970, a gain of 1,170 in the four years. The *Arbeiter* ("Worker") has a circulation of 1,730, which is a gain of 730 in the same period. Some work is being done for the German-speaking people in every conference composing this district, but the largest number of believers is in North Dakota and in Oklahoma.*GCB June 3, 1909, page 295.13*

GERMAN WORK EAST OF THE MISSISSIPPI

WASe

There are six and one quarter millions of Germans in this district, 1,544,555 within the bounds of the Atlantic Union. There are three German churches in this union, with an aggregate membership of 139, who pay a per capita tithe of $23.13 and $3.42 in Sabbath-school offerings. The German workers in this union are, 1 licentiate and 6 Bible workers; and 23 souls have been added to the church the past year as the result of their labor. The work in this union has been confined almost entirely to Greater New York. Work in Boston and Buffalo has recently been begun.*GCB June 3, 1909, page 295.14*

The Columbia Union, including the District of Columbia, has a German population of 2,073,623. There are seven German churches in this union, with an aggregate membership of 143. Their tithe per capita is $16.63, and their Sabbath-school

offerings amount to $570. There are in this union 5 ordained ministers and 2 Bible workers. During the last year, 27 persons were brought into the truth by this company.*GCB June 3, 1909, page 295.15*

The Lake Union has a German population of 2,430,780, with four German churches within its bounds, having a membership of 136. Their tithe per capita is $14.10. Three ordained ministers, 3 licentiates, and 3 Bible workers constitute the force of laborers in this district; and 27 new members were added to the churches last year. Fully 100 members are scattered through the English churches.*GCB June 3, 1909, page 295.16*

In the Southern Union there is a German population of 89,335, for whom no direct effort has been made.*GCB June 3, 1909, page 296.1*

The German population in the Southeastern Union amounts to 114,129. No effort has been made as yet to give them the message.*GCB June 3, 1909, page 296.2*

In summing up the German work east of the Mississippi, which has been under the direction of Elder O. E. Reinke, we find 14 churches, with an aggregate membership of 418. The reports state that 216 more are scattered among the English churches. There are 16 Sabbath-schools, with a membership of 471. The tithe per capita of the 7 churches that have reported is $17.62, and the Sabbath-school offerings, $3.43. There are 8 ordained ministers, 4 licensed ministers, and 11 Bible workers in this field. Five German churches were organized during the period. Three mission schools were conducted in New York City and Brooklyn. Three church buildings have been bought or built, in Chicago, Brooklyn, and Philadelphia.*GCB June 3, 1909, page 296.3*

Other Tongues*GCB June 3, 1909, page 296.4*

From the report of Brother A. Boettcher, our missionary secretary located in New York City, we cull the following facts:—*GCB June 3, 1909, page 296.5*

Over 100,000 pages of papers, tracts, and pamphlets have been sent out to 10 different nationalities. Hundreds of missionary letters have been written to accompany or follow up this literature. No definite results can at this time be reported from this effort, but seed has been sown that no doubt will produce fruit in the near future. The missionary secretary has also visited a number of churches and two or three camp-meetings, at all of which he has labored to instruct the people and get them interested in the spread of foreign literature among their neighbors. Greater New York, with its two million of foreigners, is a vast field by itself. The officers of this conference have put forth considerable effort to reach this people with the third angel's message. They now have 2 Italian laborers, and a monthly paper entitled *L'Ultimo Messaggio*, which is filled with "the last message."*GCB June 3, 1909, page 296.6*

There is 1 Bohemian-Slovak laborer, and a monthly paper is published in this language called *The Herald of Faith*. There is also 1 Hungarian and 1 Chinese laborer. New Jersey has 1 Holland Bible worker and a Bohemian-Slovak church, with a membership of 15. In Maine there is a French church of 12 members, the result of work done by Brother Vuilleumier some years ago, helped on later by our Italian

laborer in Greater New York.*GCB June 3, 1909, page 296.7*

In West Michigan, Elder Hofstra has devoted a small portion of his time to labor for the Holland people. In North Michigan there is 1 organized Holland church. A little work has been done by Elder O. Montgomery among the Finns of North Michigan, of whom there is a population of 45,000. One family accepted the truth and are still faithful. We have reports of a few Polish, Rumanian, and Ruthenian believers in Saskatchewan, Canada, and a few Assyrians on the Pacific Coast.*GCB June 3, 1909, page 296.8*

The Jew Also*GCB June 3, 1909, page 296.9*

During the last quadrennial period Elder F. C. Gilbert, a Jew by birth and early education, has devoted his entire time to an effort to reach the Jewish people with the third angel's message. Brother Gilbert's efforts have been largely along the line of preparing literature especially adapted to this peculiar people, and providing ways and means for its circulation. Since the last General Conference there have been printed and distributed among this people gratuitously 100,000 56-page tracts, 5,000 28-page tracts, 25,000 20-page tracts, 50,000 16-page tracts or Bible readings. Four sisters have been largely instrumental in the distribution of this literature in the United States. Some of these tracts have been sent to every part of the globe. Many favorable responses have been received.*GCB June 3, 1909, page 296.10*

In addition to work with literature, Brother Gilbert has been conducting a Jewish mission in the city of Boston, and an industrial mission in the country, where the converts from the city may find employment and an opportunity for further instruction, while at the same time those in charge have opportunity to judge of the sincerity and ability of these converts to become workers.*GCB June 3, 1909, page 296.11*

To assist the work being done for the Jews, the General Conference has contributed $1,000 from its mission funds, and the Atlantic Union the sum of $750. Just how many Jews have accepted the third angel's message as the result of this work is unknown, but 25 are known to be obeying the truth in the United States. Owing to the prejudice that has so long existed in the minds of these people against Christianity, it has been very difficult to reach them with the gospel. But those laboring for them have the following encouraging words from the spirit of prophecy to sustain them in their work:—*GCB June 3, 1909, page 296.12*

"The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth who will take their position for God.... There are among the Jews many that will be converted."*GCB June 3, 1909, page 296.13*

Owing to the lack of any prior organization, statistics, or form of reporting, it has been very difficult to get hold of even the few facts that have been mentioned in this report; but we trust that enough has been given to materially increase the interest of all our people in work for the foreign-speaking peoples in this field and to form as basis for an aggressive movement that will produce more reliable and gratifying statistics in the future.*GCB June 3, 1909, page 296.14*

I believe there is a bright future before the foreign work in the United States, and I

am very sure that the next quadrennial period will show a marked increase over the past. During the past term the work of this department was somewhat formative. Elder Evans and myself stood at the head of this department, one as chairman, and the other as secretary. Our time was almost entirely devoted to other duties, each of us being outside the United States during that period for nine months, and for one year I was in charge of the work in the South. So I feel that neither of us have given this department the attention it deserved. I am glad that you have decided to elect a man [referring to Elder O. A. Olsen] to stand at the head of the department, who not only has experience and qualification, but who has a burden for this work. I believe the future will show a great gain among the foreign-speaking peoples in the United States.*GCB June 3, 1909, page 296.15*

O. A. Olsen: We certainly have had presented before us a large mission field in America. This department opens a way for the development of workers in all these nationalities. I hope that all our conferences will heartily co-operate and help on this work for the general spread of the message.*GCB June 3, 1909, page 296.16*

Now I will call upon Elder W. B. White, of the North Pacific Union Conference, to present his report.*GCB June 3, 1909, page 296.17*

Elder White presented his report. It follows:—*GCB June 3, 1909, page 296.18*

REPORT OF THE NORTH PACIFIC UNION CONFERENCE

WASe

This union conference is the northern portion of what was formerly known as the Pacific Union Conference, and was organized Feb. 19, 1906, at Portland, Ore. There were present at this meeting, representing the General Conference, Elder G. A. Irwin, J. N. Loughborough, and W. C. White. At the time of its organization it included Washington, Oregon, Montana, Idaho, Alaska, British Columbia, and the Hawaiian Islands. Later, upon the organization of the West Canadian Union Conference, British Columbia was incorporated into that union conference. About a year later the Hawaiian Island work was turned back to the General Conference for its supervision, as these islands do not naturally connect with the territory of the North Pacific Union Conference. At present the North Pacific Union Conference comprises the States of Washington, Oregon, Montana, Idaho, and the Territory of Alaska. It has within its boundaries five conferences; namely, Western Washington, Western Oregon, Upper Columbia, Montana, and Southern Idaho. It also has Alaska as a mission field. All this vast country has a population of only two million one hundred fifty thousand, about as many as Kentucky.*GCB June 3, 1909, page 297.1*

With reference to territory, our union conference has 987,595 square miles, or 106,000 square miles more than is comprised in all the States of the Union east of the Mississippi River. These figures will give some idea of the vast extent of our field and also the sparseness of the population. In order that this report may be as clear as possible to those who hear it, and to the readers of the BULLETIN, we will consider the growth of our union conference since its organization, by a brief summary of our work by departments:—*GCB June 3, 1909, page 297.2*

The Evangelical Work

When organized in the spring of 1906, our union conference had 133 organized churches with 4,834 members, paying an annual tithe of $61,666.15; it had 68 ordained ministers, 23 licensed ministers, and 133 missionaries. It also had 182 Sabbath-schools, with a membership of 5,005, donating $5,089.70 yearly. Since the organization of the union, there has been a steady growth in evangelical work; and we now have 143 churches with 5,724 members, paying $85,632.50 tithe. We also have at present 231 Sabbath-schools, with a membership of 6,222, donating during the year 1908, $9,698.63. At the time of the organization, our people in this union conference were giving to foreign missions, yearly, besides the Sabbath-school offerings, $8,306.75. According to the report of 1908, the field is now giving to foreign missions, besides the Sabbath-school offerings, $17,731.07. Thus we see that in the evangelical department we have gained 10 churches, 890 church-members, 49 Sabbath-schools, and 1,217 in Sabbath-school attendance. There has also been a gain of $23,966.35 in the tithe of the field, $1,608.93 in Sabbath-school offerings, and $9,424.32 in Sabbath-school offerings to foreign missions. We have at present 43 Missionary Volunteer societies, with a membership of 992. During the year 1908 these contributed $902.14 to foreign work, $429.69 to home mission work, and $65.62 for local society work, making from this source a total contribution of $1,397.45.*GCB June 3, 1909, page 297.3*

Every year is witnessing a mighty emigration into the Northwest. The United States government is expending millions in reclamation work, new railroads are being built in all directions; new towns are springing up, and we are sure that opportunities for evangelical work will be abundant during the next few years.*GCB June 3, 1909, page 297.4*

The Publishing Work

Our union conference is fortunate in having a branch of the Pacific Press located at Portland, Ore. When the conference was organized, we had twenty-seven book and periodical canvassers in the field, selling yearly $13,878.86 worth of books and periodicals. The report of 1908 shows that we had, during the summer of that year, 125 canvassers, selling $47,011.07 worth of books and periodicals, and a splendid interest is manifested throughout the field in the book and periodical work. Large classes are being organized this spring for the work, and many students are paying their way through our schools by working upon the scholarship plan. Each State conference now has a thoroughly trained State canvassing agent; the union also has a general agent, Brother Carl Weaks, giving his entire time to the work of organizing and training agents for the work.*GCB June 3, 1909, page 297.5*

The union conference has now arranged for a ship missionary for the harbor of Seattle, to give all his time to missionary work among the shipping in that important port. It has also arranged for two evangelistic canvassers to enter the Territory of Alaska this spring, distributing our literature, giving Bible readings, and holding meetings as the way may open.*GCB June 3, 1909, page 297.6*

Medical Interests

The medical work in the North Pacific Union is now quite well established, and has a board of five members elected by the union conference, which has the oversight of the organized medical work. The union conference owns and operates a central training-school for medical missionary workers at Portland, Ore., known as the Portland Sanitarium. While carrying quite a heavy debt, the institution is enjoying at present a very good patronage, has a fine class of workers, and we feel that there are better days ahead for it. Dr. W. B. Holden is medical director of the sanitarium. He is ably assisted by Dr. H. W. Vollmer, superintendent of the institution and training-school, and by Dr. Canfield, of Philadelphia, the lady physician. D. R. Nichols is business manager. Another sanitarium, with a training-school, is operated by the Upper Columbia Conference at College Place, Wash., the corporation having leased for a term of years two acres of the campus of Walla Walla College on which the buildings are erected. During the past fall and winter, a very creditable three-story building has been built, which will accommodate twenty-five or thirty patients, and which has been opened to the public this present month. Dr. W. H. Warner is in charge. Two well-equipped private sanitariums are also in operation in this union, one located on Puget Sound at Port Townsend, Wash., under the superintendency of Dr. W. R. Simmons, and the other at North Yakima, Wash., conducted by Dr. F. M. Rossiter. In addition to these, treatment-rooms are operated in Cottage Grove, Ore.; in Vancouver, Bellingham, Seattle, and Spokane, Wash.; also in Boise, Idaho. The great emigration into the Northwest at the present time makes this a fruitful field for medical missionary endeavor.*GCB June 3, 1909, page 297.7*

Religious Liberty

This line of work in the union conference is now under the supervision of a religious liberty board of seven members elected by the union conference, consisting of the five conference presidents, the union conference president, and the religious liberty secretary.*GCB June 3, 1909, page 297.8*

Elder A. J. Breed, the general secretary, is giving most of his time to this work, which is rapidly growing in importance in the Northwest. Two years ago, the State of Idaho enacted quite a stringent Sunday law, which applies to nearly all lines of business and amusements. This law has been quite strictly enforced throughout the State, and already a reaction is setting in, and many are demanding its repeal. It was hoped by the friends of religious freedom that the matter would be made an issue in the legislature the past winter, and Elders A. J. Breed and W. M. Healey, of California, spent some time in Boise, the capital city of Idaho, in the interest of a repealing act; but evidently the time was not ripe for such a movement, and only an educational work on the principles of religious liberty could be carried forward.*GCB June 3, 1909, page 297.9*

A Sunday bill similar to the Idaho law was also presented in the legislature of Oregon at its last session the past winter, but was promptly met by our brethren in the Western Oregon Conference, resulting in its defeat.*GCB June 3, 1909, page 297.10*

We realize, however, that the battle is on, that the final issue is coming closer and closer, and that soon we shall be called to face oppressive laws for conscience' sake. We believe that every State conference in our union is carrying on a vigorous educational campaign among legislators and professional men with the magazine

Liberty, from which we hope to see good results in the future.*GCB June 3, 1909, page 297.11*

Educational

The educational work in the Northwest is certainly onward. While attended with many perplexities, its progress is of the most interesting character. In the North Pacific Union this branch of the work is under the leadership of Prof. M. E. Cady, who has associated with him an educational board of five members. Our central training-school is at Walla Walla, Wash., and is known as Walla Walla College. Here our union conference has an investment of over $76,000, and is endeavoring to carry on a school which shall meet the mind of the Lord in the giving to our young people a Christian education and a preparation for the work of God. At the time of the organization of our union conference this college had an enrollment of 208, and a debt of $23,538. Prior to this time the "Christ's Object Lessons" campaign had reduced the debt one half; but when the union was organized, all felt that the time had come to fully remove the remaining debt resting on the institution, and a plan was organized for its accomplishment. This plan has been a success, and we are glad to report today that through the help given us of God, and the liberality of our people in the North Pacific Union, the sum of $25,000 has been raised and placed to the credit of Walla Walla College, which leaves it to-day free from its financial burdens, and on a solid financial basis. We are glad also to report that on the evening of April 22 of this present year in our college chapel we had a "jubilee service," and sang the song of freedom from these financial burdens. We thank God for the help he has given in this work, and give him all the glory. The present enrollment of the college, including the normal department, is 375; and we are glad to say that we have a fine band of young people, who are putting forth every effort to prepare themselves for active service in this closing work.*GCB June 3, 1909, page 297.12*

By a gift of $3,500 from an aged brother and sister in our union conference, we have been enabled the past year to erect on the college campus a normal school building, in which a training course for church and intermediate school-teachers is being carried forward. The building is steam-heated and electric-lighted, and is well arranged for the work it is to do. On the evening of February 7 of this present year, this building was dedicated to God by appropriate services. We believe that this is the first normal school building in the denomination which has been built and dedicated to the work of preparing teachers for our schools.*GCB June 3, 1909, page 298.1*

We have also eight intermediate schools in operation in our union,—three in Western Oregon, two in Western Washington, two in Upper Columbia, and one in Montana. Southern Idaho has one in process of erection, and Upper Columbia has just located another in the eastern part of its conference, and will proceed to build this present season. We are glad to report that among our young people in the Northwest there is a deep spirit of consecration to this work, and we can not but believe that the influence these schools are exerting has much to do in bringing about this condition. In the college, intermediate schools, and church-schools in our union, we have now 1,551 of our youth and children under Christian training; and from this small army we expect to see fruit brought forth unto eternal life. While church-school work may not

seem to be advancing as rapidly as it should, we are having better schools, as teachers are trained for their work in our normal department.*GCB June 3, 1909, page 298.2*

During the past four years there has really been a steady growth in our educational work, as will be seen by the following comparative statement: In the school year of 1905-06 we had 40 schools, with 57 teachers, and an enrollment of 930; in 1906-07, 53 schools, 79 teachers, and 1,363 pupils; in 1907-08, 55 schools, 82 teachers, and an attendance of 1,497; and in 1908-09, 54 schools, 87 teachers, and 1,551 young people in attendance.*GCB June 3, 1909, page 298.3*

We thank our Heavenly Father for what has been accomplished in educational lines and greatly desire to press forward to higher attainments.*GCB June 3, 1909, page 298.4*

Home Missionary and Missionary Volunteer Work

A year ago the union conference organized these lines of work in the union and State conferences by setting apart in each conference and in the union a man to give his entire time to the development of the home missionary work among our churches, and also the Missionary Volunteer work among the young people. Elder O. K. Butler is leading out in this work in the North Pacific Union, and the conferences are responding nobly in setting apart men for these special lines of work. Already fruit is developing, and the coming year should see great advancement in the home missionary and Missionary Volunteer work. At present we have forty-three Missionary Volunteer societies, with a membership of 992, contributing during the year 1908 $902.14 to foreign missionary work, $429.69 to home missions, and $65.62 to local society work, making in all $1,397.45 contributed during that year by our young people.*GCB June 3, 1909, page 298.5*

Owing to the crowded condition of the Walla Walla College chapel at our Sabbath service and on special occasions, the union conference has decided to erect a tabernacle at College Place sufficiently large to accommodate the students of the college, the church at College Place, and any and all of the large gatherings which frequently meet there. This work will probably be begun this coming fall, and completed during the year 1910, at an estimated cost of from eight to ten thousand dollars.*GCB June 3, 1909, page 298.6*

Walla Walla College has a fruit and alfalfa farm of fifty-six acres, which, in the dry climate of the Walla Walla Valley, demands a good supply of water for irrigation purposes. Our main dependence for years in the past has been from a spring about one and one-half miles distant, the water being piped to the college farm, and then by hydraulic pressure put into the buildings. But the opening up in recent years of large gardens near Walla Walla has greatly decreased the flow of water from the spring, so that it is entirely inadequate for our purposes. During the last few years, splendid artesian wells have been opened all about our college, at a depth of only six hundred feet; and as our need of water at the present time is so great, it has been decided by the Board of Managers, that the college should endeavor to secure such a well on its campus. Work is likely now under way, and it is greatly hoped that a good flow may be secured. The college and sanitarium have united in this enterprise,

which will cost about $3,000, the college bearing two thirds and the sanitarium one third of the expense.*GCB June 3, 1909, page 298.7*

Courage and earnestness pervade the work in the North Pacific Union Conference, and the desire of every heart is that the work of the third angel's message in the great Northwest may shine as a bright light not only to the population who are there at present, but to the thousands who are on their way to that opening and rapidly developing country.*GCB June 3, 1909, page 298.8*

The brethren having in charge the matter of the deputation to visit the President, submitted a list of 137 names who were to represent the Conference.*GCB June 3, 1909, page 298.9*

The secretary suggested that, in printing in full the resolutions of the Conference in the final BULLETIN, the Conference authorize him to re-number the resolutions and group them according to departments. It was voted that he be authorized to do so.*GCB June 3, 1909, page 298.10*

Meeting adjourned to call of the chair.*GCB June 3, 1909, page 298.11*

O. A. OLSEN, *Chairman*.
W. A. SPICER, *Secretary*.

The Sermon - CHRIST OUR REPRESENTATIVE

R. A. UNDERWOOD

Friday Evening, May 28, 7:45 P. M.

The basis of our study to-night will be *1 John 4:10*: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."*GCB June 3, 1909, page 298.12*

The word "propitiation" is not a common word, being found in the Bible only two or three times, and I will give you its definition: "The act of propitiation for sin by atonement; enduring the full penalty; making satisfactory; removing guilt and exposedness to punishment in meeting the requirements of the law."*GCB June 3, 1909, page 298.13*

This text includes the whole plan of redemption. It states that God sent his Son to make atonement, or at-one-ment. Now, how is this to be accomplished? By "removing guilt" and "exposedness to punishment" in meeting and satisfying the demands of the law.*GCB June 3, 1909, page 298.14*

I wish this evening to study with you for a short time the great theme of the gospel, which is embraced in the atonement, and to briefly notice the cause that has made it a necessity. Turn with me to *John 17:18* for a statement or two; "As thou hast sent me into the world [and we learned in the other text what he was sent for,—to be the propitiation for sin], even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word."*GCB June 3, 1909, page 298.15*

Now comes the climax of the prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."*GCB June 3, 1909, page 298.16*

This text, as well as the other, implies that before Jesus Christ was sent into the world, all were *not* one. Now I wish to read another text found in *1 Timothy 2:5*, which expresses the same thought concerning the mission of Christ, only in different language: "For there is one God, and one mediator between God and man, the man Christ Jesus."*GCB June 3, 1909, page 298.17*

In *Galatians 3:20*, Paul says, "A mediator is not a mediator of one, but God is one." There can be no mediator in the sense in which Christ is spoken of as the mediator between God and men without there being a separation. The time existed once in the universe of God when all were one. A time came when there was division, and for the express purpose to bring back into the universe of God again all intelligences into one, Jesus Christ came into this world. And that purpose for which he came will ultimately be accomplished.*GCB June 3, 1909, page 298.18*

Now just a brief hint with reference to what brought about the separation. In this connection I will read a few statements taken from "Patriarchs and Prophets:"—*GCB June 3, 1909, page 298.19*

“The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all.... But now even the liberty which they had hitherto enjoyed was at an end; for an absolute ruler had been appointed over them, and to his authority all must pay homage.”—*Page 37.*GCB June 3, 1909, page 298.20

“While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government.”—*Page 38.*GCB June 3, 1909, page 298.21

“Rejecting with disdain the arguments and entreaties of the loyal angels, ... he denounced them as deluded slaves, ... and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ.... He promised those who would enter his ranks a new and better government, under which all would enjoy freedom.”—*Page 40.*GCB June 3, 1909, page 298.22

“The only course remaining for him and his followers, he said, was to assert their liberty.”—*Page 41.*GCB June 3, 1909, page 299.1

This is ancient history. But the same enemy of God’s government lives to-day, and the same line of tactics against the government of God is still in use, and will be until we reach the end.GCB June 3, 1909, page 299.2

Peter, commenting on this crafty design of Lucifer, says that while he promised them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same he is brought into bondage.GCB June 3, 1909, page 299.3

Now, in order to bring about the at-one-ment between God and man, who had been deluded, deceived, betrayed, and robbed by this person who claimed to give man a better government, who claimed to give him liberty which he did not enjoy, God sent his Son to be the propitiation. It became necessary in the work of Jesus Christ that he should represent two parties.GCB June 3, 1909, page 299.4

We sometimes hear it said that no person can ever represent another. I want to show you to-night that if that be true, we are to-night, and all the world has ever been, without a representative in heaven. I want to go back to that text I read in *1 Timothy 2:5*. God sent his Son to be a “mediator between God and men.” Whom did he send?—His Son. But notice the part of the text I have not read. Who was he? —“The *man* Christ Jesus.”GCB June 3, 1909, page 299.5

Notice that divinity and humanity must be combined in the one who is to redeem us. He must have in him the fulness of the Godhead, and he must also have in him the fulness of humanity. Only thus can he be the mediator between God and man.GCB June 3, 1909, page 299.6

In *John 5:22, 26, 27*, this thought is brought out: “For the Father judgeth no man, but hath committed all judgment unto the Son: . . for as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to

execute judgment also." Now notice the reason, "Because he is the Son of man."*GCB June 3, 1909, page 299.7*

I am reminded of a man who was on trial for a crime. He had no means to hire a lawyer, but in response to a question from the judge, he said, "I would like a man to plead for me who knows something of the experience through which I have passed." Ah, we have as our advocate, One who knows, who has been partaker of our experiences.*GCB June 3, 1909, page 299.8*

The work of Jesus Christ in this world is to present examples of the living Word of God in humanity. I will write my law, he says, not with ink, not on tables of stone, but in "fleshy tables of the heart." How is it written?—By the Holy Ghost; and the Word, Jesus Christ, who is the exact expression of the Father, became flesh, that flesh might become the Word. The Son of God became the Son of man, that the sons of men might become the sons of God. Divinity was clothed with humanity, that poor, sinful, depraved, fallen humanity, in all its weakness, might be clothed with divinity in all its power. Shall we accept what the Lord offers to give us? We have been studying about receiving the Holy Ghost. God, Christ the Son of God, the Word, came into this world clothed with humanity, leaving not his divinity, but clothing it. He came here with no more power to obey God and keep the law than you and I can have. "As my Father hath sent me, even so send I you.... Receive ye the Holy Ghost."*GCB June 3, 1909, page 299.9*

It was by that power that he was enabled to live the life he lived without sin, and this is what he offers to us. I wish to read *Hebrews 7:26*: "For such an High Priest became us, who is holy, harmless," etc. He became one of us. After Christ's resurrection he met Mary, and said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." This thought is expressed in other texts very clearly. One is found in *Matthew 25:40*: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In reading the Syriac version, you will get a little clearer thought in the text. It reads like this: "Inasmuch as you did it so to one of these my little brothers, ye did it so to me." He recognizes us as one of his little brothers. I am glad that we have a brother who has been charged by our Father to protect us. If we go to heathen lands, to the home land, or anywhere else, in the name of Jesus Christ, to carry the precious message of God, to lift up some poor soul in those lands, Christ says, I accept that as done to me.*GCB June 3, 1909, page 299.10*

In *Hebrews 2:10-14* we find this thought still further dwelt upon. Jesus took on the same flesh that you and I have. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." In *verse 16* it says, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Another text says, "In all points tempted like as we are." Thank God that "he is able to succor them that are tempted." He understands from experience every temptation to which humanity has

been subjected. He has met the tempter and overcome him. He can represent not only the government of God, because he was in the creation with the Father, in instituting the government of God, but he represents a people raised in weakness and in helplessness. We find in *Isaiah 52:14* these words: “As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men.” When we see a portrait of Jesus Christ, such as men suppose he was like, we behold him a beautiful being. Did you ever see a man that seemed very plain; and when you first met him, you thought there was nothing beautiful about him, but after you learned of his life, you saw in that person something you not only loved but admired? Christ in character was perfect; but in his humanity, the picture given to us here shows nothing that was attractive.*GCB June 3, 1909, page 299.11*

In the next chapter we read of Christ: “He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.” In the One who came into this world to save you and me, mercy and truth met together; righteousness and peace kissed each other. And he came not only to present us with his divine power, but his protection as well. He has pledged himself to take us by the right hand, and uphold us. He who has been afflicted, he who knows our temptations, says, “I will strengthen thee; yea, I will help thee; yea, I will uphold thee.” “I will be with you always, even unto the end.”*GCB June 3, 1909, page 299.12*

This morning Brother Conradi related to us some of his experiences showing God’s care over his children. O how many could relate similar experiences! The devil hates the servants of God; he would seek to hinder and to destroy; but, brethren, we have One who is almighty! We have One who now stands in the heavenly sanctuary as our High Priest, and who is able to save to the uttermost; and this One has declared, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations;” and he has pledged to us his divine protection.*GCB June 3, 1909, page 299.13*

With one more scripture, which illustrates God’s protecting care, I will close. In the second chapter of the Song of Solomon, verses two to six, we read of one who has learned the secret of abiding under the shadow of the Almighty. “I sat down under his shadow with great delight.” Sometimes, brethren, when things go hard, when difficulties arise, we are a little inclined to complain. But ought not Seventh-day Adventists to be the happiest people in this world? In times of difficulty, we are exhorted by James to count it all joy; and Paul says, “In everything give thanks.” O, if only we could learn that precious lesson,—“in everything give thanks,”—then under the shadow of the Almighty we would sit down with great delight.*GCB June 3, 1909, page 299.14*

Again: “His banner over me was love.... His left hand is under my head, and his right hand doth embrace me.” The Lord says to you, to every servant of God, to every child, to every little brother: If you are weak, I will put my left hand under your head, and I will take you by the right hand to uphold you, and over you I will spread the banner of my love.*GCB June 3, 1909, page 299.15*

As soldiers in the Civil War well knew, the banner uplifted by the standard-bearer was symbolic of victory and of protection. In further illustration of this fact, I will relate an incident that occurred a few years ago, while Cuba was still under Spanish

rule.*GCB June 3, 1909, page 299.16*

A gentleman from Great Britain came to the States, and was eventually naturalized. Afterward, he went to Cuba, and for some unjust cause or other, not known to himself, he was seized by officers, and thrown into prison. Soon he was tried unjustly, and summarily sentenced to be shot. His trial had been conducted in the Spanish language, with which he was wholly unfamiliar; he therefore knew not what sentence had been pronounced upon him, and he was unable to defend himself, or to plead, or to protest. Later, upon learning of his sentence, he made an effort to secure justice, but without success. He there-upon sent for the American consul, who did all in his power to secure a fair trial, but failed.*GCB June 3, 1909, page 299.17*

The hour for the execution approached, and the American consul, in his extremity, hastened over to the home of the British consul, told him the story, and besought him to help. They finally decided to attempt to save the man, even at this late hour. Driving rapidly to the scene of the proposed execution, they hastily alighted from the carriage, and ran to the doomed man, who within a few moments was to be shot. The American consul quickly unfurled an American flag, and threw it about the person of the unfortunate man. The British consul followed suit, using a British flag. Under these circumstances, the officer in charge dared not give the word to fire, and the sentenced man was finally saved. The stars and stripes and the union jack were symbols signifying that that man was under the protection of two powerful nations; and they sufficed to save him.*GCB June 3, 1909, page 300.1*

Who is it, brethren and sisters, that encircles us with his banner of protection? Is it simply the representative of one or two nations of the earth? Ah, it is he who controls yonder shining worlds in space! He says to us who are weak: I will put my hand under your head; I will bathe your brow; I will comfort you; I will uphold you; I will strengthen you; I will be with you in all the world, even unto the end; my banner of protection shall be over and round about you.*GCB June 3, 1909, page 300.2*

God is able to succor the tempted. He is able to understand every case. We may come with confidence to him, and unbosom the soul, knowing that he will never betray. He will comfort, counsel, deliver, every tried soul who seeks his favor.*GCB June 3, 1909, page 300.3*

May God help us, that we may go forth with faith in our Representative, who is able to understand our needs! We have an Advocate with the Father, One who is acquainted with our particular environment, our inherited tendencies, our difficulties. “Where sin abounded, grace did much more abound.” O, I am thankful that Jesus Christ evens things up! May God help us to take hold of his strength, accept of his love, and believe that we stand under the banner of his love; and let us do this with great delight, for his name’s sake.*GCB June 3, 1909, page 300.4*

A CALL TO CONSECRATION

I. H. EVANS

Sabbath, May 29, 3 P. M.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." I would like to read with that text the great commission given to the disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."*GCB June 3, 1909, page 300.5*

No people in the world believes in that injunction of the Master more than we who are here to-day. When Christ was about to close his earthly mission, he gave a great final charge to his servants. Just before he was crucified, he said. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*GCB June 3, 1909, page 300.6*

One of the strongest signs of the soon coming of our blessed Lord is the fulfillment of this prophecy. The signs in the moon, and in the sun, and in the stars have been fulfilled. The prophecies concerning the second advent of Christ have either been fulfilled or are rapidly fulfilling, but here is a specific declaration that the gospel of the kingdom shall go to all the world, and then the end shall come. And I like to quote, with this text, the great charge, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."*GCB June 3, 1909, page 300.7*

In this charge Christ does not make any distinction between the nations of the world. He does not say, Go to the English-speaking people, or to Europe, or to the people of the United States; but he does say, Go to *all the world*—everywhere. He does not say we should centralize our forces among some of the great civilized nations of the world, nor that there are to be preferences on the part of those who go; but the charge is, "Go ye therefore, and teach *all* nations." I believe that God designed that his people should scatter out among the nations of the earth and teach them the gospel.*GCB June 3, 1909, page 300.8*

God did not make very much distinction in regard to those who should go. He said to the church, "Go *ye*." I might ask, Did the Lord mean Peter and Philip and Thomas, and not the other disciples? The charge is "Go ye into all the world." That charge ought to reach the heart of every disciple of Jesus Christ. Every man and every woman who receives the gospel is under obligation to hear and heed that call, and to give all to God in obedience to that charge.*GCB June 3, 1909, page 300.9*

I like to quote with these thoughts from the fourteenth chapter of Revelation. Let us read this prophecy, beginning with *verse 9*: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in

the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." We call that the third angel's message. It belongs to us as a people; it is the great charge and commission that God has given the remnant church.*GCB June 3, 1909, page 300.10*

Who is going to give that warning message to the world? Who is to give the warning concerning the beast and his image, and calling out a people that keep the commandments of God? Can the Methodists give that message? [Voices: [Voices: "No!"] I might say to a Methodist, "Did you ever preach the message of*Revelation 14:9-12*?" and he would answer. "I do not know what it is." There is not a man preaching for the Methodist Church who really understands what that message is. Can any man explain what the beast and the image are, and tell what the mark of the beast is, and not be what you profess to be here to-day? [Voices: "No!"] No; for the moment a man goes out and preaches this message, he becomes a Seventh-day Adventist. Could a Roman Catholic preach this message?—No; because it strikes at the very fundamental principles of the Catholic Church. Can the other various churches preach that message to the world?—No; because they are combining together to bring about the very thing that God says shall not be. Who *can* give that message?—No one but those who believe it; and the very moment a man believes it, he has to be a Seventh-day Adventist. Why?—Because it says, "Here are they that keep the commandments of God." The fourth commandment is in that law, and are not the popular churches teaching that that commandment is no longer binding?*GCB June 3, 1909, page 300.11*

I think you believe the third angel's message. But I want to ask you to think seriously. This message says, "Here are they that keep the commandments of God, and the faith of Jesus," and the very next thing is the coming of Christ to gather the harvest of the earth.*GCB June 3, 1909, page 300.12*

Do you believe that we are living in the very days when Christ is to come to this world? Some say, "No, we do not believe that." But you profess to believe it; I profess to believe it. How do you believe a man would act, if he actually believed that Christ was about to come? Do you think he would be indifferent about his soul's salvation? Do you think he would be over-anxious in regard to the acquiring of property? [Voices: "No."] Surely if a man actually believed that the Lord was going to come very soon, and time was not going on very many more years, it would affect his life very seriously. He would not be anxious to acquire wealth, because he would say, "I can not take the riches that I gather here from this earth to heaven." He would be anxious so to arrange his affairs, so to improve his time and secure his means, that they might multiply in the salvation of souls. Is not that logical? [Voices: "Yes."]*GCB June 3, 1909, page 300.13*

Brethren, I think we ought to look at ourselves to-day, and ask, not whether our literature teaches truly the advent doctrine, not whether what we write in our papers, in our periodicals, and in our books, teaches true doctrine, so much as whether, by the example of our lives, by the arrangement of our forces in this work, we are living before the world the teachings that we profess to believe. What do you say is the testimony of the Seventh-day Adventist people in this day to the world? Is it that

Jesus Christ is coming to this world in this generation? Now, brethren, I want to know if we are giving in our lives a message contrary to the literature that we are spreading everywhere in the world? What do the people who read the literature and see our lives think of us as a people?*GCB June 3, 1909, page 300.14*

We are glad that last year we scattered in the world $1,250,000 worth of literature; that is good, is it not? There are in this world to-day 100,000 Seventh-day Adventist who profess to believe that Christ is coming in this generation. I ask, Do the 100,000 lives bear testimony to the truthfulness of the $1,250,000 worth of literature that we circulate? Do you think these are saying two different things about Seventh-day Adventists? Do you not think that it is time for us to heed the exhortation, "Examine yourselves, whether ye be in the faith"?*GCB June 3, 1909, page 300.15*

We have erected sanitariums, and have millions of dollars invested in them. Do these institutions, which represent the toil and sacrifice of our people, bear testimony that Christ is coming in this generation? Do all the doings and the plannings and the work of this people bear testimony that Jesus Christ is about to come? If not, what ought we as a people to do? What do *you* think? There are in this cause men who have tens of thousands of dollars. They have not simply a house in which to live, but they have a multiplicity of houses. They have not simply a farm on which they can get a living, but they have a great multiplicity of acres, and they are anxious to buy more. Now I want to know if, every time a man adds farm to farm, and house to house, that is a living testimony that Christ is coming in this generation? [Voices, "No."] What is it a testimony of? It seems to me that the truth is plain. It is evident that we have lost our reckonings; we have become entrapped with the cares of this life; we are preaching one thing and living another.*GCB June 3, 1909, page 301.1*

My dear friends, do you think it is going to be possible for Seventh-day Adventists to close up this work in this generation? Do you believe that Christ will come in this generation? [Cries of, "Yes."] How can it be, with a church that is anxious to acquire wealth, with a ministry that is buying, and acquiring, and laying up treasures on earth? How can it be, with church elders that are setting an example to their flocks of laying up treasures on earth instead of laying them up in heaven? Now, brethren, what ought we to do? Did you ever sit down, and think what you would do if you actually thought the Lord was coming in your day? Let us be honest this afternoon. What would this brother do if he believed that the Lord was coming in this day? I tell you, my friends, that his soul would be fired with holy zeal, and his life and actions and everything that he did would testify to his belief that the Lord was coming. What would I do? I would do exactly as he would do. We would lay everything upon the altar, and our lives would speak that Christ was soon coming. "But," you say, "our brethren here are all of good courage. We are all happy in the Lord. We are satisfied with ourselves." Brethren, that is the great danger; that is a sure sign of spiritual paralysis; that is exactly why we are so far behind in our work; that is why our people are not alive,—because we flatter ourselves that we have good institutions, because we are increased in material wealth, because we think we are extending our work out into the great needy mission fields.*GCB June 3, 1909, page 301.2*

"But," you say, "I think you ought to preach a good, practical sermon, and not touch upon this question upon the Sabbath." [Voices: "Go on; that is what we want; that is what we need," etc.] What do you think about it? Do you think that this denomination

ought to go on and spend its resources on men who, year after year, do not bring a church into the truth? I do not believe we should. It does seem to me that unless there shall be a complete revolution in a very few years we shall find ourselves paralyzed. “But.” you say, “what would you do with the men that do not raise up churches?” It seems to me that if a man demonstrates that he can not raise up a church, we must draw this conclusion: Either the man has missed his calling, and is not living up to his high privilege in Christ Jesus, or else these people to whom he is preaching must have received the warning at his mouth, and rejected the mercy of God.*GCB June 3, 1909, page 301.3*

Now in 1908 we received in this country $796,190.25 in tithe. This is nearly all expended on the ministry. I want to know if, during the coming year, the policy of our conferences, and our union conferences, shall be to produce only in the same ratio of converts as in 1908? I actually believe that if we were of a mind to turn about, and put ourselves on the altar, giving ourselves to the preaching of this message as men that *believe* the Lord is coming, we could warn this whole country in a very short time. If men went out and preached this message, not for their salaries, nor as a profession, but because the burden of the Spirit of God was upon their hearts to give this message to the world, there would be scores who would give themselves to God in a very short time. We have sown this country with our denominational literature. For forty years the printed page has been scattered like the leaves of autumn. Don’t you think the time has come for men to go out, in the power of the Holy Ghost, and gather out the honest-hearted who have been reading this message for years in our publication.*GCB June 3, 1909, page 301.4*

I believe the time has come when union and local conference presidents should call their men together, and discuss exactly what their future policy shall be. Shall it be to go on and draw salaries, and follow the same course that we have been pursuing the last four years? or shall we now decide that this message shall go to the world in this generation, and that we will give our lives, our property, and all there is of us to the giving of this message? If you do not do it, if you as ministers and conference officers do not do it, how in the world is it to be done? You are elected to these offices; the brethren that give their money and tithes believe in you. You are the best, the strongest men for leaders, there are in sight. Don’t you think, as men who stand before the church as leaders, as God’s ambassadors, that you owe it to God, to the church, and to the world, to bring forth fruit?*GCB June 3, 1909, page 301.5*

My friends, think of the fact that there are in Asia 800,000,000 people not yet warned, and there are conferences in the United States with less than 2,000,000 people that this last year used up more tithe on their small population than this denomination invested for 800,000,000 people in Asia. Do you think that is right? [Chorus of, “No.”] Here are great countries like China, like India, like Japan, that we have scarcely touched with the tips of our fingers, while there are conferences in the United States where it is difficult to find a city or town where the message has not been preached. Don’t you think that if we actually believe this message with all our hearts, there will be a division of men and means, and a great army of workers sent into these very needy fields?*GCB June 3, 1909, page 301.6*

Don’t you think there would be a oneness of purpose, and a going into all the world with our resources and men, that the world may be warned? I believe it. My dear

friends, with an equitable distribution of our forces according to the needs, with the Spirit of God resting upon his servants, both at home and abroad, with the prayers of the church, with united co-operation everywhere, it does seem to me that this message could speedily reach all nations of the world, and our blessed Lord would speedily come.*GCB June 3, 1909, page 301.7*

I ask you, honestly and sincerely, What should we do, as a General Conference in session, with our resources and our men, to give this message to the world in this generation? Shall we go on in the United States as we have been going on? or shall we give more men and means to foreign fields? I would like to know what the laity think. The laity—the men who are not paid salaries, the men that furnish the means—have a clear vision on these matters, and I would like to know what you think. Do you believe it would paralyze the work in America if twenty of the strongest conferences should lay on the altar one third of all their tithe for the prosecution of this work among the people of heathen lands? I would like to see the hands of those who think it would. [No hand was raised.] But how many think it would be a real blessing? [At this question nearly every hand was raised.]*GCB June 3, 1909, page 301.8*

Now, brethren, if you believe that this thing ought to be done, what do you propose to do at this Conference? If you believe it would be a great inspiration to send this money to the mission fields, I would like to know what you propose to do. Will you close your eyes to your best judgment, to your honest convictions? You may say, "We are not in charge, and we have nothing to say." Then, why don't you go to your presidents and ministers and talk the matter over? My dear friends, it seems to me that a mighty revolution ought to take place during the coming week of this Conference. The millions in China, Africa, India, South America, and other lands that are in the bonds of darkness and heathenism, ought to receive a wonderful help from you who believe you ought to share with them your means and money to give them the truth in this generation. Do you believe we have the courage to do what we honestly believe is the best thing for these countries and for God's cause?*GCB June 3, 1909, page 301.9*

We have been going on for a score of years, and our Mission Board has been continually compelled to plead for money. Let me tell you to-day, while I stand before you, that up there on the hill in our little treasury of the General Conference there is only $5,000 that we can send to foreign fields, and this is borrowed money, while the foreign fields need, for the support of the workers in those fields, over $15,000 every month. To-day the General Conference has not a dollar of its own. If we were to pay the money that the Conference has on deposits, and specific funds, we are short about $10,000 of having a cent to send to our foreign missionaries in foreign fields. We failed to send the full quota last month to the foreign fields because there was not money enough that could be sent from our treasury. To-day we have nothing in our treasury to send to China, to Africa, to South America. Do you think that is right? But there are union conferences and State conferences that have thousands of dollars that they could use if only they thought it was proper to give it to the support of these workers in foreign lands. Yesterday I went to the office, and said to our cashier, "I want to make up a budget for foreign fields. Here we are at the end of May, and we ought to send our June remittance by the end of next week." He replied, "I do not see how you are going to send any money to the foreign fields this

month, because there is no money that we can send." I asked, "How do you suppose these men in China, India, and Africa are going to live if we do not send the money?" He replied, "How do you suppose the men who have deposited money here will feel if we use their money, and can not place it back when they want it?" *GCB June 3, 1909, page 301.10*

My brethren, I tell you it does seem to me that as a Conference here assembled, we ought to study the situation, and decide whether the treasury of the General Conference is to be barren, without a dollar to send to foreign fields, when in this country and Europe our ministry are sure of their wages each month. When there is an equitable distribution of both men and money, this condition will be changed. *GCB June 3, 1909, page 302.1*

But you say to me, "Are you not discouraged?" No, indeed! I believe in God's people. I think the present condition is a lack of knowledge and appreciation of the situation. Just as soon as the people understand, they will rally to the support of God's work. Every one of you has already said that you thought it would strengthen your home work to share your means and men with the foreign fields. If that policy can be pursued, there will be sufficient funds to carry on the work everywhere. *GCB June 3, 1909, page 302.2*

"But," you say, "don't you believe in building up the home work?" Indeed I do. I believe there ought to be in every conference a determination that the membership of that conference shall be doubled. You say, "That is an impossibility." But if every man among us would labor every day in the great work of soul-saving, with a determination to thoroughly consecrate his life to God's work, we would see a great harvest of souls. A man can not bring forth much fruit if he does not believe there is much fruit to gather. But the man who is truly God's messenger will speak with power, and lead souls to Christ; he will raise up churches, because God works through him, and heaven co-operates with his efforts. *GCB June 3, 1909, page 302.3*

You remember that on one occasion Jesus said to his disciples, "Have faith in God." That should be our battle-cry. With a ministry that believes that God is working with them, with truth without much wrestling with God men burdened with a message to the world, whose hearts are breaking with a desire to lead souls to Christ, there will be a harvest. Men can not sit under such preaching without conviction. They will cry out. "Lord, what shall I do to be saved?" Let us remember there are very few souls brought to the truth without much wrestling with God on the part of the laborer, without prayer and fasting, and without the example of men who live close to God. If we had such a ministry, whose souls were filled with a message from heaven, and whose hearts were burdened with a desire to save sinners, there would be a mighty ingathering of souls. *GCB June 3, 1909, page 302.4*

While I appeal for foreign fields, brethren. I believe there is a great duty in the home land to strengthen our churches, and to raise up new churches. I do not think the message has yet reached the limits in this country. Here are great territories where this message has never been preached. There are many thousands of square miles, many important centers where there is not a church of believers in present truth. It seems to me that as Conference men, as committee men, as union conference men, it is our duty during this Conference to resolve that the year to come shall be the year

of greatest effort, of prayer, of consecration, and of service for God, in the history of this people. With such a consecration, brethren, there will be a harvest of souls. Your churches will be rejuvenated, the young people will desire to have a part in giving this message to the world.*GCB June 3, 1909, page 302.5*

I look forward to the future with great interest. I believe the men and women who are in this tent to-day are responsible for the progress and growth of this work the next few years. What are you here for if you are not the leaders in your home field? Why are you here if you are not the men to set the pace, and lead in the prosecution of the work in your own territory? Ought we not, in the fear of God, to study what we can do? But you say, “Are we not making progress?” Brethren, I tell you we are making progress tremendously slow in the home land. What we want in the ministry in the home land is to have faith in God. When the men in China, India, Africa, and other dark places see that the brethren in the home field are bearing fruit, it will help them to work in these foreign countries. What a mighty inspiration you can give the work in heathen lands if you will send new recruits to these foreign fields! With the promised blessing of God, it does seem that by the next General Conference we shall see mighty progress in giving the message to the world.*GCB June 3, 1909, page 302.6*

You say, “I am rather discouraged at such a talk. It makes me feel discouraged to think we are not doing everything we ought to do.” No, my dear friends, I like to look the thing square in the face. I like to take off my coat, roll up my sleeves, and resolve, by the help of God, to make this work go. But you say, “Not by might, nor by power, but by the Spirit of God.” Yes, my friends, but God will never baptize a worldly, selfish minister with the Holy Ghost. When a man’s time and energy are set to the acquirement of the riches of this world, that man is never going to be a power in this ministry. You and I must give ourselves to this work without any reserve, and give all we have to it, if we set the pace for other men to follow. I believe with all my heart that the time has come for us to give ourselves to God anew. I believe that we ought to lay ourselves upon the altar of God for service, to give all we have and are to this cause. O brethren. I tell you I would like to see all of us soon in the kingdom of God! It is a pity for God’s people to have spent forty years in the wilderness from lack of faith, when the promised land is so near.*GCB June 3, 1909, page 302.7*

My friends, God has given you this work; he has laid upon your hearts the burden; he has given you the possibilities of closing it up. I ask, Do you intend to see that the thing is done? I believe we can quicken our steps. I believe we can accomplish tenfold more the next four years than we have in the past four years, that we can see a mighty awakening among all the nations of the world. All over the field our faithful brethren and sisters are crying out to God that his Spirit shall call to renewed consecration at this meeting. In the home, on the farm, in the factory and shop, our faithful people are praying that God will pour out his Spirit upon this delegation, and that this work may be accomplished quickly. I believe that God wants us to help to answer these prayers. I believe that God wants these ministers, these committee men, these strong, practical men, to go from this Conference with renewed consecration of your lives, your means, and all that there is of you, to be used wherever he shall direct in the advancement of his work.*GCB June 3, 1909, page 302.8*

I am going to ask how many believe the things I am trying to say. Those who desire to make this consecration as individuals, as conference men, as committee men, as General Conference men, each in the place in which he serves; those who will lay all upon the altar for God, to use according to the wisdom that he gives you for the purpose of sending this gospel to the world in this generation; those who are willing to die for God, to die for his cause, to die to this world, to die to sin, and to *live* for service in every place to which God may direct,—I am going to ask all in this great audience who will do that thing, and mean it, and, by the grace of God, live up to it, and set a new pace to this work, to share with the great needy fields in the world, with your means, with yourselves, and your families, and your property, and all there is to you, to rise to your feet, and give yourselves in this way to God and to the finishing of this work in this generation. [Practically every one in the audience rose.] Elder Evans then closed with a short, earnest prayer of consecration.*GCB June 3, 1909, page 302.9*

An appeal was then made by Elder Corliss and others on the stand for an immediate manifestation of our faith and consecration, in the way of donations of our means, especially to relieve the present needs in our mission fields.*GCB June 3, 1909, page 302.10*

At the conclusion of the effort, during which many touching, stirring, and earnest testimonies were borne by ministers, conference presidents, delegates, and others, something over $11,000 was collected in cash and pledges.*GCB June 3, 1909, page 302.11*

Missionary Talks - A TALK ON FIJI

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Morning Meeting, May 23, 6 A. M.

Elder J. E. Fulton occupied the hour from six to seven in telling of the work among the natives of the Fiji Islands. Brother Fulton showed a number of interesting curios, among them a war-club, a plate, and a fork, that were used by an old chief in the days of cannibalism. These had been presented to him by the son of this chief, with the request that he show them to his people as an evidence of the power of God to turn men from idols to the worship of the true God.*GCB June 3, 1909, page 302.12*

The natives of Fiji are an intelligent people, as are others of the South Sea islands; and there are among them those who now have an intelligent knowledge of this message, said Brother Fulton.*GCB June 3, 1909, page 302.13*

I have often been asked whether our native Sabbath-keepers in the islands are faithful and loyal. I will answer this by giving an illustration that came under my notice.*GCB June 3, 1909, page 302.14*

When we went to Fiji, we of course knew nothing of the language, and had to learn it. We were told that it was useless for us to do anything among the natives, for as soon as we left them, they would fall back to their old habits and customs, and our work would be lost. However, after we had learned the language, and had presented the truth, some accepted it. This company was organized into a church. A leader for the church was appointed, as well as a leader for the Sabbath-school. Then the time came when we went away to another place, and the test came.*GCB June 3, 1909, page 303.1*

The old man who had been placed as a leader, Tavita (David) by name, was a mild, gentle old man, with a love for the flock and a desire to see them grow in grace.*GCB June 3, 1909, page 303.2*

One Sabbath day there was a meeting in the village, at which the natives were to don their old war dress, and dance and sing, followed by a feast. At the same hour at which this program was being carried out, every one of our people were called together by Brother Tavita. He preached from three to four o'clock, but as the service closed, he heard the sound of the music and dancing. He said, "Brethren, the music is still on over there, we can not leave yet. I will begin and preach the sermon over again." So he spoke for another hour. At five o'clock, the music was still going on, and he turned to an old chief, Ambrose, and said, "Ambrose, will you talk to the brethren a little while?" So Ambrose exhorted them to be faithful.*GCB June 3, 1909, page 303.3*

After he had talked for a time, Brother Tavita called on the Sabbath-school superintendent to talk. As he finished his talk, the sun was setting, and he said, We will have our evening prayer now. After a number had prayed the service was closed. I think you will agree with me that that company were loyal to the Sabbath truth. Not even one of the children left that church while the feast and dancing were going on.*GCB June 3, 1909, page 303.4*

This company has grown in numbers and in knowledge of the truth. The last time I visited them, three persons presented themselves for baptism. These had been brought in as a result of the work of the native church. Since that time eight or more have been baptized by Brother Parker. I can assure you that our brethren in the islands have a genuine experience. They make good Sabbath-keepers, and they love the truth just as you love it.*GCB June 3, 1909, page 303.5*

A few more words about Brother Ambrose. He had been a very wicked man. He was one of the smartest gamblers in the island. He was a drunkard and a wife-beater, and he had been twice banished by the government. Some of the white people said to me, "You look out for old Ambrose. He will do anything for money. If he thinks there is anything in it, he will profess to be a Christian." When he began to attend our meetings night after night, I often remembered these words. A number came out, but he was not among the first.*GCB June 3, 1909, page 303.6*

One morning as we were having an early Sabbath morning meeting, he came in. We presented a few words from the Scriptures, and he bowed with us in prayer. After a few had prayed, the old chief commenced to pray. That warning came into my mind. But as he prayed, the fears were dispelled from my mind. He wept and confessed his sins, and pleaded for mercy. As the prayer closed, he arose and humiliated himself in the sight of his own townspeople by telling them what a wicked man he had been. He asked them to pray for him, and he gave himself to Christ.*GCB June 3, 1909, page 303.7*

That was about ten years ago. He did not give over everything at once, but as he saw the light he walked in it, and he has since been a changed man. As far as I can see, he has lived a consistent Christian life. His conversion has been a marvel to many who knew him as he was, and who can but behold the wonderful transformation of character.*GCB June 3, 1909, page 303.8*

Now because our people were taught to leave off bad habits, and unclean foods and unclean drinks, the native people gave us a name. They could not easily pronounce in their language the equivalent of Seventh-day Adventists. So we are known by the name of *Lotu Savasava*, the clean church. Brother Parker and myself have received letters addressed to "*Ai Talatala in Lotu Savasava*," which, translated, is "The preacher of the clean church."*GCB June 3, 1909, page 303.9*

I want to tell you a little incident that has given me great encouragement. About ten years ago, four young men from the interior of the largest island of the group, came to our mission station near the coast. They had never seen the sea, except from a distance. As they passed our place toward evening, they sought shelter, and we permitted them to remain overnight with our native young men. In the evening we had worship, and, as usual, a portion of the Scripture was read, and we had prayer; and in the prayer these young men were prayed for; and again, in the morning, before they left, we had worship, and they were prayed for.*GCB June 3, 1909, page 303.10*

Before they left, my wife took the old prophetic chart, and pointed to the image of *Daniel 2*, and gave them a little Bible study. They asked something about the beasts represented on this chart, and then she told them a little as to the meaning of these symbols. We soon thought no more of them, and heard nothing of them for years;

and it was only last year that I heard of them once more.*GCB June 3, 1909, page 303.11*

One of these young men, I learned, before leaving the sea-coast, secured a copy of our Fijian paper, *Rarama* (Light-Bearer), and also a copy of a little book of Bible readings. Afterward, when he opened the book, and saw the image of *Daniel 2*, he thought of the Bible study that had been given him; but still he did not change his life. He was a careless young man, but he took the book and paper to his home, and gave them to his brother, who was a teacher and a sort of preacher in one of the mountain settlements.*GCB June 3, 1909, page 303.12*

This brother took the book and paper, and read them, and continued reading them for about four years, and then, after studying his Bible much, he decided he must obey the truth he had learned to love. So he told his townspeople of his decision. They were displeased. The people told him that they would not like to have him continue teaching their children, and that he would have to leave. But one old man asked him to explain why he had changed his views. With much trembling, the young man took his Bible, and read scripture after scripture in defense of his faith. When he had finished, the old man said, Matthew, stay with me; and then one after another of the people asked him to stay with them. It seemed evident there was opportunity for him to remain; but Matthew said he could not stay, unless he would be allowed to bring to them a missionary who would teach them more of the things he had learned were true. They assented, and he came down to our people, and got Alipati Rainima and his wife, native missionaries, and an old man by the name of Moapi and his wife, and the five of them returned to the mountain village. They preached morning, noon, and night, in season and out of season, and the whole village was stirred. Then Matthew and Alipati went to other villages. As the result of this, one hundred people were turned to the truth. The greater part remained true. We now have in the mountains three organized churches. This shows, brethren, what can be done.*GCB June 3, 1909, page 303.13*

But my story of these four boys is not closed. When I was over at the training-school, at Buresala, a native man wanted to shake hands with me, and he said, “Don’t you know me?” I had to say that I did not. He identified himself as one of the four boys who had stayed with us that night on their way to the sea.*GCB June 3, 1909, page 304.1*

Then he told me of the story I have already told you, of purchasing a copy of the paper, *Rarama*, and of the little book, and of taking these to his brother up in the mountains. “And now,” he said, “I am here at the school, receiving a training in the hope of becoming a missionary.”*GCB June 3, 1909, page 304.2*

“What about the other boys?” I inquired. He pointed to a young man not far away, and said, “There is one. His name is Timothy.” There were two of the boys that had sought shelter for a night at our mission home ten years before; and these were in training for service in the mission field. “The other two boys,” my informant declared, “are up in the mountains, but they are both keeping the Sabbath.”*GCB June 3, 1909, page 304.3*

I could not help thinking of the scripture in the eleventh chapter of Ecclesiastes, which reads: “Cast thy bread upon the waters: for thou shalt find it after many days.”

Let us never become slack or unbelieving in the work of circulating papers, and in doing little acts of kindness. We do not know which will prosper, this or that. *GCB June 3, 1909, page 304.4*

Literature *GCB June 3, 1909, page 304.5*

We have a few books in the Fijian language. Among these are an abridged edition of "Great Controversy;" a little hymn-book with 100 hymns in the Fijian language; a physiology, prepared primarily for use in our school work, and containing many illustrations, with some instruction on simple remedies. Besides these, we have our paper, the *Rarama*, and a number of tracts. In connection with our Fijian training-school, at Buresala, we have a little printing-office, which has proved of great service. *GCB June 3, 1909, page 304.6*

Among our Sabbath-keepers in Fiji are some who were once in gross darkness; and among our number are a few old people who were once cannibals. *GCB June 3, 1909, page 304.7*

We have in the Fijian group thirteen organized churches, scattered in many parts of this territory. One church is located on the island of Lakeba, where the gospel was first proclaimed in Fiji, in 1835. *GCB June 3, 1909, page 304.8*

The one hundred and eightieth meridian crosses the Fijian group, in about the center. So you see we have the dayline close to us. We have no trouble whatever with this line, in Fiji, although there are Catholics and Wesleyans and Mohammedans in this group. In fact, we understand that the farther people are from the day-line, the more likely they are to feel perplexed over it. *GCB June 3, 1909, page 304.9*

I should like to relate to you many other experiences, to show you how God is going before us. It does not make any difference whether a man's skin is light or dark,—it is God who changes the heart; and in Fiji the hearts of many respond readily to the truths of God's Word; and these people are just as precious in God's sight as any other people on the face of the earth. And when the third angel's message touches their hearts, they are just as genuinely converted as their brethren elsewhere with white skins. *GCB June 3, 1909, page 304.10*

The Lord is near. We recognize his presence, and we give glory to him for manifold blessings received in Fiji. *GCB June 3, 1909, page 304.11*

At the close of his address, Elder Fulton answered many questions regarding the natural resources of the Fiji Islands, and the manners and customs of the people. By request, he repeated the Lord's prayer in the Fijian language, and sang a native hymn. *GCB June 3, 1909, page 304.12*

FIRST MEETING OF THE GENERAL CONFERENCE ASSOCIATION

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

May 28, 12 M.

A. G. Daniells occupied the chair, and called a meeting of the General Conference Association of the Seventh-day Adventists.*GCB June 3, 1909, page 304.13*

He first read the call for this meeting, stating that it was to be held May 28, at 12 o'clock, and stated that all delegates of the General Conference session are members of the Association.*GCB June 3, 1909, page 304.14*

The first business to come before the meeting was the report of the treasurer of the association, I. H. Evans, which report was read by S. E. McNeill, and will be found on page 22 of the BULLETIN. The accompanying report of the auditor was read*GCB June 3, 1909, page 304.15*

The Chair (A. G. Daniells) : What will you do with this report?*GCB June 3, 1909, page 304.16*

Upon motion of E. W. Farnsworth, seconded by E. T. Russell, the report was adopted.*GCB June 3, 1909, page 304.17*

O. A. Olsen: The report is a splendid one.*GCB June 3, 1909, page 304.18*

A. G. Daniells: The question is raised, What has been the gain during the quadrennial period? At the beginning of the period the insolvency was $18,454.54; at the present time the present worth is $4,938.30; so that the gain was $23,392.84.*GCB June 3, 1909, page 304.19*

C. McReynolds: Can we have information as to the source from which these gains have been made?*GCB June 3, 1909, page 304.20*

I. H. Evans: From wills and legacies received, and from the money that was*GCB June 3, 1909, page 304.21*

[ADVERTISEMENT]turned over by vote of the last session of the General Conference, which authorized that fifteen per cent of the general funds be appropriated to the liquidation of the debts of the association.*GCB June 3, 1909, page 305.1*

A. G. Daniells: Has all the fifteen per cent been turned over?*GCB June 3, 1909, page 306.1*

I. H. Evans: No, sir; to both corporations—the General Conference Association and the General Conference Corporation—in the neighborhood of $20,000; whereas we were entitled to turn over, according to vote, $120,000. But with the pressure of need in the mission fields we never had the money so that we could do it.*GCB June 3, 1909, page 306.2*

W. T. Bartlett: Does that mean that money contributed to foreign missions is applied

toward the payment of debts here?*GCB June 3, 1909, page 306.3*

A. G. Daniells: This question is raised: Is the money contributed to foreign missions applied on debts here? I would like to have the treasurer answer that question.*GCB June 3, 1909, page 306.4*

I. H. Evans: At the last session of the General Conference, it was voted, in open session, that, instead of going out and collecting new funds in the States for the liquidation of the debts of the General Conference, which had been accumulating by investments in foreign fields, we should make an appropriation of fifteen per cent of the money raised for mission work, to help the General Conference in paying these debts. That was considered by the delegates as being the best way of getting the money with which to pay these debts. We have not done this simply because there was never enough in the treasury to carry on our foreign work, and make this appropriation from year to year.*GCB June 3, 1909, page 306.5*

E. E. Andross: What per cent has really been turned over?*GCB June 3, 1909, page 306.6*

I. H. Evans: You can figure it out for yourself. We have had $880,000 for foreign work; we have turned over to both corporations, I suppose, in the neighborhood of $24,000 or $25,000. Brother Prescott says it is about three per cent.*GCB June 3, 1909, page 306.7*

W. A. Spicer: I think it ought to be emphasized that the old General Conference Association debts, as Brother Evans says, were accumulated by helping in the foreign fields. For instance, the General Conference bore our old London publishing expenses for many a year; so that this indebtedness really represents expenditures in mission fields, in the days when the association was financing missions, and hence it was perfectly proper that the missionary funds should be used in liquidating them.*GCB June 3, 1909, page 306.8*

I. H. Evans: The Mission Board invested at one time over $100,000 in these various enterprises, which was paid out of the funds of the General Conference. Until a few years ago, the General Conference Association financed the work in foreign fields, and in that way acquired a large legacy of debts. They borrowed money, and expended it in these fields. and they have never yet been reimbursed for all these investments.*GCB June 3, 1909, page 306.9*

C. McReynolds: Four years ago there was also another point considered, and that was the moral obligation to persons that had loaned their money to the General Conference Association. There were certain people who had put in probably nearly all they had, and it was considered that there was a definite moral obligation on our part to meet these debts.*GCB June 3, 1909, page 306.10*

A. G. Daniells: The brethren ought to be informed that eight years ago the General Conference Association was owing $300,000, and it had practically ceased to be an active and useful corporation, because the change in our plan of operating had superseded it. So it was not an active affair, but it had these old obligations of $300,000. I want to tell you that I am glad to see that obligation cut down to $64,000, and thankful that in these four years we have been able to wipe out $23,000 of this

obligation. If we had felt able to take the money that was voted to the association, we would have wiped the debt all out, but we did not want to take it out of the mission fields. Now we ought to go on reducing these few thousands to perhaps five thousand dollars, and then let it run along that way until the association expires by limitation, in 1915, I think it is. Then it will be clear out, out of the courts and out of existence.*GCB June 3, 1909, page 306.11*

H. S. Shaw: I believe that the policy of the General Conference in authorizing fifteen per cent of the funds to be used in this way is a good thing. There ought to be a good understanding among our people, however, as to the nature of these old obligations, so that no one will get a wrong impression. It is very easy to get something started in minds that will tie up the funds.*GCB June 3, 1909, page 306.12*

A. G. Daniells: It hasn't tied them up these four years.*GCB June 3, 1909, page 306.13*

L. W. Graham: What is the nature of these bills receivable?*GCB June 3, 1909, page 306.14*

A. G. Daniells: One of the bills is $45,000 or $48,000 or $50,000 against the Boulder Sanitarium. I do not know the exact figures, but it is nearly the whole $55,000.*GCB June 3, 1909, page 306.15*

I. H. Evans: I would like to call attention to the gains of the General Conference during the past four years. We have gained, in the General Conference itself, during the four years, $54,736.21. That is, we wiped out $47,965.50 of deficit, and now have resources $6,770.71, making a gain in the General Conference of $54,736.21. Then we have gained in the association $23,392.84, and in the corporation, $11,395.31, making a total gain in the General Conference during the last four years of $89,524.36.*GCB June 3, 1909, page 306.16*

A. G. Daniells: That is on the three lines of operation. Now are you ready for action on the motion to adopt this report of the association?*GCB June 3, 1909, page 306.17*

The question was called, and the motion carried.*GCB June 3, 1909, page 306.18*

A. G. Daniells: We have no committees to appoint, so a motion to adjourn will be in order.*GCB June 3, 1909, page 306.19*

E. W. Farnsworth: I move we as an association adjourn.*GCB June 3, 1909, page 306.20*

Motion was seconded and carried.*GCB June 3, 1909, page 306.21*

A. G. DANIELS, *Chairman*.
H. E. ROGERS, *Secretary*.

GENERAL CONFERENCE CORPORATION

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

Informal Meeting

An informal meeting of the constituency of the General Conference Corporation was called, following a meeting of the General Conference Association.*GCB June 3, 1909, page 306.22*

A. G. Daniells: The corporation can not hold a legal meeting until June 11. We had the appointment out, but in the pressure of work at the opening of the Conference we let it slip. The next earliest date we could legally appoint was June 11. We can submit our report informally and have all the discussion, but the corporation must act legally on the 11th of June. Would you like to hear the report of the corporation? [Assent given.] The treasurer will read his report.*GCB June 3, 1909, page 306.23*

The report of the General Conference Corporation was read, as found on page 21 of the BULLETIN.*GCB June 3, 1909, page 306.24*

A. G. Daniells: I do not know that we need to make any motion to adopt, but we can discuss it informally. Are there any questions concerning this report?*GCB June 3, 1909, page 306.25*

H. Shultz: What is the corporation drawing interest on?*GCB June 3, 1909, page 306.26*

I. H. Evans: It is drawing interest on the bills receivable from various sources that are owing the corporation. You may ask how we get bills receivable. I would say, By borrowing money and loaning. Sometimes a certain institution has needed help financially, so the General Conference Corporation has loaned sister institutions money, and taken their notes for it, and they have paid interest on these notes to reimburse the General Conference Corporation for the interest it is paying.*GCB June 3, 1909, page 306.27*

C. M. Christiansen: I would like to inquire where the real estate is located?*GCB June 3, 1909, page 306.28*

I. H. Evans: The real estate is located here in Washington, D. C., and consists of the General Conference building, and the lots near by, which we bought when we first came here. The corporation has no real estate in any other place than here in Washington, except a few lots that have come to us through wills.*GCB June 3, 1909, page 306.29*

A. G. Daniells: If there are no questions or criticisms, we will consider that you approve of the report, and we will submit the question formally at the time of the legal meeting. You have heard the report, and we are adjourned. *GCB June 3, 1909, page 306.30*

A. G. DANIELLS, *Chairman*,

W. A. SPICER, *Secretary*.

FOREIGN MISSION SEMINARY

WASe

The third meeting of the constituency of the Washington Training School Association was called by the chairman, A. G. Daniells, June 1, at 10:30 A. M., the time to which the former meeting had adjourned. A quorum was present. It was moved by H. R. Salisbury, seconded by C. Santee, that the meeting adjourn to 9:15 A. M., Thursday, June 3. Carried.*GCB June 3, 1909, page 306.31*

A. G. DANIELLS, *Chairman*,*GCB June 3, 1909, page 306.32*

W. A. SPICER, *Secretary*.*GCB June 3, 1909, page 306.33*

By the aid of the stereopticon, on Tuesday evening, members of the Medical Missionary Department gave the large congregation a graphic review of our medical missionary work in various lands. Last night the evening hour was again devoted to a stereopticon lecture. We understand Professor Newton described by voice and views the beautiful countries of the Scandinavian Union Conference.*GCB June 3, 1909, page 306.34*

We report in this BULLETIN but one regular business meeting of the General Conference. The Conference met yesterday morning for discussion of resolutions, the hearing of reports, and other business. It then adjourned in order to allow a deputation appointed—about 137 of the delegates—to visit the White House, to pay respects to the President and to present an address. The deputation will, we suppose, report to the Conference to-day, and we can give information concerning the visit in our next number.*GCB June 3, 1909, page 306.35*

June 4, 1909 - NO. 19

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6-7 A. M.	Devotional Meeting.
7-7:45	Breakfast.
7:45-8	Morning Work.
8-9	Departmental Meetings.
9:15-10:15	Bible Study.
10:30-12:30	Conference (Business).
1-2 P. M.	Dinner.
2-3	Committee Work.
3-5	Conference (Reports).
5-6	Committee Work.
6-7	Lunch.
7:45-9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 3, 6 A. M.

Elders Farnsworth and Corliss led in a service of prayer and praise and consecration held in the pavilion at the early morning hour. The thought was emphasized that the mighty men of God have been men who are mighty in prayer, and that one of the most effective means employed by the enemy to weaken our spirituality is to lead us to become so engrossed in business and cares that we have no time for communion with God. Many earnest prayers were offered, and there was not sufficient time to allow all who desired to bear testimony.*GCB June 4, 1909, page 307.1*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

MISSIONARY VOLUNTEER DEPARTMENT

WASe

Ninth and Tenth Meetings, June 1 and 3

The ninth meeting was given entirely to the discussion of resolutions on the junior work, the results of which appear in the resolution on that subject presented to the General Conference Committee on Plans.*GCB June 4, 1909, page 307.2*

At our last meeting a paper, written by M. E. Ellis, on the subject of "Camp-meeting Work for Young People," was read. This will appear elsewhere.*GCB June 4, 1909, page 307.3*

Following the reading of this paper, Elder J. J. Irwin gave a very interesting talk on "Parents' Meetings," emphasizing the great importance of these meetings, and that parents who have succeeded in training their children be asked to lead. He recommended that a special time be devoted to this work, when all who are interested could come, and that the work be so conducted as to awaken a spirit of inquiry and study.*GCB June 4, 1909, page 307.4*

Elder W. M. Adams spoke of having conducted parents' meetings from the standpoint of the children, trying to impress parents with the influence that their acts and teachings have upon the minds of the children.*GCB June 4, 1909, page 307.5*

Elder J. E. Fulton said that as a people we are too likely to generalize, and that the parents are much more interested, and the results much better, when we make our instruction very practical. In the camp-meetings in Australia a whole day is given to the young people's work.*GCB June 4, 1909, page 307.6*

Sister Spies spoke of the most excellent results of parents' meetings held in South America.*GCB June 4, 1909, page 307.7*

MEDICAL MISSIONARY DEPARTMENT

WASe

Eighteenth Meeting, June 3

The first topic announced for discussion was "The Need of Educating Sanitarium Managers and Matrons in Our Larger Sanitariums."*GCB June 4, 1909, page 307.8*

Dr. D. H. Kress: There is a great need for this class of workers. Our institutions should not be on a commercial basis; the missionary feature should be kept prominent. The problem should not be how much money we can obtain for a certain service, but how much service we can render for the money. Picking up managers because of good business qualities nearly always results in disappointment. Close

deal in the business officer over some very small amount loses many friends to the institution. Unless a good business man can be secured, it is better to have none, the physician taking complete oversight of the work. One difficulty with business men who have been used to conducting work on their own responsibility is that they do not take kindly to the organized work where there is overlapping of responsibility, and where the best interests of the work demand consultation. There is often a tendency on the part of business managers to attempt radical reforms and to make sweeping changes in policies to the embarrassment of older workers. The experienced worker, while ever keeping in mind high ideals, will introduce changes so gradually as not to cause embarrassment.*GCB June 4, 1909, page 307.9*

In order to solve the difficulties enumerated, we should educate young men right in our sanitariums for this work. In connection with every good business manager there should be in training one or two young men who seem to be adapted to this work. Matrons should have a grasp of all parts of the work, and to this end should have had a nurse's training course in addition to the special training for their work.*GCB June 4, 1909, page 307.10*

The next topic for consideration was "Uniformity in Sanitarium Policies," by B. W. Spire, of the Nashville Sanitarium. Brother Spire outlined a plan of making use of our health leaflets and pamphlets, with specially prepared covers containing advertisements of the sanitarium making use of them. He believed we should have special literature for all our sanitariums on such subjects as, The Electric Light Bath, The Sanitarium Idea, etc.*GCB June 4, 1909, page 307.11*

Dr. W. A. Ruble called attention to the fact that it is difficult to obtain literature on health topics, and urged that our medical people take a greater interest in this matter. He also suggested that in addition to business managers and matrons we should give more attention to the education of good cooks in our sanitariums.*GCB June 4, 1909, page 307.12*

L. M. Bowen agreed with Dr. Kress, and said that it is a mistake to put an untrained man in charge of an institution; that it is better to put the work in charge of a physician with a steward under him than to have a green hand as business manager. The physician, even though not trained in business methods, will likely do better than a business man not trained in sanitarium methods.*GCB June 4, 1909, page 307.13*

Dr. A. B. Olsen: If possible, business managers, matrons, cooks, and every one holding official positions in sanitariums, should be trained nurses. The responsible persons should have a practical knowledge of the workings and the principles of the sanitariums hardly possible without the training school course. Even the stenographer is better if a trained nurse.*GCB June 4, 1909, page 308.1*

A. W. Semmens indorsed what had been said in regard to the training of matrons and managers, and referred to the fact that railway magnates have their sons begin work right in the shops, so as to be thoroughly acquainted with every detail of railroading; and also that the most successful hospital managers are those who have begun at the bottom.*GCB June 4, 1909, page 308.2*

Dr. David Paulson outlined the work begun at Hinsdale for the poor. They have secured land, and expect to put up a series of separate institutions, or "units," to

accommodate fifteen to twenty patients. Over each of these units is to be placed preferably a man and his wife who manage the institution, and do all the work, giving treatments, etc. In an experience of this kind one will demonstrate whether he is fitted to manage an institution successfully.*GCB June 4, 1909, page 308.3*

Dr. Lauretta Kress: We are working in the right line in endeavoring to secure more mature persons for our training classes. Among these are always some who are not best adapted to give treatments; some will show an adaptation to the work of manager, or matron, or cook, and should be given special encouragement in this line.*GCB June 4, 1909, page 308.4*

L. A. Hansen believed that our success requires uniformity of methods and rates. Our sanitariums should be one large family, having the one sanitarium spirit, and working for one another.*GCB June 4, 1909, page 308.5*

Dr. W. B. Holden expressed the belief that the best advertising of a sanitarium is a satisfied patient, and that advertising in our leaflets would work against the sanitarium.*GCB June 4, 1909, page 308.6*

Dr. C. F. Ball protested against billboard advertising, and attaching any institutional advertising to our medical literature.*GCB June 4, 1909, page 308.7*

Dr. D. H. Kress agreed with Dr. Holden, but believed that in starting a new institution, it is necessary to advertise in order to let people know that the institution exists.*GCB June 4, 1909, page 308.8*

Testimonies - THE LOMA LINDA COLLEGE OF EVANGELISTS

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Manuscript read before the delegates, with remarks, by Mrs. E. G. White.)*GCB June 4, 1909, page 308.9*

June 1, 9:15 A. M.*GCB June 4, 1909, page 308.10*

While attending the General Conference of 1905 at Washington, D. C., I received a letter from J. A. Burden, describing a property he had found about four miles from Redlands. As I read his letter, I was impressed that this was one of the places I had seen in vision, and I immediately telegraphed him to secure the property without delay. Later, when I visited the property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place.*GCB June 4, 1909, page 308.11*

One of the chief advantages of Loma Linda is the pleasing variety of charming scenery on every side. The extensive view of valley and mountain is magnificent. But more important than magnificent scenery and beautiful buildings and spacious grounds is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of discerning the opening providences of God that are preparing the way for us to enlighten the world.*GCB June 4, 1909, page 308.12*

With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this field. He instructed me to call on Elder and Mrs. Haskell to help us in getting properly started a work similar to that which they had carried on at Avondale. Laborers of experience have consented to unite with the forces at Loma Linda to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way.*GCB June 4, 1909, page 308.13*

In regard to the school, I would say, Make it especially strong in the education of nurses and physicians. In medical missionary schools, many workers are to be qualified with the ability of physicians to labor as medical missionary evangelists. This training, the Lord has specified, is in harmony with the principles underlying true higher education. We hear a great deal about the higher education. The highest education is to follow in the footsteps of Christ, patterning after the example he gave when he was in the world. We can not gain an education higher than this; for this class of training will make men laborers together with God.*GCB June 4, 1909, page 308.14*

To have the higher education is to have a living connection with Christ. The Saviour took the unlearned fishermen from their boats and their fishing nets and connected them with himself as he traveled from place to place, teaching the people, and ministering to their needs. Sitting down on a rock or on some elevated place, he

would gather his disciples about him and give them instruction, and before long, hundreds of people would be listening to his words. There are many men and women who suppose that they know all that is worth knowing, when they greatly need to sit humbly at the feet of Jesus and learn of him who gave his life that he might redeem a fallen world. We all need Christ,—the One who left the royal courts, laying off his kingly robe and crown and his majesty in the heavens, and clothing himself with humanity. The Son of God came as a little babe, that he might understand the experience of humanity and know how to deal with them. He knows the wants of the children. In the days of his earthly ministry he would not allow them to be forbidden to come to him. "Send them not away," he said to his disciples; "for of such is the kingdom of heaven."*GCB June 4, 1909, page 308.15*

In the work of the school, maintain simplicity. No argument is so powerful as is success founded on simplicity. You may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world. Let the students be given a practical education. The less dependent you are upon worldly methods of education, the better it will be for the students. Special instruction should be given in the art of treating the sick without the use of poisonous drugs and in harmony with the light that God has given. In the treatment of the sick, poisonous drugs need not be used. Students should come forth from the school without having sacrificed the principles of health reform or their love for God and righteousness.*GCB June 4, 1909, page 308.16*

The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message. They are to be educated from the standpoint of conscience, and, as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the method to which many have become accustomed, which demands the use of poisonous drugs.*GCB June 4, 1909, page 308.17*

We should not at this time seek to compete with worldly medical schools. Should we do this, our chances of success would be small. We are not now prepared to carry out successfully the work of establishing large medical institutions of learning. Moreover, should we follow the world's methods of medical practise, exacting the large fees that worldly physicians demand for their services, we would work away from Christ's plan for our ministry to the sick.*GCB June 4, 1909, page 308.18*

There should be at our sanitariums intelligent men and women who can instruct in Christ's methods of ministry. Under the instruction of competent, consecrated teachers, the youth may become partakers of the divine nature and learn how to escape the corruption that is in the world through lust. I have been instructed that we should have many more women who can deal especially with the diseases of women, many more lady nurses who will treat the sick in a simple way without the use of drugs.*GCB June 4, 1909, page 308.19*

It is not in harmony with the instruction given at Sinai that gentleman physicians should do the work of midwives. The Bible speaks of women at childbirth being attended by women, and thus it ought always to be. Women should be educated and

trained to act skillfully as midwives and physicians to their sex. This is the Lord's plan. Let us educate ladies to become intelligent in the work of treating the diseases of their sex. We ought to have a school where women can be educated by women physicians to do the best possible work in treating the diseases of women. Among us as a people, the medical work should stand at its highest.*GCB June 4, 1909, page 308.20*

In Loma Linda we have an advantageous center for the carrying on of various missionary enterprises. We can see that it was in the providence of God that this sanitarium was placed in the possession of our people. We should appreciate Loma Linda as a place which the Lord foresaw we should need and which he gave us. There is a very precious work to be done in connection with the interests of the sanitarium and school at Loma Linda, and this will be done, when we all work to that end, moving unitedly in God's order.*GCB June 4, 1909, page 308.21*

The Word of God is to be our lesson book. The Lord is our helper and our God. Let us look to him to open the way for the carrying out of our plans.*GCB June 4, 1909, page 309.1*

At Loma Linda many can be educated to work as missionaries in the cause of health and temperance. Teachers are to be prepared for many lines of work. Schools are to be established in places where as yet no efforts have been made. Missionaries are to go to other States where little work has been done. The work of promulgating the principles of health reform must be accomplished. God help us as a people to be wise.*GCB June 4, 1909, page 309.2*

I feel a deep interest that careful study shall be given to the needs of our institutions at Loma Linda, and that right moves shall be made. In the carrying forward of the work at this place, men of talent and decided spirituality are needed. The best teachers are to be employed in the educational work, men and women who will walk circumspectly, depending wholly upon the Lord. If the teachers in medical lines will stand in their place in the fear of God, we shall see a good work done. With Christ as our educator, we may reach a high standard in the knowledge of the true science of healing.*GCB June 4, 1909, page 309.3*

That which is of most importance is that the students be taught how to represent aright the principles of health reform. Teach them to pursue this line of study faithfully, combined with other essential lines of education. The grace of Jesus Christ will give wisdom to all who follow the Lord's plan of true education. Let the students follow closely the example of the One who purchased the human race with the costly price of his own life. Let them appeal to the Saviour and depend upon him as the One who heals all manner of diseases. The Lord would have the workers make special efforts to point the sick and suffering to the Great Physician who made the human body.*GCB June 4, 1909, page 309.4*

It is well that our training-schools for Christian workers should be established near to our health institutions, that the students may be educated in the principles of healthful living. Institutions that send forth workers who are able to give a reason for their faith, and who have a faith which works by love and purifies the soul, are of great value. I have clear instruction that, wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help and strength

to the other. He who created man has an interest in those who suffer. He has directed in the establishment of our sanitariums, and in the building up of our schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity. *GCB June 4, 1909, page 309.5*

Let Seventh-day Adventist medical workers remember that the Lord God omnipotent reigneth. Christ was the greatest physician that ever trod this sin-cursed earth. The Lord would have his people come to him for their power of healing. He will baptize them with his Holy Spirit, and fit them for a service that will make them a blessing in restoring the spiritual and physical health of those who need healing. *GCB June 4, 1909, page 309.6*

Now that I have finished reading this manuscript, I desire to say a few words regarding the cities in the South and the East and the West. The Lord God of Israel will hold the men and women who are intelligent in regard to the truth for this time, accountable for those cities that are left without warning. The instruction has been given me, Work the cities; work the cities where the first and second angel's messages were proclaimed. The work of warning the cities has been kept before us for more than twenty years; but who has felt a burden for this work? Who has done real missionary work among them? We are bidden to go to those cities and preach the gospel and heal the sick. *GCB June 4, 1909, page 309.7*

Do not expect that men will come to you and say, If you will come and work in our cities, we will support you. You are to go into these cities and begin work in a humble way. If we had faithfully followed from the first the instruction regarding city work, means would have come in for us to establish in these places schools and small sanitariums where we could treat the sick, and preach the gospel, and educate the people in Bible truth. We would have had means to sustain all the enterprises for missionary work that we could carry forward. *GCB June 4, 1909, page 309.8*

God has not left the Southern field. There are precious souls there, and there are precious souls in other places that I have mentioned to you here. The Lord wants us to wake up, and to take hold of seeming impossibilities, trusting him for success. *GCB June 4, 1909, page 309.9*

If we will do our best, if we will pray and believe and trust in the Lord, we shall see of the salvation of God. Brethren, where is your faith? Why are you not working in the difficult places? Here are missionaries from foreign countries who, under every discouragement, are trying to press into missionary fields. Will you not go into the cities and try to get hold of the people? May God help us to see our duty, and to do it, is my prayer. *GCB June 4, 1909, page 309.10*

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 3, 9:15 A. M.

H. W. Cottrell in the chair. Prayer was offered by M. B. Miller.*GCB June 4, 1909, page 309.11*

A. G. Daniells, chairman of the board, called a meeting of the Washington Training School Association at this hour, report of which appears elsewhere.*GCB June 4, 1909, page 309.12*

Allen Moon brought before the delegates the name of Dr. George Runck, of the Lake Union Conference, who had been in attendance for some time without being seated, although he was a regularly appointed delegate. Dr. Runck was seated as a delegate.*GCB June 4, 1909, page 309.13*

O. A. Olsen: Mr. Chairman, at our last meeting it was arranged that a committee be appointed by the chair to draft resolutions expressing our appreciation of the action of the government of the Czar of Russia regarding the granting of religious liberty; these resolutions to be handed to the Russian Ambassador in Washington. As chairman of yesterday's meeting, I appoint J. T. Boettcher, L. R. Conradi, H. J. Loebsack, W. W. Prescott, and Guy Dail as this committee.*GCB June 4, 1909, page 309.14*

Further Report, Committee on Nominations*GCB June 4, 1909, page 309.15*

Further reports being called for, the Committee on Nominations presented the following further report:—*GCB June 4, 1909, page 309.16*

For Treasurer: W. T. Knox.*GCB June 4, 1909, page 309.17*

For Secretary North American Negro Department: C. W. Flaiz*GCB June 4, 1909, page 309.18*

For members of the Board of Trustees of the General Conference Corporation: A. G. Daniells, W. A. Spicer, W. T. Knox, W. W. Prescott, I. H. Evans, G. A. Irwin, S. N. Curtiss.*GCB June 4, 1909, page 309.19*

For members of the General Conference Association: A. G. Daniells, I. H. Evans, H. E. Rogers, W. T. Knox, W. A. Spicer, O. A. Olsen, W. W. Prescott, G. A. Irwin, K. C. Russell, Allen Moon, Wm. Covert, A. G. Haughey, R. A. Underwood, E. K. Slade, S. N. Curtiss, D. W. Reavis, W. A. Westworth, E. T. Russell, S. E. Wight, Frederick Griggs, H. R. Salisbury.*GCB June 4, 1909, page 309.20*

Foreign Mission Board: A. G. Daniells, W. A. Spicer, W. T. Knox, O. A. Olsen, G. A. Irwin, G. B. Thompson, W. W. Prescott, H. R. Salisbury, W. A. Westworth*GCB June 4, 1909, page 309.21*

Chairman: We will proceed to the consideration of the regular business, the partial report of the Committee on Plans and Finance, found on page 288 of the BULLETIN,

beginning with Resolution 39.*GCB June 4, 1909, page 309.22*

It was moved and seconded that this report be adopted by considering and acting on each resolution separately.*GCB June 4, 1909, page 309.23*

Discussion of Resolutions

WASe

Resolution 39 (on financial policy for ensuing four years) was read. On motion of J. W. Westphal, it was amended by changing the South American Union's appropriation from $18,000 to $20,000, the chairman of the Committee on Plans stating that he believed this change should be made in view of additional laborers appointed to the field.*GCB June 4, 1909, page 309.24*

The question was put, and Resolution 39, as amended, was adopted, making appropriations of $225,600 to mission fields for regular work during 1909.*GCB June 4, 1909, page 309.25*

$300,000 Fund

WASe

Resolution 40 (on the $300,000 Fund), page 288, was read.*GCB June 4, 1909, page 309.26*

D. C. Babcock: I notice that in Section (*b*) of this recommendation, it is stated that the balance of the $300,000 is to be apportioned by the Executive Committee of the General Conference to such fields as stand in greatest need." Now we have not had an opportunity to present the real needs of West Africa yet. We have asked for two thousand dollars for homes in West Africa.*GCB June 4, 1909, page 309.27*

H. H. Votaw: I would like to ask what has governed the apportionment. I notice that Japan with fifty million inhabitants has $50,000, while China, with almost ten times as many people, is given $100,000. Is there a reason for this?*GCB June 4, 1909, page 309.28*

I. H. Evans: There are certain institutions required in every large field, such as a training-school, a printing-plant, a sanitarium, etc. Now it costs approximately the same to get these institutions started in one place as another. But in China's apportionment as compared with Japan's, we have, in our minds, considered devoting a considerable sum of money for the establishment of homes for the 40 or more families that have been called for.*GCB June 4, 1909, page 309.29*

W. T. Bartlett: What is the exact meaning of paragraph (*f*)?*GCB June 4, 1909, page 309.30*

(*f*) This apportionment for institutional work shall not be considered a debt, but is a united effort on the part of this people to raise this amount for the upbuilding of the work in foreign fields.*GCB June 4, 1909, page 309.31*

H. W. Cottrell: The meaning is this, that if an apportionment is made to any field and if for any cause the General Conference fails to secure sufficient money to turn it over to the field, or if conditions change so that the field does not need it, at the end of the term, it is not a debt of the General Conference.*GCB June 4, 1909, page 310.1*

C. T. Everson: What is the idea of the words "missionary homes"?*GCB June 4, 1909, page 310.2*

H. W. Cottrell: The thought was that some provision must be made for the workers in fields where they are unable to find proper houses to live in.*GCB June 4, 1909, page 310.3*

C. T. Everson: Does the General Conference own such property?*GCB June 4, 1909, page 310.4*

H. W. Cottrell: Yes, they own the houses, and rent them for a nominal sum.*GCB June 4, 1909, page 310.5*

R. A. Underwood: I would like to ask the chairman of the committee to explain to the Conference more about the needs of these homes, especially in China.*GCB June 4, 1909, page 310.6*

I. H. Evans: I think the reports of our missionaries from parts of India, China, Korea, and some parts of Africa are an argument in themselves to show the need of providing suitable homes in which our missionaries can live. Every field has its own difficulties. In some of the port cities in China, you can find very good homes, but the price of rent is so high that our missionaries, on the salary that we pay, can not afford to rent one of these suitable homes. It would take sometimes his entire salary to pay the rent by the month. Our missionaries have been compelled to seek living quarters in places where the rent is cheap. They have thus often exposed their lives to the bubonic plague, to cholera, and to conditions of malaria and fever and infection. Some have lost their lives, and others have broken down.*GCB June 4, 1909, page 310.7*

It will save the lives of missionaries, it will save the waste of the years spent in getting the language only to be compelled to return to this country because of failing health. I believe there is no line of work that we can take up that will economize the resources of the denomination to the same extent as to see that our missionaries in these unhealthful countries are provided with suitable living quarters at an early date.*GCB June 4, 1909, page 310.8*

L. F. Hansen (of India): I want to say "Amen" to everything Brother Evans has said, and my heart is glad because of this resolution to provide homes for missionaries.*GCB June 4, 1909, page 310.9*

D. U. Hale: Having been in a foreign country [West Africa], I know the inconveniences there. This resolution meets a response in my heart that no other resolution has.*GCB June 4, 1909, page 310.10*

E. W. Farnsworth: I believe it is cheaper to build a cottage on the hillside than to dig

a grave in the valley.*GCB June 4, 1909, page 310.11*

D. C. Babcock (of West Africa): When I went to West Africa I was compelled to locate down in the city. We had a good house. It cost us about $20 a month; nevertheless, the fever came on us just the same, because of the excessive heat; but as soon as we were enabled to purchase land up on the side of the mountain, and began to erect a mission house, my health began to improve; and from the time we moved into the mission home, nearly three years ago, I have not been troubled with fever. While we have asked for missionaries to come to West Africa, we do not want them until the General Conference is ready to build mission homes for them.*GCB June 4, 1909, page 310.12*

E. K. Slade: I want to ask if it was in the minds of the Finance Committee, that there should be an apportionment of the $300,000 fund to the various conferences on a pro rata basis.*GCB June 4, 1909, page 310.13*

I. H. Evans: The resolution asks that the Executive Committee of the General Conference shall at once formulate plans.*GCB June 4, 1909, page 310.14*

Probably the Executive Committee, if this is passed, will want a council with the union and conference presidents here to lay the plan that will meet with the most general acceptance.*GCB June 4, 1909, page 310.15*

The question was put and Resolution 40 was unanimously carried.*GCB June 4, 1909, page 310.16*

Recommendation 41 was next read by the secretary:—*GCB June 4, 1909, page 310.17*

TEN-CENT-A-WEEK PLAN

WASe

41. *We recommend*, That the ten-cent-a-week plan be adopted by our people, and that each conference endeavor to raise no less than this amount for the world-wide work of the General Conference, in addition to the $300,000 Fund, for foreign institutions and missionary homes; and that the following funds be included as making up the ten-cent-a-week offerings: annual offerings, mid-summer offerings, Sabbath-school offerings, and specific offerings for foreign missions, when not designated for a specific purpose for which no appropriations have been made.*GCB June 4, 1909, page 310.18*

G. B. Thompson: It is easy to pass a recommendation appropriating half a million. I quite understand that all the $300,000 is not to be raised in one year; but while you have been discussing the resolution, I have been making some figures. To raise half a million dollars a year would be fifteen cents a week for our membership in the United States. I believe that the time has come for us to face the situation, and not settle down to the idea that we must reach merely ten cents a week per member, or fifteen cents; we must put it a great deal higher than that. But this never can be done by the General Conference Executive Committee alone. It never can be done alone by the executive committees of the union or local conferences. Brethren, I believe

the time has come when every Seventh-day Adventist minister and Bible worker must get under the load, and lift as never before. The elders and deacons and officers in the local churches must feel that they are under the load just as much, proportionately, as the president of the General Conference.*GCB June 4, 1909, page 310.19*

There are large resources that can be tapped. There is plenty of money in the banks that men are holding in mortgages; large sums that can be gathered into this cause; and, with the offerings of the poor of our people, put together, and every one lifting, we could raise this entire sum in one year.*GCB June 4, 1909, page 310.20*

O. Montgomery: I notice that the appropriation for evangelistic work amounts to $205,000. I should like to inquire, Is not this ten-cent-a-week plan to be applied on this sum to be raised for evangelistic work? I notice also that the $300,000 fund is to be raised in four years. That would be raising $75,000 a year. Have I the right idea?*GCB June 4, 1909, page 310.21*

I. H. Evans: Yes, sir; I think so. But I think you may conclude, because we have said there was to be $205,000 appropriated to foreign missions, that that included all the general expense of the denomination, and was the amount of money that would be needed for our appropriations. That would be a great error, for we not only have to make these appropriations to the foreign fields, but to meet the whole operating expense of the General Conference, a large sum each year. Besides this, the General Conference has to carry the expense of wives and children whose husbands and parents have died in foreign fields. There is a large amount of expenditure not in this budget at all. My judgment is that the General Conference will have to have, for its administrative work for this year, if we make the appropriations that are in that budget for 1909 to foreign fields, about $325,000.*GCB June 4, 1909, page 310.22*

The General Conference does not like to borrow money to carry on its evangelistic work. Its plan, its policy, is to go no faster than the people will supply the money, and yet in spite of the policy and in spite of our faith in the policy, we are continually compelled to go on, in order to open up the fields that are ripe for the harvest, and maintain the stations that we already occupy. I do hope that everybody will rally to this ten-cent-a-week plan, and that the conference committees, and the ministry, and the laity everywhere, will take hold of this plan, and make it a fact instead of a theory.*GCB June 4, 1909, page 310.23*

A. G. Daniells: I want to say that I do not think that the appropriation here on this paper is anything like what this denomination ought to expend in the mission fields during the coming year. It simply touches the fringe of it. Now, Mr. Chairman, I want to say further that we have to-day no adequate, no well-defined provision made for meeting these tremendous demands upon us. We have been spending two weeks or more every morning, from six to seven, in the Seminary chapel hearing from the representatives of mission fields regarding the situation and their needs. The presidents of union and local conferences, and the secretaries and treasurers, have met there. We have taken little time to discuss the *ways and means*, but we have taken a great deal of time to discuss the great *needs*. Now it would be a great calamity, it would be a tremendous mistake, if this Conference were to close without these union and local conference men discussing this question, and propounding

and setting on foot here a movement for the provision of adequate funds to meet these great needs that we are facing. The hour, brethren, has come to do that thing. We have not done it as a denomination yet. There must be adequate provision made. It must be definite, certain, and well-defined, or we shall break down in our foreign mission policy. Now that is the truth as I view it. Never in our history have we had such a splendid opportunity to settle this question and to launch something as we have here to-day, this minute. Never has this denomination seen such an auspicious hour for taking hold of this proposition, and arriving at a just and proper and comprehensive arrangement, as we have right here to-day. Now, Mr. Chairman, I want to request that we be allowed to consider Resolution 44 in connection with No. 41, and I want to ask that Elder Robinson be permitted, after the reading of 44, to read a paper to us on the question of an adequate provision for the support of our foreign mission enterprises. I move that Resolution 44 be considered with No. 41.*GCB June 4, 1909, page 310.24*

H. W. Cottrell: This will take precedence to the other motion.*GCB June 4, 1909, page 311.1*

The motion was seconded and carried.*GCB June 4, 1909, page 311.2*

Resolution 44 was then read, as follows:—*GCB June 4, 1909, page 311.3*

SHARING CONFERENCE TITHE

WASe

Whereas, There is most urgent need of reapers to gather the harvest in the great destitute mission fields; therefore,—*GCB June 4, 1909, page 311.4*

44. *Resolved*, That our local and union conferences be urged to curtail their expenses wherever expedient, and that they be invited to definitely appropriate from one fourth to one third of their total tithe receipts to the support of the work in the regions beyond.*GCB June 4, 1909, page 311.5*

At this point Elder A. T. Robinson, president of the Nebraska Conference, read the paper referred to by Elder Daniells. The paper was a strong appeal to our local conferences to share the tithe with the mission fields, the plan already having met with much favor in Nebraska, resulting in a great increase of the tithe. We can not insert this paper in this report, but believe we may promise to have it printed later, either in the BULLETIN or the *Review*.*GCB June 4, 1909, page 311.6*

Chas. Thompson (Kansas): I might say that I feel perfectly in harmony with the spirit of the resolution. I believe in the doctrine advocated in it, and I am satisfied, from experience, that we shall be none the poorer (if you allow me the use of this phrase) in our home conferences as a result. I might be permitted to relate a little experience that we had,—not from any desire personally to bring before this body anything that we may have done out in Kansas, but simply because we wish to tell you of an experience that has come to us. At our conference meeting last fall, we proposed giving $1,000 from our surplus tithe to the General Conference. We thought that about as much as we could do. But the General Conference representatives who were there urged that it be increased, so $2,000 was voted by the delegates, with the

understanding that we would have a full year in which to forward $1,000 of this amount.*GCB June 4, 1909, page 311.7*

That was in August. At the close of the quarter, September 30, we found we had enough tithe on hand to send $2,000, and still we had more left than we had at the time of the camp-meeting. After that, the committee thought we might send another $1,000, making $3,000. Since that time we have sent another $1,000, making $4,000 in all; and we still have more money on hand than we had last fall when we voted the appropriation of $2,000. I believe that God's system of finances is that as we give, he increases. I am in favor of the resolution.*GCB June 4, 1909, page 311.8*

E. T. Russell (Central Union): I might add in this connection, that two of our conferences have already squared themselves to reach the maximum mentioned in this resolution. They have already pledged themselves to pay one third of their tithe, and I believe other conferences will do the same.*GCB June 4, 1909, page 311.9*

Geo. E. Langdon (Upper Columbia): If this is carried, does it mean that we are first to pay a tithe from the local conference to the General Conference? It has been our custom in the conference to pay a tithe to the union conferences, and sometimes a second tithe.*GCB June 4, 1909, page 311.10*

The Chairman: I understand that local conferences are expected, by this resolution, to pay their tithe to the union, and the unions to the General Conference, and then pay from one fourth to one third of the remainder into the General Conference treasury.*GCB June 4, 1909, page 311.11*

W. H. Thurston (Canadian Union): I believe one reason why we have not received more tithes and offerings, is that our people have not been well instructed in the matter. Many are not paying tithe, and I think, in a measure, at least, this is due to a lack of being instructed and informed regarding the importance of this duty. I believe if our workers, as they go about from church to church, would instruct our people, talk with them, pray with them, many who are not paying tithe to-day would pay it. I believe that every worker, every minister at least, as he goes from church to church, ought to supply himself with one of these maps of the world, hang it up, and study the mission fields with our churches. Our people are a liberal people, and they are willing, and if they are informed properly, there will be money forthcoming.*GCB June 4, 1909, page 311.12*

L. R. Conradi: I am thankful to-day that this resolution does not say that this shall be done merely in the United States. I believe I speak the sentiment in Europe when I say that we are perfectly willing over there to stand shoulder to shoulder with our brethren and our conferences in the United States on this basis. I believe the time has come for this people, by the strength and Spirit of God, to move forward. I believe the time has come when we should indeed find the words of the prophet Malachi fulfilled, that our treasury will be filled as we believe the promises of God and move onward.*GCB June 4, 1909, page 311.13*

Now, we have a large population in our organized conference territory in Europe. I suppose that in twenty-odd conferences we have a population of something like 150,000,000. Counting our mission field territory, I think our total population is about 535,000,000. I remember the time when some of our smaller conferences could not

even support their president, or at least said they could not. After two or three years' work, they agreed to support their president. They were blessed in this, and after awhile took another step,—that of paying a tithe to the union. As the treasury still was filled, they decided to pay another tithe. And still, instead of doubts, difficulties, and deficits they could report a surplus at the end of the year. I am thankful to say to-day that about twenty of our conferences are pledged by their constitution, to pay twenty per cent, or one fifth of their tithe.*GCB June 4, 1909, page 311.14*

I believe that if this resolution is adopted, it will mean $100,000 more for the mission fields. This work must be done in this generation; it will call for means; God's Spirit is ready to move upon us as we step forward. Why should we not step forward to-day as a people? Let us be careful in our expenses as conferences, as unions, and set the right example before the people; talk courage to them and urge them to be faithful. If we do this, we shall see in a little while what great things God has in store for this people. May the Lord help us at this meeting to take the proper stand.*GCB June 4, 1909, page 311.15*

C. Santee (Southwestern Union): There is one other point that I think is worthy of mention in this connection. The reason that a large number do not pay a real, true tithe is because self gets between themselves and their duty to God. That situation is not only shown in a partial tithe, but in other ways, and I believe that the effort that is made in all our churches to get every Seventh-day Adventist to pay a full tithe will be helpful in more ways than one. I am heartily in favor of this resolution, and I believe it will be the means of interesting many that are not paying tithes among Seventh-day Adventists.*GCB June 4, 1909, page 311.16*

C. McReynolds (Wisconsin): I think no other resolution presented has interested me more than this; and I think there has been no other resolution that has interested the congregation more. I have observed that in our large camp-meetings, when we strike the question of foreign missions, and this message to the world in this generation, there is no other question that so interests the people. I am heartily in favor of this resolution.*GCB June 4, 1909, page 311.17*

Wm. Covert (Northern Illinois): I believe that our own souls, in a measure, depend upon the things that are involved in this resolution. I believe that many of our people are allowing themselves to pass along in unfaithfulness in this matter. I have thought that if our workers would be more faithful in teaching the subject of tithing and the financial responsibility that rests upon those who make the profession that we do, we would see better results. It seems to me that one of the first things taught to a new convert should be the tithing system. I believe also that every person should tithe what he was possessed of when he accepted the truth. I certainly do not want to hold title to anything in this world that has not been tithed, and I think that if we would give advice carefully and kindly along these lines, it would be a great help.*GCB June 4, 1909, page 311.18*

J. N. Anderson (China): I want to say that I regard these as splendid resolutions; and, while we in foreign fields have the utmost confidence that you will always support us, that you will raise the money somehow, yet I can see that when the foreign workers in the field see this Conference pledge itself to do as we recommend in these resolutions, it will prove a great inspiration, a great uplift, to our workers over

in those great fields. I am glad to see these resolutions brought in here, and to see them spoken to with so much enthusiasm.*GCB June 4, 1909, page 311.19*

R. A. Underwood: I would like to speak to both resolutions. The first one (41) I hope that no one will get an idea, if No. 44 is adopted, that we can let go of the idea of making gifts to missions equivalent to an average of ten cents per week. We must press this, urge it, and it will require a continuous effort on our part to keep it before our brethren. If all in the United States had given ten cents a week during the past year, we would have raised $338,000. A few have reached that point, but many have not. Now I believe that we should make a strong effort in all our conferences to get our brethren to actually carry out the ten-cent-a-week plan.*GCB June 4, 1909, page 311.20*

I believe it is well to bring before our people many of the things by which we save in our living expenses. If we give to foreign missions on an average of twenty-five cents a week, which has been suggested, how much would that be?—$13 a year. That is about the average that men in the United States pay for tobacco. Then look at the tremendous amount paid out for liquor. We ought to thank God that we are not touched with any of these things. We save a tremendous amount by being simple, plain, consistent Christians in our dress. We do not have to wear jewelry. We do not have to attend theaters.*GCB June 4, 1909, page 311.21*

Elder A. G. Daniells: Would you like some actual figures? The report of the*American Grocer* is reliable, and it says that there is spent in the United States an average of $16 for every person for alcoholic drinks. With our membership, it would make over a million dollars that we save by not using alcoholic drinks. For tobacco, the average is $11.57, making an average of over a million dollars saved by our ninety thousand people. On theaters it is estimated that there is spent an average of $1.21; so we save a hundred thousand on that; on patent medicines, $6.92, making our saving $82,000; on jewelry, $ .73, our saving $65,000. The total for these and two or three other items, is an average of $33.66, or a total saved to our people, by not using them, of over $3,000,000.*GCB June 4, 1909, page 312.1*

R. A. Underwood: I see that home unions, in Canada and the South, call for appropriations. I believe these ought as soon as possible to raise their tithe so that these calls would not have to be met.*GCB June 4, 1909, page 312.2*

The outlook is encouraging. Some conferences are already paying one third of the tithe. When they put an additional ten per cent into the union, it will cut down the resources of our local conferences to less than sixty per cent of their tithe, that they will have in their own field. Many of these conferences have a greater or less number of disabled worthy ministers that they must support. When you have counted the expense of the best men that they have got in the local fields that must go out in the conference and use their strength to raise this money, you have got a very small amount in the local conference to use for real aggressive evangelistic work in developing new churches. I think our brethren sometimes are led to think that the men at home are not working as they should. We must give our brethren a glimpse of the situation, and that will encourage them to give more. I do not believe that our brethren should become discouraged or disheartened with the work at home, so that they would be led to say, “Now here, I will not give my money to this conference; I

will send it on to somebody else who is doing better." Perhaps if the other men were at home—accounting for their ability being better—they would not do so much better than some who are now in these positions. Let us bring to our brethren courage. And the best way to encourage our home people is to raise up Sabbath-keepers in our midst. The best way to increase our tithe is to put forth aggressive work in our home conferences. [Amens.] I have heard a few men say, "O, well, the work is all done at home, and our work is now in the foreign fields!" I believe the word, as we have heard from Sister White here, that God calls upon us to enter our cities, and unoccupied fields, even at home. We will build up our work at home, and ask our brethren to go to the distant fields. We must sustain and support the work at home, and in doing that, we shall have a healthy growth, and we shall give our brethren courage in the home field.*GCB June 4, 1909, page 312.3*

E. E. Andross (Southern California): I wish to record myself as being heartily in favor of this resolution. We ofttimes say that our field is the world; but I have just been noticing the statistics reported in the BULLETIN, and I find that in the United States last year there was raised $797,990 in tithe. Of this amount $105,706 was appropriated to fields outside of the United States. $170,866 was raised by offerings for the foreign mission work. The Sabbath-school offerings in the United States amounted to $67,871 for missions; or a total to the foreign work of $344,443. Now this amount was used to carry this gospel to fields outside the United States. But the population in this country is altogether disproportionate to the amount of money expended here in the United States. Of the $797,990 tithe raised in the United States, over $600,000 was expended in this country. It seems to me that we will not reach the ideal until we include the whole world in the use of the tithe. Let all the world share it. I believe this is an excellent step in this direction and I believe also that our people would support us in the use of the tithe in all the world. It seems to me this will raise the tithe in our own fields, just as we have been talking about this morning.*GCB June 4, 1909, page 312.4*

O. A. Olsen: We have had very many interesting features in this conference. Our souls have been thrilled with the reports that have come from all parts of the field; and I suppose we were all thrilled when we saw this report of the Finance Committee. Now I think this meeting is one of the most interesting of them all. It is the response from the home field to the calls for help. Brethren, this looks much like the loud cry of the third angel's message. Australia will be with you in every forward move. We thank you for the appropriations for the Australasian field. We asked for it; but Australia is putting about double that amount every year, in addition, into work in the mission fields, and we are increasing this every year. We have a large field, and it is the blessing of the Australasian Union Conference that we have this mission field.*GCB June 4, 1909, page 312.5*

C. H. Keslake: I wish to say just a word with reference to the matter of Sabbath-school offerings. I represent Newfoundland, a territory of 42,000 square miles, with a population of only 225,000. The constituency of Sabbath-keepers there numbers about fifty; but we are a factor in this work. We have adopted the plan of bringing birthday thank-offerings in our Sabbath-school. Both the old and the young have taken hold of it with enthusiasm, and our Sabbath-school offerings have increased quite materially.*GCB June 4, 1909, page 312.6*

Andrew Nelson (Oklahoma): It has been said that when resolutions are passed, they become a dead letter. As far as the Oklahoma Conference is concerned, we propose as a conference to carry out this resolution, both in the ten-cent-a-week plan and also in regard to appropriating from the tithe.*GCB June 4, 1909, page 312.7*

E. K. Slade (East Michigan): I am much pleased with Recommendations 41 and 44. I believe that as ministers and as conference workers, we have given too little attention to the ten-cent-a-week plan. We have the inspired Word that it is God's purpose that there shall be systematic giving.*GCB June 4, 1909, page 312.8*

J. W. Lair: As you all know, Colorado has already adopted this plan. I believe this is a move in the right direction. I believe that every conference ought to adopt such a system.*GCB June 4, 1909, page 312.9*

Dr. Kress: I was interested in the figures given by Elder Daniells, on the amount expended for alcohol, tobacco, and patent medicines, etc. I am certain that it would not be a hardship for us to give this amount of money to foreign missions.*GCB June 4, 1909, page 312.10*

G. E. Langdon: I believe this resolution is good. We ought to pass it, but its reading is not clear as to whether the conference is to first pay a tithe to the union before making division of the total tithe.*GCB June 4, 1909, page 312.11*

I. H. Evans: The Committee on Finance discussed this proposition, but they suggested it was not necessary to state that, because it was understood everywhere, and should be understood, that the conference tithe goes first to the union conference, and from the union to the General.*GCB June 4, 1909, page 312.12*

W. A. Spicer: I move, as an amendment, that we insert after the words "total tithe receipts," the words, "after taking out the tithe to the union and the General Conference."*GCB June 4, 1909, page 312.13*

The amendment was carried.*GCB June 4, 1909, page 312.14*

I. H. Evans (securing permission to introduce a resolution): I would move, Mr. Chairman, the following amendments to the Constitution:—*GCB June 4, 1909, page 312.15*

To amend Article III, Section 3, Subhead (*b*), by inserting after the words "General Conference," third line, the words "and superintendents of work among the various foreign-speaking peoples in the United States."*GCB June 4, 1909, page 312.16*

To amend Article V, Section 6, by adding, after the words, "presidents of union conferences," the words, "or superintendents of union mission fields."*GCB June 4, 1909, page 312.17*

Both amendments were adopted unanimously.*GCB June 4, 1909, page 312.18*

W. T. Bartlett: I would like to move that in Article V, Section 6, where it reads, "election of officers and executive committee," it be made to read "election of officers," leaving out "and executive committee," in order to conform with Article IV,

Section 2.*GCB June 4, 1909, page 312.19*

The amendment was adopted.*GCB June 4, 1909, page 312.20*

A. G. Daniells: I would like to take a vote in regard to how many wish to continue the Conference sessions until Sunday night. It will be practically impossible for us to complete the business on hand by Saturday night, as we had hoped.*GCB June 4, 1909, page 312.21*

There was a unanimous expression desiring that the Conference be continued until Sunday night.*GCB June 4, 1909, page 312.22*

Motion to adjourn was made and carried.*GCB June 4, 1909, page 312.23*

H. W. COTTRELL, *Chairman*,
W. A. SPICER, *Secretary*.

THIRTY-SEVENTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 3, 3 P. M.

H. W. Cottrell in the chair. Prayer was offered by S. G. Haughey.*GCB June 4, 1909, page 312.24*

Reports of committees being called for, the committee on the deputation to see the President of the United States reported through its chairman, Elder K. C. Russell. He stated that the deputation was received by the President. Elder S. B. Horton introduced Elder G. A. Irwin as spokesman for the delegation. Elder Irwin presented the address adopted by the Conference, engrossed on parchment. The address is as follows:—*GCB June 4, 1909, page 312.25*

THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

WASe

WASHINGTON, D. C., June 1, 1909.

The Honorable William Howard Taft, President of the United States.*GCB June 4, 1909, page 313.1*

SIR: We have the honor to wait upon you as a deputation from the World's Conference of Seventh-day Adventists, now in session at Takoma Park, composed of three hundred and thirty delegates from six continents and the islands of the sea.*GCB June 4, 1909, page 313.2*

We desire to express to you our appreciation of the blessings of liberty, both civil and religious, preserved by the founders of this Republic, and transmitted by their successors to the present generation.*GCB June 4, 1909, page 313.3*

We acknowledge God as the Supreme Ruler of the Universe, and the duly authorized officers of state as his ministers for the preservation of the social order.*GCB June 4, 1909, page 313.4*

We affirm our confidence in the eternal principles of justice and righteousness, taught in the gospel, as the foundation of all permanent forms of government.*GCB June 4, 1909, page 313.5*

We heartily desire the peace and prosperity both of the church and the state during your administration, and pray that the blessing of heaven may attend your efforts to this end.*GCB June 4, 1909, page 313.6*

Signed by the officers and 125 others.*GCB June 4, 1909, page 313.7*

In presenting the address, Elder Irwin said:—*GCB June 4, 1909, page 313.8*

"As vice-president of the North American division of the World's Conference of

Seventh-day Adventists now in session at Takoma Park, Md., and because I am a Buckeye by birth and education, and a veteran soldier from the great State of Ohio, I have been accorded the honor of heading this deputation and presenting to your Excellency this brief address containing the sentiments and greetings of our people throughout the world. I wish you a peaceful and prosperous administration."*GCB June 4, 1909, page 313.9*

The President replied:—*GCB June 4, 1909, page 313.10*

"Doctor, I am very glad to meet you and your coreligionists. I am glad to meet them here and to welcome them to Washington. I have no doubt that your Conference has led to satisfactory results, and that your aims are high, and that you are entitled, like all the rest of us, to worship God in the way that seems best to your conscience, and under our Constitution everybody figures on an equality in that regard."*GCB June 4, 1909, page 313.11*

The President shook hands with each member of the delegation.*GCB June 4, 1909, page 313.12*

Chairman: Note of this report will be published in the BULLETIN in the usual manner.*GCB June 4, 1909, page 313.13*

Discussion of Resolutions Continued*GCB June 4, 1909, page 313.14*

Chairman: When we adjourned this morning we were in the midst of a discussion of Resolutions 41 and 44, the former relating to the ten-cent-a-week plan and the appropriations for missions, and the latter recommending that conferences share their tithe with the mission fields.*GCB June 4, 1909, page 313.15*

R. F. Andrews: In Resolution 41 the statement is made, "That our local and union conferences be urged to curtail their expenses." It seems to me, it will be better to get up a little higher in the stream if you want to catch the whole run of the water. I have known many men who had only seven or eight dollars a week to live on; in a few years they received higher wages; and they put just as much into the cause when they received small wages as when they had more. It is because they do not curtail expenses. I believe we ought to be careful upon these points. I am heartily in favor of these resolutions.*GCB June 4, 1909, page 313.16*

G. F. Haffner: I do not believe it is right for a man to withhold his tithe, but, nevertheless, it is a fact that some are withholding it. When I was on my way to this Conference, I visited a family who paid $500 back tithe, which they had been withholding for years for certain reasons. But they were finally convinced that this was not right. I believe this action will cause our people to pay their tithe more faithfully.*GCB June 4, 1909, page 313.17*

H. G. Thurston (Arizona): I favor this recommendation, and I am glad to unite in the enthusiasm that is manifested here. But I believe there is one point that we might well consider. If the mission conferences that are not self-supporting shall send a third of their tithe, they must receive more appropriations from their union conferences. I should like some light in regard to this.*GCB June 4, 1909, page 313.18*

B. F. Kneeland (New Jersey): There are conference, especially in the Eastern States, which have large cities and mission fields, and their work is not self-supporting. They have to receive appropriations from the union conference or from the General. I believe in raising funds for missions. Our conference last year raised an average of about twelve and one-half cents a week.*GCB June 4, 1909, page 313.19*

But if we are to divide our tithe, which is recommended in this resolution, we shall need more appropriations from other funds. I should like to see some provision made so that we can go home and carry out Resolution 44. I expect to vote for Resolution 41, on the ten-cent-a-week plan; for I know it can be carried out.*GCB June 4, 1909, page 313.20*

It was moved to amend by making Resolution 44 read, "and that self-supporting conferences be invited to appropriate from one fourth to one third," etc.*GCB June 4, 1909, page 313.21*

The amendment was seconded, and discussed by various speakers, all in harmony with the idea, but desiring to have it worded so that weak conferences, unable to meet the recommendation, would not be brought into embarrassment. It was explained that this was not a matter of compulsion, and that conferences must be left to act conscientiously, and by their own judgment. One speaker suggested that attempts by amendment to guard weak conferences took the force out of the resolution as applied to stronger conferences.*GCB June 4, 1909, page 313.22*

The question was called on the amendment, which was lost.*GCB June 4, 1909, page 313.23*

Discussion upon the resolution was continued.*GCB June 4, 1909, page 313.24*

M. C. Wilcox: I would like to say a few words. I am not a conference president, but I have been much associated with conference committees. I am in favor of the resolution. I believe it is one of the most vital resolutions that has come before this entire body. I believe that it means more to us as conferences, and as a people, than any other resolution that has come before us. I believe, brethren, that what it means depends a great deal upon the men who are here, and the spirit with which they carry it back to their fields. Therefore I am anxious that the spirit of the resolution shall come into the hearts of us who are here. It means, if we go back with the spirit of that resolution in our hearts, we are going to see our people all the way through, from one end of this world to the other, stand with us on that resolution. It means that a great many, who have become dissatisfied and discouraged in the past because they have not seen the progress which they thought they ought to see in our own fields, will come in with all their hearts, as they see that our fields lie outside the immediate boundaries of our own conference, and that our message is world-wide. It means that every president of a conference, when he goes back to his own field, can say to his people that we have more than Nebraska, more than Iowa, more than Southern California, more than Michigan; we have a world-wide field, and it demands world-wide faith on our part to take hold of this message. It ought to mean that to every one of our conferences.*GCB June 4, 1909, page 313.25*

I think we ought to mention, in connection with this another thought that has been

before us in this Conference, and that is this: not only ought there to come a division of funds, but there must come a division of laborers. Some of our conferences, which find their tithe whittled down so that they do not know how to use it, can solve that problem by saying, “Take the very best of our laborers, and send them with the tithe.” That is what we want to see, and I will tell you that in the carrying out of the spirit of this resolution, God will develop laborers much faster than he has been doing in years in the past.*GCB June 4, 1909, page 313.26*

J. A. Burden: I feel intensely interested in this. Nothing has so rejoiced my heart in this meeting as the reports from the foreign fields, and the present move to strengthen the foreign fields. It seems to me that we need to learn some of the lessons taught to Israel. They camped when the cloud settled. When the cloud move, they all moved. The cloud certainly is moving into the regions beyond.*GCB June 4, 1909, page 313.27*

Allen Moon: I firmly believe that if our hearts are filled with a love for this work, we can accomplish more with two thirds of labor in our conferences than we are now accomplishing. It is not that we have not a love for the work. But when we take hold of this work in the way proposed, I believe the Lord will bless the work that we do in greater measure.*GCB June 4, 1909, page 313.28*

The Secretary: Brother Corliss has suggested a transfer of phrase only, which smooths the wording of the resolution, making it read:—*GCB June 4, 1909, page 313.29*

Resolved, That our local and union conferences be urged to curtail their expenses wherever expedient, and that they be invited to definitely appropriate to the support of the work in the regions beyond, from one fourth to one third of their total tithe receipts, after taking out the tithe to the union conference and the General Conference.*GCB June 4, 1909, page 313.30*

The question was put, and Resolutions 41 and 44 were adopted unanimously. At the suggestion of E. E. Andross, a rising vote was taken, first of the delegates, then of the entire congregation.*GCB June 4, 1909, page 313.31*

A. G. Daniells: I did not want to take the time of the delegates to speak on the resolution; but I would like to call your attention now to the blessing that may come from this. The tithe in the United States is about $800,000. While we have been discussing the question, I have run over what we call self-supporting conferences, and I find fifteen of these conferences pay a tithe of $500,000. Now if these conferences pay one third of their tithe, after the tithe has been taken out, it will come to about $150,000.*GCB June 4, 1909, page 313.32*

I have taken the tithes of these conferences for 1903 and 1908, and I find that the increase during the five years has been $147,000. So after giving to the mission fields the one third, they will still have left as much in their conferences for their work as they had five years ago.*GCB June 4, 1909, page 314.1*

A. T. Robinson: If you count the continued increase for the next five years, you will have more to add.*GCB June 4, 1909, page 314.2*

A. G. Daniells: Did we not think five years ago that we had enough for our general operations? Nebraska did, for I visited the field at the time, in 1902, and they had about $7,000 surplus. The conference then voted $2,500 to missions. At that time the tithe was $22,000; now it is $34,000. It has increased $12,000 in five years. They had enough then, and what they had then is enough to-day; and the $12,000 increase can go to the missions, and not cripple the conference a particle. And that argument is true, in varying degree, of all the fifteen conferences. Here is one conference in which the tithe for 1908 is $21,000 more than it was in 1903. In 1903 that conference had $45,000, and not more than a million inhabitants. What can be done with the $21,000 that has been gained?—Send it on to missions.*GCB June 4, 1909, page 314.3*

Our tithe in this country is not, in many of our States, a full tithe. The average tithe for the United States is $12.26. That is not a tithe, and we all know it. Some time ago I figured out the average wage of fifteen different classes, and on a conservative basis, it comes to over $20 a year. We are paying only two-thirds of that, $12.26.*GCB June 4, 1909, page 314.4*

Now our tithe is $800,000. Let us spring that tithe to its true place, on a conservative reckoning, and we have added over $400,000 to our tithe in this country. I believe if something of the earnestness of these conference presidents and ministers can come to our people, to spring them to a full tithe, we shall soon have our tithe increased a half a million, all of which can go into the mission fields. And when that is done, it will seem that we are in the loud cry of the message, surely.*GCB June 4, 1909, page 314.5*

I pray the Lord to let his rich blessing rest upon us in the step we have taken. With Elder Wilcox, I believe that this is the most important resolution we have passed in this Conference. I believe it is worth this Conference to come here and study this great problem, as we have, and deliberately take the step we have. And I hope that our conference presidents will go back with the earnest determination to see that, just as far as possible with consistency, their conferences will send one third of the tithe during the coming year to the mission fields.*GCB June 4, 1909, page 314.6*

I believe the conferences that do that will gain the confidence of the brethren and sisters to such an extent that thousands of dollars more tithe will come in.*GCB June 4, 1909, page 314.7*

Resolution 42 was read, as follows:—*GCB June 4, 1909, page 314.8*

REMITTING FUNDS

WASe

42. *We recommend*, That our people be encouraged to send their offerings to missions through their local church treasuries, rather than to forward donations direct to missions or to individuals; and that isolated believers remit their offerings to missions through their state conference or mission field treasury.*GCB June 4, 1909, page 314.9*

The resolution was adopted.*GCB June 4, 1909, page 314.10*

Resolution 43 was read, as follows:—*GCB June 4, 1909, page 314.11*

43. *We recommend*, That all funds be passed from the respective treasurers through the regular channels monthly.*GCB June 4, 1909, page 314.12*

G. F. Haffner: I would like to ask a question; that is, whether all the funds that we raise are included in this. For instance, in the German work we have a fund called the German Mission Fund that is kept in our paper, and the people send their money to the paper and the paper receives it, or the International Association in College View. Is this included in the money that should go in the regular channel? If I understand the regular channel, it means that the conference treasurer receives it and passes it to the union and General treasury. In one case I know of, it took five months for a donation to the church building in Chicago to get to the place for which it was given.*GCB June 4, 1909, page 314.13*

H. W. Cottrell: I want to ask you if you do not think it would throw us all into confusion if we paid no attention to the local treasurer of the conference. Do you not believe that if we have no system about the work it would be impossible to work?*GCB June 4, 1909, page 314.14*

G. F. Haffner: I believe in system, but should our money go that way? Can not the International Association be also a regular channel? or is there only one regular channel? I received the understanding from some of our leading brethren that this could be so regarded.*GCB June 4, 1909, page 314.15*

Chris Juhl: I am somewhat opposed to this resolution, on this ground that it works too slow. It says that all funds be forwarded through the regular channels. When would the parties get the money? We have from time to time had complaints from those that gave money, and also from those that received it. It was months before they got their money.*GCB June 4, 1909, page 314.16*

On the train coming up here one of our brethren asked me if I remembered his paying me some money for a poor self-supporting missionary, down South. I said, “Yes.” When do you suppose he got that money? It was the next spring. I believe in order, I believe the money should go through the regular channel; but I believe it ought to go a little faster than it does sometimes. Why could not this be changed to read weekly instead of monthly? Or else why could not we send our money direct to the General Conference?*GCB June 4, 1909, page 314.17*

R. A. Underwood: The last speaker indicates that it stops at the union. But we have traced that from the union, and we find it at the headquarters here. All the funds that come into our union go out every month. And it goes on to the General Conference. Now, the treasurer of the General Conference has been away nine months in the year, and here and there, and I hope that the present administration will give authority to the man that sits at the desk to see that the funds that are labeled will reach their destination in proper time.*GCB June 4, 1909, page 314.18*

Union conferences and State conferences like to know how much funds are being raised in their fields, so as to make certain reports which we are called upon to make. If they don’t receive the funds they know nothing about it.*GCB June 4, 1909, page 314.19*

G. A. Irwin: While I am a firm believer in the regular channels and in order and system in our work, I am also quite thoroughly convinced that there is a reform that is needed along the very line of this resolution. Some of our people are coming to speak of the regular channels in rather a slighting way, and some are taking a short cut, going across, ignoring the general channels. I believe there is a reform needed in our system. While believing in the general channels, in the organized way of handling our funds, I know from experience that there is unnecessary delay, and it does not all occur in the General Conference Office. Last year I was connected with the work in the South. We had a collection for the colored work in October. I was here in Washington the first of January, and the brethren in charge in the South wrote asking me to look up the matter, and see that the funds were sent on. I went to see the sub-treasurer, Brother McNeill,—Brother Evans was in China—and he opened up the books, and showed me what had come in and was ready to pass on; and he did pass it on. But what I want especially to emphasize is this, that a great deal of our funds that should go promptly, is delayed in the local treasuries. Now I personally knew what had been given at the Sanitarium church here. I asked Brother McNeill how much had been paid in from the Sanitarium church. He said, "I have not received a penny." That collection was taken in October, and this was the middle of January. That money was still in the hands of the church treasurer. I found the same thing existed in the Takoma Park Church. So I am not here to defend the general treasury, because I do not know that the insinuation is correct that it lodges there. I am inclined to think that it does not; but I do know from these two instances at least, that funds do stay in the local treasury a great deal longer than there is any need of. One of the treasurers said, "Well, I was holding it back, thinking there might be a dollar or two more paid in," and the other said the same thing. Now this resolution says monthly, and that would be a decided improvement over the condition I have brought to your attention. I believe if we do not want our people to get to sending cross lots, and getting them to despise and ignore the regular channels, we must be prompt in forwarding the funds they contribute for needs outside the immediate church. We must keep the channel open, and keep this money going right along. I believe if we do, the brethren will be satisfied, and will let all their funds go through the regular channels, in order that we may know what is being contributed to carry forward the work in the earth. I would think, if this resolution is not sufficiently strong, it ought to be amended in some way, in order to keep this money constantly going on to the fields where it is needed.*GCB June 4, 1909, page 314.20*

J. A. Burden: I feel there is some need for emphasizing this matter. I have run across the question in Sabbath-schools and churches this last year. In one case, a brother had $500 that he wanted to go to some of the fields. He did not want it to be sent through the Conference, because he did not know when it would get to the field. We have got to work carefully in order that the people may be convinced that this money is going to the fields more quickly.*GCB June 4, 1909, page 314.21*

Morris Lukens: It seems to me that this resolution is to correct the very troubles which some of the workers have spoken of. I am glad that the resolution states, "through the regular channels." I believe it ought to be stated so emphatically that every one in our conferences will understand it. Some of the people in the South have gone up into our Northern conferences, collecting money, and urging the people to give toward certain purposes; and in many cases our conferences do not know where the money is to be used. Only a few weeks ago a young man came into

our conference collecting money for one of the schools of the South. He may have had authority to do so, but we did not know what the money was used for. I therefore hope it will be made so emphatic that every one of our people in the conference will so see the need of sending their money through the regular channels that we may know just what the money is used for, not only that every conference may know what is sent out of the conference, but also that it is sent in the right way. *GCB June 4, 1909, page 315.1*

C. M. Everest: I have observed one thing that hinders the money going promptly to the sources for which it is intended, and that is the lack of directions to go along with the money. It hinders especially when it comes to the General Conference, for they do not know just where the money is intended for. One speaker has figured out that it takes three months for the money to get through to its destination. As I understand it, a local treasurer sends it to the local conference treasurer at the close of the month. Then the conference treasurer sends it to the union treasurer during the first ten days of the next month, and the union conference treasurer remits it to the General treasurer by the tenth. Now we do not have it lying in our treasury beyond that time, if all send it in on time. I believe every church treasurer, these ministers, and other workers, should be careful in giving instruction as to how to send the money, and in giving full directions when it is sent. *GCB June 4, 1909, page 315.2*

An Amendment *GCB June 4, 1909, page 315.3*

C. S. Longacre: I would like to amend this resolution as follows: *"We recommend*, That all our people be encouraged to pay their tithes and offerings weekly, and that all regular funds be passed from the respective treasuries through the regular channels monthly, and that special funds be forwarded immediately." *GCB June 4, 1909, page 315.4*

The motion was seconded. *GCB June 4, 1909, page 315.5*

C. S. Longacre: I know that many of our people pay their tithe only quarterly, and if they were encouraged to pay their tithe weekly or monthly, according to their income or salary, I believe it would greatly increase our offerings and tithes. I know of one experience in a church where we introduced the system of paying weekly. It increased the tithe $150 the first quarter, $175 the second quarter, and nearly $250 the third quarter. *GCB June 4, 1909, page 315.6*

I. H. Evans: I do not believe we can improve upon the weekly envelope plan. This resolution only purports to instruct the treasurers to forward the funds in their possession to the next treasury every month. In this way a continual stream is kept going, and if all will work to it, I think we shall have as good a system as we can have, taking into consideration our scattered membership. *GCB June 4, 1909, page 315.7*

J. O. Corliss: It is to be greatly regretted that our people should attempt to take what has been termed a "short cut." One brother said that he knew of a case where a brother had sent $500 direct to a mission field, instead of through regular channels. Not only was that money lost sight of in the local conference, but they had no knowledge of it in any of our offices. Such a course is injustice to our foreign fields, because when money is thus sent to the foreign fields, and there is no record of it in

the local, union, or General Conferences, that field receives $500, or whatever the amount may be, in addition to the appropriation made by the General Conference. The result is selfishness in the field to which it is sent. I believe our brethren should take a second thought before they send money in any other way than through the regular channels.*GCB June 4, 1909, page 315.8*

A. J. Breed: I am in sympathy with the move of sending the money through the regular channels, but there is a little circumstance connected with our work in the Northwest that I would like to relate. Missionaries sometimes write home, and state certain needs, and say that they would like to have some of our brethren go to work and raise a little fund to supply them. I have in mind Brother J. C. Rogers in Africa, who wrote home, and stated that if the brethren felt free, he would like to have some money to supply some windows which were very much needed. The money was raised, and went through the regular channels, and it has never reached him. Another case has arisen where money raised for a certain mission field is held in the hands of the treasurer for fear that it will not reach its destination. That is what we have to meet in the field. If this matter can be straightened out, we would like to have it done.*GCB June 4, 1909, page 315.9*

J. V. Willson (South Africa): I would like to say the appropriation for the windows came through in the regular way, and I myself forwarded it to Brother Rogers from South Africa.*GCB June 4, 1909, page 315.10*

W. A. Spicer: This is just what I expected to hear from South Africa, and, brethren, again and again, as complaints have been made, we have traced them up, and found the money went through. A mistake in bookkeeping may now and then easily occur in handling a half-million dollars a year; but I have never yet gone after a sum but what I would find it somewhere moving on to the field. Now, it takes a little time for money to get through the State treasury and union treasury to the general treasury. As secretary of the Mission Board, I am anxious to have that money go on, and not get stuck anywhere; but for my part, I do not want to do without any of these sub-treasuries. These sub-treasuries make possible a steady volume of funds flowing toward the field. But if every individual undertook to supply a want as he saw it, it would be just like trying to provision an army out in the field by allowing every family at home to send whatever they thought best. It would bring disaster. Our funds are handled by men who are willing to give their lives to render true account for that which they do. I believe our brethren in the fields and in the conferences know that every dollar they give for missions will be handled by men conscientiously. I do not know of anything that frightens me more than to hear people talk about money being interrupted from flowing into the mission fields. Our many workers out in the field must have their money regularly. Their very lives depend upon it. We could do nothing without a regular system and a regular channel by which the money is to keep going on in a steady flow.*GCB June 4, 1909, page 315.11*

J. N. Anderson (China): Speaking as a representative from the other end—the mission field—and from my own personal experience, I would say that these regular channels constitute the shortest and the safest course to reach those fields. I would like to say, further, that while some of these special calls may be all right, I think that in some cases they might well wait, even if it does take a little longer time to get the funds through the regular channels. In our field, at least, all the work that needs

financing is properly attended to by the workers in the field; and if any worker is in special stress, he can always find relief by appealing to the mission management. He does not need to appeal directly to his friends in the home land, as a rule. So I think that the best and safest and shortest way of carrying on work in foreign fields, is to send all remittances through these regular channels. I might say, further, some things about dealing with special interests in foreign fields; but we may have something further on this point later, when there will be opportunity to say more.*GCB June 4, 1909, page 315.12*

J. W. Westphal (South America): As a representative of a mission field, I should not want to be dependent upon these irregular and spasmodic gifts that come direct. I feel that I want to be able to depend upon something that is regular and steady because without this we can not exist in the mission field.*GCB June 4, 1909, page 315.13*

D. C. Babcock (West Africa): I have not had very much to say in this Conference, but I am much interested in this question before us now. Quite often we receive letters from America, mentioning certain sums of money that have been raised for the work in our field, and invariably I have directed that those individuals forward that money to the Mission Board; and I have never had any reason to believe but that those funds found their proper place. There have been only one or two instances where small amounts have failed to reach us, and I have no doubt but that these will come in due time. Yesterday, when going down to the city, I chanced to be on the street car next to one of the clerks of our treasury department, and, without asking him about these details, he explained to me just how they labeled everything that comes in, and how careful they were in seeing that each item reaches the work specified. I have all confidence in the way our means is cared for. I have never written letters around, asking for special donations, and I do not think that I should. I believe that our people will provide means sufficient to meet all our needs in these various missions. Over in West Africa we have all confidence that we shall be provided for well.*GCB June 4, 1909, page 315.14*

G. F. Haffner: The question I raised has not been answered yet. I will restate it here: Our German brethren believe in this general principle of sending means through the regular channels, and they are sending in their regular funds through the regular channels,—that is, the mission funds. But the question I raised is concerning little funds that we are raising in behalf of the German work.*GCB June 4, 1909, page 315.15*

The Chairman: I should think that such details as this could be fixed up later.*GCB June 4, 1909, page 316.1*

I. H. Evans: I would like to say just a word, Mr. Chairman, in regard to the regular channels. Now it would be out of the question for us to think that in the handling and transmission of several hundred thousand dollars in a year, from a postage stamp up to a large donation, that sometime, somewhere, an offering would not be passed on as promptly to a field as the donor could well wish. We would have to grant that, to start with; and I do not suppose there is a conference here, or a union conference, and I am sure not the General Conference, that would wish to argue that every item that has ever entered their treasury, was passed out of that treasury for the specific

purpose for which it was contributed, properly labeled, within a month.*GCB June 4, 1909, page 316.2*

But now, I think, instead of looking at the matter from that standpoint, we ought to take a broader view of the situation, and determine whether the channels that we are operating though, are as good as the ones that are being suggested, or whether they are not.*GCB June 4, 1909, page 316.3*

Now I remember a case of a very severe criticism that came to my notice a little over a year ago. The president of one of our conferences, which had been contributing very liberally, wrote me a letter, and said that he had a letter from a mission field where they were supporting a worker, that the money had not been transmitted. I was greatly surprised, but glad to look it up, and I found that the man who had written the letter to the president of this conference, had not carefully investigated the matter. He had written from memory, and instead of the money not having been sent, it had been invariably sent; and I found seven letters where the office of the foreign field has acknowledged the receipt of the money sent on at different times.*GCB June 4, 1909, page 316.4*

Now sometimes we make careless statements, and those statements convey wrong impressions, and people jump at conclusions.*GCB June 4, 1909, page 316.5*

The Finance Committee has to-day placed before this audience a budget. It aggregates $200,000, and, as I have said before, you would have to add $150,000 to this, to have the total expense of our general work for this coming year. How is that large appropriation to be met? If every man in the denomination chooses to send his money direct, how is the distribution to be equalized, and each field receive the amount it ought to have, without either a surplus or a deficit? For instance, you say you prefer to send your money direct to China, rather than through the regular channels. To whom are you going to send it? To Brother Anderson? or Dr. Miller? or Brother Westrup? or Brother Allum? or Dr. Selmon? “Why,” you would say “I will send it to those whom I know the best.” Very will; supposing we all do that. Now there are men in China whom we have never met, and with whose names we may not be familiar; and some of these have a very small constituency of friends in this country. Who are likely to remit to them? And what would be the consequence? Those poor men, faithful though they may be, would starve for want of means to provide necessary food; while those men who have many friends and sympathizers in the home land, would have a surplus. On the one hand, you would create suffering, poverty, deprivation, and even starvation; on the other hand you would create waste, extravagance, and independence. I know of individuals who have taken it upon themselves to send money direct to mission fields, and those men who received these funds have become insubordinate to the Mission Board. They declared their independence of the Board, and would not have anything to do with it so far as receiving suggestions; but they demanded their salary right along, to the last dollar, in addition to the money they received through private sources. Now do you think that is the way to finance our work?*GCB June 4, 1909, page 316.6*

The Mission Board wishes to anticipate and to meet every need in the whole world-wide work, for which we are responsible. Every year the committees in our mission fields are instructed, that, before asking for appropriations, they shall carefully

calculate all probable expenditures, and try to anticipate their needs for the year to come. Our men stationed in various localities send in a budget to their superintendent, who passes the summary of the needs of his field to the home board. Then the Mission Board meets and makes an appropriation to cover the needs.*GCB June 4, 1909, page 316.7*

Now if an individual, after having had his needs covered by this appropriation from the Board, receives a remittance for some specific purpose, and we have already met it, is it not right for the Mission Board to use that money in reimbursing the treasury, instead of passing the amount on a second time to the one who has already received sufficient money for the work that he is contemplating doing?*GCB June 4, 1909, page 316.8*

So, my friends, about ninety per cent of the criticisms that have been reported to us, when sifted, are found to have no foundation in fact. But that is not saying that sometimes we do not miss the mark.*GCB June 4, 1909, page 316.9*

Why are not all funds transmitted promptly?—I will tell you: If we had all the money needed for these mission fields, these funds would all be sent on, every month. But with an empty treasury, with three hundred men and their families whose living is dependent on our meeting their needs regularly, we have made a rule in our office that we will send, above all things else, enough money to every field in this world, to give our workers a living. When we have done that, then just as soon as we can get together enough cash to cover the amount of these specific donations that have come in, for such things as have not been covered by the appropriations, we forward them on at once.*GCB June 4, 1909, page 316.10*

Brethren, if we do not support our ever-widening mission work through our God-given organization, which has provided for regularly appointed channels through which means shall come in and be passed on to the laborers in the field, what will our poor men do in these foreign lands, where they are not surrounded by friends, and where, if they do not receive their remittances promptly, they face hunger and disease and death? They can not fall back upon their credit, as can many who live in the home land. If you fail of keeping open these divinely appointed agencies for supplying these men with the funds necessary, you will simply drive the missionaries into the grave; you will ruin their health and cause them to lose their lives. Our duty is to stand by these selfsacrificing workers, and send to every man his money every month in the year, if it is possible to get the means. And the Mission Board has been so intent on that thing, that it has borrowed as high as $40,000 in order to have our missionaries receive their monthly installments, and not suffer lack.*GCB June 4, 1909, page 316.11*

By this statement, you will know what I mean when I say that the Mission Board does not always have funds so that it can invariably take these special donations and pass them on to the field within the month; but it seems to me, brethren, that it is the imperative duty of every man in this denomination either to give money, so that these appropriations can be met, or else to tolerate the unfortunate condition that we are sometimes compelled to place ourselves in, namely, to take a fund that is labeled specifically, and use it temporarily for the support and maintenance of the workers in the field, until such time as we can catch up, and get sufficient funds into the treasury

so as to be able to send money on without depriving the workers of the necessaries of life.*GCB June 4, 1909, page 316.12*

A. J. Breed: I just wanted to say that I think if the question I raised brought out this explanation, I am glad I raised it. I think this matter ought to go into the BULLETIN, and be read by all our people. I am glad that the situation has been so fully explained by Brother Evans.*GCB June 4, 1909, page 316.13*

Question was called on the substitute for Resolution 43, and the motion carried.*GCB June 4, 1909, page 316.14*

Question was next called on the report. That also carried.*GCB June 4, 1909, page 316.15*

A further report of the Committee on Plans and Finance was read, as follows:—*GCB June 4, 1909, page 316.16*

Further Partial Report, Committee on Plans and Finance*GCB June 4, 1909, page 316.17*

61. *We recommend*, That all State conferences and mission fields give thorough attention to the organizing and carrying on of the home tract and missionary work in churches, companies, and by isolated members, and that the home work, thus organized, be made the basis both organically and educationally for the upbuilding of all lines of the publishing work.*GCB June 4, 1909, page 316.18*

62. *We recommend*, That in the varied lines of our home missionary and publishing work, we recognize a progressive system of education and practical training; beginning with mailing papers, loaning tracts and books, and selling periodicals and forty-per-cent books in the vicinity of the church, and advancing, step by step, to the systematic sale of periodicals in the great cities, and to the sale of regular subscription books; and that all these have as their object the training of workers for all departments of Christian service in the world-wide field.*GCB June 4, 1909, page 316.19*

63. *We recommend*, That a field missionary secretary be appointed in each local conference to take general supervision of the home tract and missionary and periodical work; that he be assisted energetically by every officer and employee of the conference; and that he devote his entire time to this work where consistent.*GCB June 4, 1909, page 316.20*

64. *We recommend*, That each conference take full charge of the work of canvassers for periodicals in their respective territories by,—*GCB June 4, 1909, page 317.1*

(*a*) The selection and training of workers for periodicals.*GCB June 4, 1909, page 317.2*

(*b*) The assigning of territory.*GCB June 4, 1909, page 317.3*

(*c*) The adoption of a general reporting system. Meeting adjourned.*GCB June 4, 1909, page 317.4*

H. W. COTTRELL, *Chairman*,
W. A. SPICER, *Secretary*.

The Sermon - GOD'S PROPHETIC PURPOSES

L. R. CONRADI

May 28, 9:15 A. M.

We as a people study no portion of the Word of God more than the prophecies. This morning I would direct your attention first to the book of Ezekiel, and to that which the prophet saw at the God's messenger. We can not read the entire first chapter now, but you may read it at home, in order to become familiar with the connection. As the hand of the Lord came upon Ezekiel, he says: "I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire." *Ezekiel 1:4*.*GCB June 4, 1909, page 317.5*

The very first thing he beheld was a fiery cloud; and what did he see in the midst of this cloud? "Also out of the midst thereof came the likeness of four living creatures." *Verse 5*. In *chapter 10:15* we read: "The cherubim were lifted up. This is the living creature that I saw by the river of Chebar."*GCB June 4, 1909, page 317.6*

Of these four living creatures that came thus early to the attention of the prophet, he says: "And they went every one straight forward: whither the Spirit was to go, they went." Notice that the four living creatures go wherever the Spirit directs them to go. The power of the Holy Spirit directs the movements of the four living creatures; and the prophet further declares: "They turned not when they went." Sometimes, you know, we have to turn about. We have eyes that can look forward, not backward; the range of our vision is circumscribed. Not so with these living creatures described by the prophet Ezekiel. In whatever direction they may go, they are going straight forward. Nothing like this is seen in this world.*GCB June 4, 1909, page 317.7*

In *verses 17, 18* the prophet tells us why these creatures need not turn about: "When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four." How fast do these creatures move? *Verse 14*: "The living creatures ran and returned as the appearance of a flash of lightning." The cherubim, directed by the Spirit of God, move as the lightning.*GCB June 4, 1909, page 317.8*

These four living creatures that passed before Ezekiel in his first prophetic vision, were not all that the prophet saw, although they were the first. Note *verses 15, 16*: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces." The living creatures above; the wheel upon the earth. "The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. Remember, the wheel on the earth, the living creatures above. These were connected; did they move together in harmony? *Verses 18, 19*: "As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the Spirit was to go, they went, thither was their Spirit to go; and the wheels were lifted up over against them: for the Spirit of the

living creatures was in the wheels."*GCB June 4, 1909, page 317.9*

Who is in the living creatures?—The Spirit of God. Who is in the wheels?—The Spirit of the cherubim, the four living creatures. Then how must they move?—In most perfect harmony, continually. In other words, Ezekiel saw God ruling over the four living creatures,—his throne,—the four living creatures carrying out his commands; he saw the four living creatures in the world *working to carry out God's prophetic purposes*. That is the very first thing the prophet perceived through this symbol of wheels within wheels.*GCB June 4, 1909, page 317.10*

Now let us study, for a few moments, the early experiences of others called to the prophetic office.*GCB June 4, 1909, page 317.11*

Take another prophet, Jeremiah. God sanctified him to be a prophet unto the nations; but Jeremiah said (*Jeremiah 1:6*): "Ah, Lord God! behold, I can not speak; for I am a child." And we all ought to be children; there are none of us to-day who can speak, and if we felt that more, God's Spirit could work better with us. But when Jeremiah said, "I can not speak; for I am a child," the Lord said unto him, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee." Then the Lord put forth his hand and touched Jeremiah, and said unto him, "Behold, I have put my words in thy mouth." Now who speaks?—Not Jeremiah, the child, but the Lord. And the Lord is ready to do the same for his humble children to-day. It surely ought to give us confidence when we have God's word in our mouths.*GCB June 4, 1909, page 317.12*

But notice the responsibility that now rests upon Jeremiah (*Jeremiah 1:10*): "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." That is a terrific responsibility, one from which a person might shrink.*GCB June 4, 1909, page 317.13*

Then the Lord said to Jeremiah, "What seest thou?" and he replied, "I see a rod of an almond tree." Now that had some significance. We know that when Moses went out, he had a rod in his hand, and the Red Sea divided before him. "Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it." *Verse 12*. When a prophet speaks, will that word become true? The Lord says: "I will hasten my word to perform it." Jeremiah knew that the word of God was in his mouth, and that the Lord was ready to perform it.*GCB June 4, 1909, page 317.14*

Let us notice Zechariah's experience: His prophecy was given sixteen years after the command had gone forth to build and restore Jerusalem. The children of Israel expected that in the year 538 Babylon would fall and Jerusalem be rebuilt. They were freed about 536, sixteen years having passed when they went forth. But the city had not yet been built, and how was this to take place? We find the answer in *Zechariah 4:6*: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." That was the great lesson; the Spirit of God was to do the great work, and would do it, if the people were willing to allow the Spirit to work. The Lord even promises that the mountain before Zerubbabel shall become a plain if necessary, in order that his word may be carried out.*GCB June 4, 1909, page 317.15*

In *Zechariah 4:10* we read: "For who hath despised the day of small things? for they

shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Sometimes we see the work small when we go to a mission field like China, India, or Africa. How is this work going to be accomplished, in the face of the opposition of governments and people? The Spirit of God will remove all these mountains, and carry out his prophecy. We must not become discouraged, even though the work in many of these populous fields be small now; for the Spirit of God will work if we will give him the opportunity. We must not put off the day of the Lord and say, "We are not able to do it." We are well able, if we trust in God as our guide, and let him work in and through us. This is a lesson that every one of the prophets received.*GCB June 4, 1909, page 317.16*

Let us illustrate. Please turn with me to *Genesis 37*. You remember how a shepherd boy, the youngest of twelve children, was given a dream by God. In the sincerity of his heart he related this dream to his brothers, and from that time they set themselves against him. One day the father sent the boy with a message to his brethren. "And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."*GCB June 4, 1909, page 317.17*

What were these men trying to hinder?—The fulfillment of a dream that God had given to Joseph. But who had the direction of the matter, the brethren of Joseph, or the four living creatures? The wheels within the wheels were about to move. Let us see these wheels move, one after another. We shall see them carrying out the very design that God had revealed to Joseph, in spite of the efforts of his own brethren to turn it aside.*GCB June 4, 1909, page 317.18*

Joseph was sold as a slave, he was put into prison, and finally called forth, and stood next to the king. And the time came when his own brethren came and fell down before him. Did Joseph say to himself, "Now I have you, my friends; I have just been waiting for this time, when I might get you into my power"? In *Genesis 50:18* we read: "And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring it to pass, as it is this day, to save much people alive."*GCB June 4, 1909, page 317.19*

If God meant this for good to Joseph, why should he punish his brethren? He was able to see God's providence in it all. God had worked out the fulfillment of his dream, and his heart was so filled with gratitude that he could not cherish hatred against his brethren. "Now therefore fear ye not," he said, "I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."*GCB June 4, 1909, page 318.1*

Brethren, I believe that if we would watch the providence of God more in our lives, we would often speak kindly to people, where we speak harshly to them.*GCB June 4, 1909, page 318.2*

This experience is mentioned in *Psalm 105*. Beginning with *verse 15*, it says: "Saying, Touch not mine anointed, and do my prophets no harm. Moreover he called

for a famine upon the land: he brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him."*GCB June 4, 1909, page 318.3*

Who sent the man?—God. His brethren thought they were getting rid of him. But God's purpose was being carried out. Notice, it says, "The word of the Lord tried him." That very experience that was intended to thwart God's purpose fitted Joseph for his high position, and afterward he realized it. God tries us at times, and it seems very hard; but if we can see, in the crucible and in the test of the fiery furnace, God's blessing, we shall thank the Lord that he is cleansing and fitting us for his own work.*GCB June 4, 1909, page 318.4*

There is another experience following that of Joseph. Let us read that in *Exodus 1:8*: "Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them."*GCB June 4, 1909, page 318.5*

Now let us see the carrying out of human wisdom. What does Paul say God will do with human wisdom?—He will make it foolishness. Let us see how God made the wisdom of the mighty men of Egypt foolishness: "Therefore they did set over them taskmasters to afflict them with their burdens.... But the more they afflicted them, the more they multiplied." That plan did not help them. Now let us see what their next plan was: "And the king of Egypt spake to the Hebrew midwives, ... and he said, When ye do the office of a midwife to the Hebrew women, ... if it be a son, then ye shall kill him: but if it be a daughter, then she shall live."*GCB June 4, 1909, page 318.6*

Hard work had not stopped the providence of God. Now let us see how their next plan worked out: "The midwives feared God, and did not as the king of Egypt commanded them." Did the midwives suffer by it? In *verse 21* we read: "And it came to pass, because the midwives feared God, that he made them houses." They did not have any difficulty; but how about the king?—The Lord said, Pharaoh, you want to kill every Hebrew child; but I will use you to prepare my instrument to deliver the children of Israel. Moses was hidden among the flags by the river when he was three months old, and Pharaoh's daughter came down to the water, and found him. She adopted Moses, and Pharaoh paid for his education. The king was the very man who was trying to hinder the purpose of God, yet he paid for the education of Moses. I am thankful to serve such a Lord.*GCB June 4, 1909, page 318.7*

We see these things over and over again. In Russia, where the government has tried to exile our brethren and our ministers to the Caucasus and Siberia, they have paid their railroad fare, fed them, clothed them, and when they reached there, they raised up good churches. That is the way the Lord leads out in this message. Can we trust him?*GCB June 4, 1909, page 318.8*

The very Pharaoh who tried to act wisely, really acted very foolishly; but God used the king's course for the carrying out of his own good purpose. I need not give you any more illustrations; for these suffice to show the workings of the wheels within the wheels.*GCB June 4, 1909, page 318.9*

Let us notice a point in the book of Revelation. We find John on the isle of Patmos. He was the only remaining of Patmos. He was the only remaining apostle; and naturally hundreds and thousands of believers looked to him. He was filled with the Spirit of God; but he was removed to this lonely isle. John was now nearly a hundred years old, and in exile, but what is the very first thing he says? He must have longed to return to Asia, to preach the gospel; but he was in exile. Nevertheless God had a providence and a purpose when he permitted John to go to that island,—he gave him there the Revelation of Jesus Christ. Would you want to miss the book of Revelation to-day? Let us see what John himself says in the tenth verse [*chapter 1*] and onward: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia.... And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man.... And he had in his right hand seven stars." Is that vision worth while to be understood to-day? Let us consider it for a moment. "And out of his mouth went a sharp two-edged sword." What is the sword?—The Word of God. That Word will go throughout the world, and carry out his purposes. What is this vision in the 20th verse?—"The mystery." To whom is it a mystery?—To the world. Does the world see Christ in this work? Do you see him in it? Then you see the mystery. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches."*GCB June 4, 1909, page 318.10*

What do we believe the seven churches are?—The church of God in all ages. If it is the church of God in all ages, how about the angels? How many ministers did he hold in his right hand? He walks among the church of God, and holds all the ministers in his right hand. If Brother Shaw is sent down to India, with twenty or thirty other missionaries, Christ holds them in his right hand. If some are sent to Africa, Christ holds them in his right hand. If some of our ministers are sent to Russia, he holds them in his right hand. I was often thankful out in the desert, among the wild beasts, among the dangers of the Russian revolution, to keep quiet and say, "My Saviour, thou dost hold me in thy right hand."*GCB June 4, 1909, page 318.11*

I will tell you one instance. We were in danger by reason of the Russian revolution. The trains had stopped for weeks. I was away up in the Caucasus. I had to cross the Caucasus Mountains,—a thirty-six-hour ride through dangerous country. A man said: "You will stop here for weeks. There are no trains going." I went up to the post-office, and fortunately was able to send a telegram home, telling where I was. I walked back to the depot. The same man met me, and said, "You seem to have an awful amount of luck. The train will go." I took the train at one o'clock. We went on till the next morning, and in the morning our train stopped, and hundreds and thousands of people were carrying red flags, and crying, "Down with the czar! Down with the government! Down with the police!" They came and took the engine away from our cars.*GCB June 4, 1909, page 318.12*

I looked out of the window, and the first man I saw on the platform was a Seventh-day Adventist minister. I stepped out. "Well," he said, "your coming is God-sent. We will have a meeting this evening." The train stopped sixty hours, and I had four meetings, and then the train went on.*GCB June 4, 1909, page 318.13*

I believe that the wheels of God on earth to-day are working for this people. I believe that our blessed Saviour is in our midst to-day to finish this work, and I believe that he holds the missionaries and ministers and workers in his right hand. He says, “Lo, I am with you always, even unto the end.” He is with this denomination if we keep near the Lord. He will be with us, he will guide us, he will give us a glorious victory if we consecrate ourselves fully to him. While we may be poor and weak and sinful, he is at the door, ready to come in and sup with us. I want that blessed Saviour to sup with me during this week. I want him to sup with our missionaries who are going back to hard fields. I want him to sup with every brother and sister, young and old, at this meeting. Then we shall go forth strengthened in the Lord, knowing that Christ Jesus our Lord will carry out his work for this time triumphantly in a little while.*GCB June 4, 1909, page 318.14*

CAMP-MEETING WORK FOR YOUNG PEOPLE

M. E. ELLIS

(Paper read in Missionary Volunteer Department meeting.)*GCB June 4, 1909, page 318.15*

Camp-meeting work for young people, as regards time, divides itself into three parts: 1 The work preliminary to camp-meeting; 2 the work during the meeting; 3 the work following it. No. 2 again subdivides into three parts, as regards those to be reached: (*a*) The children, (*b*) the young people, and (*c*) the parents. The middle class in this group, as regards methods by which they are reached, divide into three groups,—those reached by prayer bands, public meetings, and personal efforts.*GCB June 4, 1909, page 318.16*

Preliminary Work*GCB June 4, 1909, page 318.17*

About three months before the date of our last camp-meeting, we wrote to some of the most consecrated and tactful young people in our churches, urging them to attend the meeting, and to pray for the success of the young people's work during the session. When we found, by this correspondence and some personal visits, who would surely be there, we chose twelve young persons as leaders for prayer bands, and notified them of the fact, and outlined the work we wished them to do. Most of them complied with our request to be on the grounds the first day.*GCB June 4, 1909, page 318.18*

During Camp-Meeting*GCB June 4, 1909, page 319.1*

As fast as these leaders came on the ground, we asked them to note the young people as they arrived, and do everything in their power to make them feel at home, and make them feel that some one had a personal interest in them. These leaders did noble work in this direction.*GCB June 4, 1909, page 319.2*

At the close of our first public meeting we made a call for those to stay who would enjoy meeting in small prayer bands daily for study, and to do personal work for the young people on the grounds. Twenty-five or thirty from an audience of about one hundred and fifty stayed. Elder Warren then gave a short talk on what is included in personal work, and the necessary elements to make it successful. At the close of his talk the meeting was dismissed, and according to previous arrangements, our band leaders got right around among the young people who had stayed to this after-meeting, and each one of the leaders invited two or three into a prayer band, and made appointments when they could meet.*GCB June 4, 1909, page 319.3*

These bands were very small to begin with, but they increased in size during the meeting, as the efforts of the members brought new ones into closer relation with God. The camp was not districted for personal work, but the young people made a complete directory of the camp, going over the ground three times during the meeting; and by the leaders of the prayer bands making use of this list, and making special efforts to reach each one with whom they were in any way acquainted, nearly every person was reached in a personal way.*GCB June 4, 1909, page 319.4*

The leaders of these prayer bands met several times during the meeting to plan for making their work more effective, and about midway in the session some of the young men, feeling the need for a deeper work than they were doing, planned for special meetings at five in the morning just preceding the morning meeting for young people.*GCB June 4, 1909, page 319.5*

We were fortunate in having a tent that was used for no other services but young people's meetings, and we had a large sign on the tent proclaiming the fact, and also the time of the daily meetings. We also had large mottoes printed to hang up in the tent. On a banner about forty feet long was printed the aim and object of the young people's movement; other mottoes during the meetings were also attractively displayed.*GCB June 4, 1909, page 319.6*

Two meetings were held daily,—one meeting principally devotional in the morning, and the other inspirational, in the afternoon. Only once was the young people's meeting omitted. In one or two instances we requested the General Conference men who had special themes in mind to repeat their talks to the young people. Much close work was done in the services, and in the afternoon meetings, when an especial attempt was made to gather in every young person in the camp, we tried to keep a continuity of thought in discourses presented. For these services only two or three speakers were used during the entire session.*GCB June 4, 1909, page 319.7*

I believe that more stress might well be laid upon parents' meetings as one feature of young people's work. The main part that the young people's secretary would have to perform in these meetings would be to arrange the programs, and secure speakers who understand their subjects, and can reach the parents' hearts.*GCB June 4, 1909, page 319.8*

Following Up Work*GCB June 4, 1909, page 319.9*

After the harvest of souls has been gathered in, and the young converts return to their homes to meet the renewed temptations of the evil one, and the sordid cares of every-day life,—this is the Missionary Volunteer secretary's supreme opportunity to bind these young people close to the Lord and to his work. The name, age, and address of each young person baptized should of course be in the possession of the secretary, and correspondence should at once be taken up with the elders of the churches to which they should belong, that the new converts may be gathered into the fold before their experience begins to wane, and that they may be taken in to share the responsibilities as well as the privileges of church-membership. The young people's secretary who is not in close and sympathetic touch with every church elder in the conference is losing one of the largest factors that will make his work successful. By thus urging the elders to make efforts to have the young people converted at camp-meeting received as members, and also urging the young people to stand fast in the faith, and present themselves for membership, and writing an encouraging letter to them from time to time, they may be gradually led along until they are firmly established on a good foundation of Christian principle.*GCB June 4, 1909, page 319.10*

Last year at our camp-meeting near the young people's tent we had two family tents pitched and fitted up as comfortably as possible. One of these was marked Young Men's Rest Tent, and the other, Young Women's Rest Tent. Late copies of our

periodicals, a few books, writing-material, etc., were here, and our young people were asked to make free use of these tents. We endeavored to arrange so that some of the leaders of the prayer bands should be at these tents all the time during the day, at least between meetings, to meet the young people who came. Many quiet talks and seasons of prayer were held in these tents with telling effect.*GCB June 4, 1909, page 319.11*

All the meetings should begin promptly at the appointed hour, whether the attendance be small or large, and every detail should be arranged beforehand, so that things will pass off smoothly. There is nothing more destructive to the serious influence of a meeting than to have the leader rushing around after most of the congregation arrive, completing arrangements for the program. The Lord's work is serious and earnest, and when we go to a service, we go to meet with the Lord. Due consideration therefore should be given to this fact before the time arrives, and everything should be as quiet and well-arranged as possible.*GCB June 4, 1909, page 319.12*

The camp-meeting season is indeed the harvest time of the young people's secretary. Then, to the pleasure of personally meeting with friends from all over the conference, is added the inspiration that comes from a large number of enthusiastic young persons seeking a common end. May the Lord help us to make the camp-meeting season just opening before us the most joyous and extensive ingathering of souls that we have ever witnessed.*GCB June 4, 1909, page 319.13*

Missionary Talks - EXPERIENCES IN EASTERN POLYNESIA

B. J. CADY

May 25, 6 A. M.

In *Deuteronomy 33:25* we read, “As thy days, so shall thy strength be.” This ought to be encouraging to the missionary. In *verse 27* is the promise, “The eternal God is thy refuge, and underneath are the everlasting arms.” So the missionary has a refuge, and underneath are the everlasting arms.*GCB June 4, 1909, page 319.14*

Our work has been among that part of the islands known as the Eastern Polynesian mission, which takes in the Marquesas Islands. Pitcairn Island is in this group. It also takes in Easter Island, although we have not as yet reached that.*GCB June 4, 1909, page 319.15*

I well remember when I received an invitation to make the islands our field of labor. After praying over it I became impressed that the call was from the Lord, and within twenty-four hours was on the way to make connections with the schooner “Pitcairn.”*GCB June 4, 1909, page 319.16*

We found this ship somewhat different from our large ocean steamers. Our cabins were very small. Of course we passed through the usual ocean experiences, some of which were not very pleasant. But the Lord was with us in it all.*GCB June 4, 1909, page 319.17*

Our first visit was at Pitcairn. Here we found those who loved the truth, and had an interest in us. But when we went on to the Gambier Islands, we found conditions different. We were warned that we should lock our cabins, as the natives had a habit of taking everything they could get. I have here a sample of their full dress. [Showing sample of blue cloth about three by five feet.]*GCB June 4, 1909, page 319.18*

When we reached Raiatea, we went to visit the queen and the royal family and the governors. They were very glad to see us, and invited us to remain. They said that unless we did remain and teach them the gospel, their blood would rest upon our heads in the day of judgment. At that time they were not in harmony with the French government. The French had taken possession of a small part of the island. So when it was decided that Mrs. Cady and I should remain there, we told them that we would have nothing to do with politics, and they seemed pleased to hear us make such a statement.*GCB June 4, 1909, page 319.19*

We lived in a house made of bamboo poles, about twelve feet square. We had poles for a floor, and hay for a carpet. Our goods were brought and placed in this little house. While we were getting them, a number of natives gathered around. They were asking, “What is in this box?” “I wonder if there is any sugar in this,” etc. They were anxious to sample the white man’s goods, to see what he had. In fact, I was told that it was hard work for those who were guarding the things to keep the natives from taking many of them.*GCB June 4, 1909, page 319.20*

We found the natives anxious to come and visit us. From early morn till late at night they would remain, sometimes peeking through the bamboo poles to see how the

white man and his wife were getting on. And they felt that they needed many things that the white man had. Mrs. Cady had two pairs of glasses, and they could not see why they should not have one pair. They wanted our broom, and, in fact, about everything we had.*GCB June 4, 1909, page 319.21*

After being there a few days, the queen sent us an invitation one Sunday to visit her. When I reached the house, I found all the governors of the islands, and the leading officials. Their speaker said, "Well, Mr. Cady, we want to ask you some questions."*GCB June 4, 1909, page 320.1*

"All right," I replied. "Where do you live in America, up in the mountains, or down by the beach?" They thought our country must be like theirs. Then they asked, "Are you a relative of the president of the United States?" "No." "Well, you must be a friend of his, are you not?" "No, I have never seen him." That seemed a wonderful thing to them. They had all seen their queen, and their former king, and why had I not seen the president of the United States?*GCB June 4, 1909, page 320.2*

Then they went still further. "Now we do not like the nation that is trying to get possession of our island, and we want you to write to the president of the United States, and ask him to send a few men-of-war, and cast all these soldiers into the sea, and break up all their men-of-war, and then we will become Americans."*GCB June 4, 1909, page 320.3*

Now I have an idea that it is often the case that when people are making great pleas for the gospel, they have something behind it. I have had men come to me and say, "Mr. Cady, I believe in the gospel. I believe in the truth just as you advocate it. I am thinking of keeping the Sabbath and uniting with your church. We want you to come over into our district and hold meetings." Then they would say, "Mr. Cady, we would like to have you come over to our place, but we haven't a good house, and we would like to have you build us a wooden house. We have not the money, but we will help you a little, and we can live together. You can come and make your home there."*GCB June 4, 1909, page 320.4*

Others would say: "I am thinking of uniting with your people. I believe that you have the truth. But there is something I want you to do for me. I am in love with the daughter of such and such a man, and I want you to use your influence to get the father to consent for me to marry the daughter. When the marriage is performed, then I will unite with your church."*GCB June 4, 1909, page 320.5*

We have many instances like this. I have had people come again and again and say, "I would like to unite with your people. Now, Mr. Cady, can't you loan me a dollar?" Or perhaps it may be five, ten, or twenty dollars.*GCB June 4, 1909, page 320.6*

In the Society Islands we have an abundance of fruits, such as bananas, oranges, pineapples. But we have also other things that are not so pleasant. And whenever a person thinks of going to the islands of the sea to labor, he should not go with the idea of just eating oranges, or enjoying the good things. I have seen American missionaries who have gone to some of the islands, and after getting there they would say, "Has it come to this? If I were back in the United States again, you never would see me here." I believe, dear friends, that when we go to labor in a field, we ought not to go expecting to be appreciated. We ought to go because we have the

love for souls, and the needs of the people appeal to us, and we feel it our duty to do what we can to help them.*GCB June 4, 1909, page 320.7*

I well remember our first school. The natives said they wished to be taught how to read, and also to be taught the gospel. So in our first school, they used to come, often with only their loin cloth, and often without any clothing. Instead of having a fine school-house, we had only a small building with a ground floor, a bamboo hut. We had a map of the world, but no school-books. We had only a very small book with the alphabet in it. When we would talk to the parents about getting some books, they asked why we could not write the lessons in the sand. Such people do not know how to appreciate an education, but we must take them where they are, and do the best we can for them.*GCB June 4, 1909, page 320.8*

As soon as possible, we had some tracts translated into the Tahitian language. We find that the natives read these eagerly. We did not wait till we could get them bound and in book form, but sent them out at first written on the typewriter or mimeograph. In going into a new field, we sometimes find that people are rather ambitious, and think that we must get out reading-matter in book form immediately. But I believe, dear friends, that it is well to get acquainted with the language and the people, before we get out too much reading-matter.*GCB June 4, 1909, page 320.9*

There was one missionary who could learn the language very readily. He soon thought that he understood it a great deal better than the rest of the missionaries there. As he went from place to place, he would tell how he could make the natives understand him. One day he met a company of natives who said to him, “We would like to have you tell us how old you are, and tell us about your wife.” Well, he wanted to tell them that his wife was seventy years old, but instead he informed them that he had seventy wives. They all stood aghast at this information, and were not sure that they wished to listen to such a missionary. Suppose this man had written out a Bible reading with such a limited knowledge of the language, what influence would it have had on the truth? I believe it is a good thing to go slow.*GCB June 4, 1909, page 320.10*

Our experience in the islands goes to show that the youth whom we have helped by taking them into our homes, have become the most stable and useful members of our church.*GCB June 4, 1909, page 321.1*

You may say, Now you have told us of some of the difficulties met in laboring for the people. Please tell us whether they accept the gospel, and remain true. Are they vascillating and untruthful and unreliable?*GCB June 4, 1909, page 321.2*

In the South Sea Islands the natives often seek to cover up the truth with words; but when the truth of God gets hold of them, it transforms their lives, just as it does in the States. Much orange rum is used by some of the natives; and I have seen these drunkards, who are often addicted to an excessive use of tobacco as well, changed into earnest Christians. The truth is accompanied by a power that helps them to give up these things entirely, and to so change their manner of living that the people all around them testify to the genuineness of their conversion.*GCB June 4, 1909, page 321.3*

I recall one case that I will tell you of this morning. A man who had once been a

member of a church, who had been excommunicated because of his drunken habits, was converted, and led such a consistent Christian life that his associates recognized that he was indeed a changed man. The time came when his wife, who was a good Christian woman in another church, wished to become a Seventh-day Adventist. The officers of her own church wondered what they could do with her. They did not want to have her remain in the church in fellowship with them, so long as she kept the Sabbath; and yet they hardly knew how to excommunicate her, as they acknowledged that there was nothing that could be found against her, so far as her morals were concerned. So far as they knew, she was a good, kind, conscientious Christian woman; but she would insist on keeping all the commandments of God. She would not give up the seventh-day Sabbath. Finally they excommunicated her on the ground that she kept all of God's commandments. This is an actual circumstance, and we rejoiced in knowing that they could find nothing worse against this sister, than that she insisted on keeping all of the ten commandments, including the fourth.*GCB June 4, 1909, page 321.4*

I will speak of a certain girl we had in our home at one time. Her parents had not been honest, and she worked as a clerk in our health food store at one time. One day she said to my wife and myself, as we were riding along, "I have something to tell." "All right; we shall be glad to hear it." We noticed that the tears began to run down her cheeks, and she hesitated. "Well, what is it?" we inquired. "O," said she, "I should like to tell you, but, somehow, it seems very hard for me to do so!" "Well," said we, "you ought to tell us, if you think that you should."*GCB June 4, 1909, page 321.5*

After awhile she told us, brokenly, of how, while working in the health food store, she had wished some money, and had taken fifty cents; and then later, wishing money for something else, she took another fifty cents; still later another fifty cents, and another; and she had continued to take from the store-funds, in amounts of fifty cents at a time, until she had taken eleven dollars in all. She told of her deep sorrow, and of her desire to repay us, but of her inability to do this just now; and she humbly asked used for forgiveness; and she added: "I want you should pray for me, that I may never, never do that again."*GCB June 4, 1909, page 321.6*

What do you think, dear friends, it is that causes a person to make such a confession as that? Do you think a native girl would make such a confession, when nobody knew about her wrong, if the Spirit of God was not in her heart? I believe, dear friends, that the Holy Spirit was working on that girl's heart.*GCB June 4, 1909, page 321.7*

Other girls have accepted the truth, whose parents have greatly opposed them. For instance, a certain girl came to our place, and said: "Mr. Cady, I have come to see you. I have been interested in the truth for some time, and I have felt as if I must keep the Sabbath. But father and mother say that I can not keep the Sabbath; and father has said that if I keep the Sabbath, I can not stay at home. I have been keeping it in the past," she continued, "and I have not told father about it, because I knew he felt very bitter, and he has threatened me at different times; and so I have gone out onto the plantation, and have read my Bible and prayed, and thus have refrained from work on the Sabbath day. But now father has found this out, and he says if I do that again, and keep the Sabbath, I can not go home; and I feel that I must keep the Sabbath; and so I have come here to ask you whether you can help

me and pray for me."*GCB June 4, 1909, page 321.8*

Well, what could we do? We said, "Certainly; we will make a home for you; come in." We took her into our home; and I believe if we ever saw a person who loves the Lord, it is that young person.*GCB June 4, 1909, page 321.9*

Once this girl told a story which illustrates her child-like, simple faith. She was crossing a lagoon near the bay, and was accompanied by a young man who was rowing the canoe. The place was noted for its sharks. The young man who was rowing said to the young woman, "I wish I had faith to believe in the Bible as you believe in it." While they were talking thus, a great shark came up near the canoe. Sometimes these sharks upset canoes. The young man said, "Here's a shark! What shall we do?" "Just keep quiet," said the young woman, "while I kneel down and pray." So she knelt down and prayed; and when she had finished praying, and arose, the man said, "The shark is gone." Dear friends, I believe it is well for us to have simple faith in God.*GCB June 4, 1909, page 321.10*

We have another young woman down there, whose father was very angry with her because she would keep the Sabbath. She was very young, but she used to send us her tithe and offerings, and she took a great interest in the cause of truth, notwithstanding her father's opposition.*GCB June 4, 1909, page 322.1*

One day, when I called to see him, he said: "Mr. Cady, I do not believe in the Bible. If there is any God, I believe the earth is God. See the old ocean heave to and fro. There are signs of life there, and I am constrained to believe that the ocean is God. But," he continued, "if I were a Christian like you, I would write out my prayer, and I would write it somewhat as follows: 'Lord, there are so many people to attend to, and you do not have time to look over the wants of every one; and if you ever wish to know what I want, you just look there on that piece of paper, and you will find out.'"*GCB June 4, 1909, page 322.2*

"Let us look at this from another standpoint," I suggested to him. "How many children have you?" "Ten." "Suppose your children should get together, and say that since you have so many children, you can not attend to the wants of them all, and so they will write out their requests on a blackboard or on a slip of paper; and then suppose that they would tell you that if at any time in your multitudinous duties you might wish to learn what they would be pleased to have you do for them, you could read their requests on the blackboard or the slip of paper. Would you like that?" "Well, I do not know as I would," he acknowledged.*GCB June 4, 1909, page 322.3*

In closing, I should like to tell you of some experiences I had a few years ago, during a visit to Pitcairn Island. We knew there would be head winds all the way, and we had no certain means of getting there. I found it possible to go as far as the Gambier Islands, in a little steamer; and the only means I had of going across to Pitcairn, three hundred miles further, was on a little seven-ton cutter, about thirty feet long, and about eight feet wide. Many assured me that should I attempt to go to Pitcairn in this little vessel, I would go to the bottom of the ocean; and so I made the matter a subject of prayer. I believe that sometimes the Lord helps people; in fact, I believe he always helps his people when they seek him in the right way. Out in those islands we have no committees, no presidents of conferences and others to go to for counsel; we have to look to the Lord for direction in all our ways.*GCB June 4, 1909, page*

322.4

I prayed over the matter most earnestly. I remembered being awakened one night; I seemed startled. I saw a man before me, and just before I woke, I heard these words, “I will be with you all the way.” Well, when I awoke, the first thing that came to my mind was this: The Lord wants you to go to Pitcairn Island, and he will be with you all the way. It did not require very much faith or persuasion, so far as my mind was concerned, to go down as far as the Gambier Islands on the little steamer; but when I reached the Gambier Islands, and saw this little boat, the question arose, Shall I go in it?—it looked so very small. So I went out again and prayed earnestly. The same words came to my mind, “I will be with you all the way.” So we started out and made the 300 miles in six days.*GCB June 4, 1909, page 322.5*

Soon after leaving the Gambier Islands, the little cutter was found to be leaking badly. In fact, they were compelled to pump out the water every two hours. After reaching Pitcairn those in charge of the boat proposed that they go back to the Gambier Islands, and have their little cutter recaulked. They expected to return to Pitcairn within two weeks, and take me back to Tahiti.*GCB June 4, 1909, page 322.6*

We went on with our work, and held meetings for two weeks. At the end of that time our boat had not returned. We waited another week, and continued our labors. Week after week passed by, until nine weeks passed, and no boat. I had been from home about three months and had received no word from there, and I could not communicate with them. The question confronted me, How can I return home? It is difficult to get away from Pitcairn. Sometimes it takes two years. I began to pray earnestly to the Lord that when my work was finished, he would send a boat.*GCB June 4, 1909, page 322.7*

At the end of nine weeks the Pitcairn islanders called out, “Sail ho!” They had sighted the French missionary schooner that left Tahiti at the time I took ship for the Gambier Islands. She had come to Pitcairn for food and water, and we had learned that she had not yet reached the Gambier Islands. She had gone away out of her course, and had been lost. For three days they had been without water, under a tropical sun. Their food was nearly exhausted; they had been giving their sailors three tea biscuits a day, and had been praying to the Lord, “Send us food, send us food.” When 440 miles beyond the islands they were bound for, they met an American vessel. The captain told them where they were, gave them a small supply of food and water, and advised them to go to Pitcairn, only 140 miles distant, where they could secure water and plenty of food, and learn how to reach the Gambier Islands.*GCB June 4, 1909, page 322.8*

So they came to Pitcairn Island, and we were very glad. We gave them plenty of food and water; we invited the leading minister on the boat to come and preach in our church; in fact, we treated them royally, and did the very best we could for them. The leading minister proposed that I go back with them to the Gambier Islands, free of charge; so they took we with six natives free.*GCB June 4, 1909, page 322.9*

Upon reaching the Gambier group I learned from the merchants that no vessel would sail for Tahiti for two months, and possibly not for six months. I felt discouraged, and determined to seek for passage on the missionary schooner that had brought me thus far. But upon interviewing these friends whom we had treated so kindly, they

hesitated, and refused me passage. For what reason I know not. The merchants, upon hearing of this, through the Pitcairn islanders who had accompanied us, advised these natives to take from the missionary vessel the food and water that they had given them; but when I learned of this, I counseled them not to do it. I assured them of my conviction that the Lord would provide some way.*GCB June 4, 1909, page 322.10*

The missionary schooner was about to lift anchor and sail away without me, when we heard a call of "Sail ho!" The missionaries decided to wait, and so cast anchor again. The vessel that appeared was a French man-of-war from Tahiti. I went to the resident, and asked him to grant me passage on this vessel. He said, "I can not do this; for you are a foreigner. We can take only people who are in distress." I replied, "I am in distress. I did what I could for your missionary ship flying the French flag, and now they refuse to take me any further." "Well," he said, "under those conditions I think the captain will take you." The next day we interviewed the captain, and he agreed to take me, and gave me free passage. As it turned out, I arrived at Tahiti two weeks before the missionary vessel reached there.*GCB June 4, 1909, page 322.11*

The little boat that took me from the Gambier Group to Pitcairn Island, never reached Tahiti. She went down at sea.*GCB June 4, 1909, page 322.12*

Now, dear friends, people may say that God does not care for his people; but he does care for them, and if they trust him, he will care for them, even to the extent of sending a man-of-war to take them where they wish to go. That the Lord may be with us, and inspire us with faith in him, and save us in his kingdom, is my prayer.*GCB June 4, 1909, page 322.13*

YET THE MESSAGE SPREADS

WASe

Elder Boettcher passes to us the following letter received from a brother laboring in the Sarator Province of Russia:—*GCB June 4, 1909, page 322.14*

"I inform you that *Revelation 12:17* is being verified in my case, the dragon is exceeding wroth. One evening from ten to twelve men followed me with great clubs in their hands. Later on I learned that they intended to kill me because I was preaching a strange doctrine, but fortunately I found escape in a shop which was still open. One night, four days ago, stones and heavy pieces of timber were thrown into my bedroom window. One window was entirely smashed. Two stones weighed ten pounds each. I do not know what to do, for they intend to set my house on fire, and my life is in danger every night."*GCB June 4, 1909, page 322.15*

UNDER TRIAL

WASe

A brother in European Russia writes a letter, a translation of which Elder Boettcher allows us to print, as follows:—*GCB June 4, 1909, page 322.16*

“Peace and the love of Jesus Christ be with you. We are three brethren. I inform you that we are being pursued and dreadfully oppressed. They have taken counsel against us three times to either kill us or drive us out of the village. Therefore I ask you to pray for us that God may have mercy upon us. Our letters are all intercepted by the priests. When you write to us do it secretly to the following address.”*GCB June 4, 1909, page 322.17*

WASHINGTON (D.C.) SANITARIUM ASSOCIATION

WASe

The second meeting of the constituency of the Washington (D. C.) Sanitarium Association, was called by the chairman, G. A. Irwin, June 3, at 10:30 A. M., the time to which the former meeting adjourned.*GCB June 4, 1909, page 322.18*

It was moved by Elder A. G. Daniells, and seconded, that the meeting adjourn to Friday, June 4, at 11:30 A. M. Carried.*GCB June 4, 1909, page 322.19*

G. A. IRWIN, *Chairman*,
D. H. KRESS, *Secretary*.

June 6, 1909 - NO. 20

TAKOMA PARK STATION, WASHINGTON, D. C., SUNDAY, JUNE 6, 1909

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6-7 A. M.	Devotional Meeting.
7-7:45	Breakfast.
7:45-8	Morning Work.
8-9	Departmental Meetings.
9:15-10:15	Bible Study.
10:30-12:30	Conference (Business).
1-2 P. M.	Dinner.
2-3	Committee Work.
3-5	Conference (Reports).
5-6	Committee Work.
6-7	Lunch.
7:45-9	Evening Service.

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

THE RELIGIOUS LIBERTY DEPARTMENT

WASe

Fifteenth Meeting, May 31, 8 A. M.

The entire hour was devoted to answering and discussing questions which had been handed in. The questions related both to the principles of religious liberty and to plans for work.*GCB June 6, 1909, page 323.1*

Sixteenth Meeting, June 1, 8 A. M.*GCB June 6, 1909, page 323.2*

The subject discussed at this meeting was, "What Should be Our Attitude Toward Sunday-Closing of Saloons?" Arguments were presented in favor of legislation closing saloons on Sunday; the impossibility of securing the closing of saloons on all days, and the advisability of working to close them on one day of the week rather than to not have them closed at all. There is more idleness on Sunday than on other days of the week, and hence naturally more liquor drinking, and for this reason Sunday-closing is justifiable.*GCB June 6, 1909, page 323.3*

These arguments and reasons were quite generally dissented from as unsound and erroneous. Religion can not be dissociated from the Sunday institution. This being so, religion can not be dissociated from Sunday legislation of any character whatsoever. All legislation regarding Sunday must be regarded differently from other days and must be religious legislation. All such legislation is simply legislating the Sunday institution into position by piecemeal.*GCB June 6, 1909, page 323.4*

Seventeenth Meeting, June 3, 8 A. M.*GCB June 6, 1909, page 323.5*

A considerable portion of the meeting was devoted to the question considered at the previous meeting, that of the Sunday-closing of saloons. A number of brethren spoke to the question, among them being Elder W. M. Healey, C. S. Longacre, C. D. M. Williams, W. A. Colcord, C. P. Bollman, J. O. Corliss, and the chairman. With a single exception, all took the position that we could not advocate Sunday-closing.*GCB June 6, 1909, page 323.6*

Elder A. J. Breed introduced a resolution calling for the getting out of a Religious Liberty Manual for the benefit especially of our religious liberty workers. This resolution was agreed to.*GCB June 6, 1909, page 323.7*

Eighteenth Meeting, June 4, 8 A. M.*GCB June 6, 1909, page 323.8*

The first part of this meeting was devoted to a discussion of the question of church federation. After the discussion, action was taken favoring the getting out of a statement setting forth our attitude toward the church federation movement. Action was also taken favoring the preparation of a series of Sabbath-school lessons on the subject of religious liberty. The latter portion of the meeting was devoted to the

consideration of the work of religious liberty secretaries. W. A. Colcord gave a talk upon this subject, outlining briefly the qualifications, duties, and lines of work of religious liberty secretaries.*GCB June 6, 1909, page 323.9*

SABBATH-SCHOOL DEPARTMENT

WASe

Ninth Meeting, June 3, 2 P. M.

Reports of committees were called for. The first presented was from the Committee on Institutes and Conventions. The resolution favored the holding of general Sabbath-school conventions, institutes for the training of Sabbath-school officers, and suggested that a State Sabbath-school convention be held in connection with the general camp-meeting. The resolution also provided for special programs to be arranged, which each local school might follow profitably. A general discussion followed.*GCB June 6, 1909, page 323.10*

Mrs. R. W. McMahan: I favor the continuance of the special programs that have been printed in the *Worker* from time to time. These have been generally followed in our State, and have been productive of much good.*GCB June 6, 1909, page 323.11*

Miss Ella Merickel: The results of these special programs are excellent. Even the Home Department members in our conference have followed these programs, and have been greatly encouraged and benefited in so doing.*GCB June 6, 1909, page 323.12*

C. A. Hansen: I think it would be well if a Sabbath-school convention for all the people could be held in connection with our camp-meetings. If it is possible to secure a Sabbath-school day, I think it should be done. This gives prominence to the Sabbath-school work, and there is no better opportunity for reaching our people than at our camp-meetings.*GCB June 6, 1909, page 323.13*

Mrs. Mary McReynolds: I also think that a Sabbath-school day at camp-meetings is a very excellent means of bringing our work prominently before our people. However, I do not think it can take the place of the institute work for officers. In a two or three-days institute you can go into details, and instruct inexperienced officers, while the convention can only deal with general interests.*GCB June 6, 1909, page 323.14*

Mrs. Plummer: Do you favor the naming of a special day for the carrying out of the programs which appear in the *Worker*, or should it be left to the schools to decide when they will arrange for the program?*GCB June 6, 1909, page 323.15*

Mrs. Rambo: I think the day should be named. A special day appointed for the program gives much better satisfaction in our conference.*GCB June 6, 1909, page 323.16*

A resolution was then presented on the study of the Sabbath-school lessons. This resolution urged that our ministers and laborers exert their influence in favor of the daily study of the Sabbath-school lessons. A general discussion followed, in which the value of the daily study to any family was emphasized. Nearly every speaker

thought that the program of study furnished by the General Conference Sabbath-school Department had done much to foster this daily study.*GCB June 6, 1909, page 323.17*

Mrs. Jessie B. Everett: I recognize the need of a more thorough study of the Scriptures. I was in a family where this plan was carried out. At first I thought it might prove monotonous, but in a little while I saw that the results were very satisfactory. I never had better lessons than during this time.*GCB June 6, 1909, page 323.18*

Miss Ella Merickel: I lived for eight years in one family where it was the custom to study the Sabbath-school lesson during the time of morning worship. The plan was a success, and it proved a real blessing in every way.*GCB June 6, 1909, page 324.1*

Informal Meeting of Sabbath-school Secretaries*GCB June 6, 1909, page 324.2*

Wednesday was appointed as the day for the delegates to visit the city, and no department meeting was held.*GCB June 6, 1909, page 324.3*

Two informal meetings of the secretaries were held. The reading course for Sabbath-school officers and teachers was discussed.*GCB June 6, 1909, page 324.4*

Mrs. Plummer, in speaking of the proposed Sabbath-school Manual, said she had thought of having three divisions in this book,—first, the history of the Sabbath-school work; second, instructions as to details in the organization of the Sabbath-school and the duties of officers and teachers; third, special chapters on illustrations and other features of general interest. She stated that this Manual would not be ready for an indefinite period, and therefore thought it necessary to begin the reading course with some other work, and called for suggestions from the secretaries.*GCB June 6, 1909, page 324.5*

After much consideration it was decided to take up the study of "Testimonies on Sabbath-school Work," the book, "Art of Questioning," and also the history of our Sabbath-school, which the General Conference Sabbath-school Department will endeavor to have ready in pamphlet form by Jan. 1, 1910.*GCB June 6, 1909, page 324.6*

It was suggested that the *Worker* contain question on these three books, and that we endeavor to get the reading course started by January 1.*GCB June 6, 1909, page 324.7*

MEDICAL MISSIONARY DEPARTMENT

WASe

Nineteenth Meeting, June 4, 8 A. M.

[In this BULLETIN we are compelled to summarize in a paragraph a much longer report submitted by the department meeting secretary.—EDITORS.]*GCB June 6, 1909, page 324.8*

Dr. H. F. Rand read a paper on Therapeutics which he defined as "a science whose

object and aim are along the art of healing, or, in other words, the path that leads toward life." The discussion was largely confined to the method employed in the treatment of malaria by hydrotherapy. Dr. Rand further stated that the English government has found black death, prevalent in Central Africa, to be the result of the continued use of quinine for diseases of the tropics. In an interesting paper read by Dr. C. F. Ball, Thursday evening, he outlined his experience with tuberculous cattle, and expressed his conviction that dairy products should not be used in any manner unless cows have been tested for tuberculosis, or milk properly Pasteurized.*GCB June 6, 1909, page 324.9*

The department has adopted the following curriculum:—*GCB June 6, 1909, page 324.10*

COURSE OF STUDY FOR THE NURSES' TRAINING SCHOOLS

No Authorcode

	First Year
	HOURS
Bible	36
Testimony study	36
General nursing	36
Practical hydrotherapy, 2 lessons a week, first quarter	24
Physiology	18
Anatomy	18
Domestic economy	12
Operating drill, second term	12
Electricity (theoretical and practical)	12
Massage	24
Physical culture	36
Second Year	
Bible	36
Physiology	36
Hydrotherapy (practical and theoretical)	24
Cookery	24
General diseases	36
Practical nursing	12
Surgical nursing, first half	12
Medical gymnastics	36
Theoretical massage	24
Medical lectures	24
Bible hygiene	36
	Third Year
Bible	36

History of missions	18
History of message	18
Hygiene and sanitation, including bacteriology	36
Tropical diseases	12
Accidents and emergencies	18
Children's diseases	12
Mental diseases	18
Materia Medica	36
Bandaging	12
Diseases of men	12
Chemistry and analysis of urine	24
Physical culture	18
Gynecology	8
Obstetrics	16
ADVANCED COURSE OF ONE YEAR FOR GRADUATE NURSES	
	HOURS
Bible	36
Applied anatomy	36
Surgical dressing	24
Signs and symptoms of disease	18
Urine analysis and microscopy	24
Dietetics	18
Advanced hydrotherapy	24
Applied electricity	12
Common diseases	36
Skin diseases	12
Diseases of eye, ear, nose, and throat	18
Obstetrics and gynecology	36
Tropical diseases and hygiene	36
Mental diseases	12
Dental hygiene	12
Anesthetics	6
Swedish medical gymnastics	36
Principles of hygienic dress	18

TEXT AND REFERENCE BOOKS RECOMMENDED FOR NURSES BY THE DEPARTMENT

WASe

Electricity—*Neiswanger*GCB June 6, 1909, page 324.11

Hygiene and Sanitation—*Whitelegge and Newman*.GCB June 6, 1909, page 324.12

Physiology—*Furneaux, Colton, Foster and Shore, and Hutchinson*GCB June 6,

1909, page 324.13

Cookery—"*Science in the Kitchen," "Good Health Cook Book," "Vegetarian Cook Book*"*GCB June 6, 1909, page 324.14*

Obstetrics—*Le Lee, First Lines, by Hermann**GCB June 6, 1909, page 324.15*

Chemistry—*Newell's Descriptive Chemistry**GCB June 6, 1909, page 324.16*

Materia Medica—*Dock, Paul**GCB June 6, 1909, page 324.17*

Mental Diseases—*C. B. Burr**GCB June 6, 1909, page 324.18*

General Diseases—*Stevens**GCB June 6, 1909, page 324.19*

Children's Diseases—*McCombs**GCB June 6, 1909, page 324.20*

Bandaging—*Leonards, Marrow**GCB June 6, 1909, page 324.21*

Surgical Nursing—*Stowy**GCB June 6, 1909, page 324.22*

Hydrotherapy—*Abbott, Kellogg, Baruch**GCB June 6, 1909, page 324.23*

General Nursing—*Humphrey, Lukes, Robb**GCB June 6, 1909, page 324.24*

Swedish Gymnastics—*Posse**GCB June 6, 1909, page 324.25*

History of Missions*GCB June 6, 1909, page 324.26*

History of the Message—*Loughborough**GCB June 6, 1909, page 324.27*

Anatomy—*Gray**GCB June 6, 1909, page 324.28*

Massage—*Kellogg**GCB June 6, 1909, page 324.29*

Doctrines—*Johnson**GCB June 6, 1909, page 324.30*

Bible Hygiene—"*Ministry of Healing*"*GCB June 6, 1909, page 324.31*

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 4, 6 A. M.

L. R. Conradi occupied the chair. Prayer by Elder J. C. Raft, of the Scandinavian Union. W. T. Bartlett was chosen as secretary pro tem.*GCB June 6, 1909, page 324.32*

The unfinished report of the Committee on Plans and Finance (on pages 288-89 of the BULLETIN) was taken up.*GCB June 6, 1909, page 324.33*

Resolution 45, authorizing the application of five per cent of general funds to General Conference Association and General Conference Corporation indebtedness, was read.*GCB June 6, 1909, page 324.34*

J. J. Ireland: I desire some information as to this. The General Conference Association, according to its reports, has a present worth of $4,000 and over. Now if all assets are considered good, there will be no necessity for any further sum to be set aside. With reference to the General Conference Corporation, this is a corporation that was created after the work was moved to this place. It has a present worth of $40,000 according to the report. But there are a large number of bills payable and receivable. The present worth exceeds the real estate, buildings, and furniture. Now are all the assets of this corporation considered good? If so, what would be the need of any further sum being set aside in its behalf?*GCB June 6, 1909, page 324.35*

A. G. Daniells: There is one thing sure, the General Conference Committee will not set aside any 5 per cent if it is not needed. As to the association, the assets are uncertain. So far as I know, we have not set aside anything for the Corporation. If we can collect the accounts due the Association, we shall not have to set aside anything. But I know now of one account of $2,500 that was advanced to a missionary enterprise. We are holding the account against it, and have held it for twenty years, and it is not paid yet. Still we hold it as an asset. Those owing it have sent in a petition to this Conference for us to forgive it. The fact that we have had authorization to set aside 15 per cent to meet these obligations, but have not used over 5 per cent during the last four years, is evidence that all that is wanted is a provision to keep the Association from insolvency.*GCB June 6, 1909, page 324.36*

J. P. Laird: I look at it the other way. We voted $20,000 indebtedness by the action taken yesterday, when we took over the Seminary. According to the reports, there are heavy liabilities against the General Conference Association and the General Conference Corporation.*GCB June 6, 1909, page 324.37*

J. J. Ireland: On the other side, there are assets, bills receivable. If all these are collected, there will be no necessity for any further money to liquidate the liabilities of both these corporations.*GCB June 6, 1909, page 324.38*

A. G. Daniells: We do not want to set aside general funds to pay the liabilities when we have good notes due from various corporations. We would never think of doing

such a thing as that. We do not want to pile up, in our General Conference Corporation, a great present worth by taking money from the general funds.*GCB June 6, 1909, page 324.39*

Question being called, this resolution was carried.*GCB June 6, 1909, page 325.1*

Resolutions 46 and 47 (on Sabbath-school offerings) were read and carried without discussion.*GCB June 6, 1909, page 325.2*

On motion of H. W. Cottrell, it was voted to defer action on Resolution 48 (paper for the blind) until such time as Brother Miller, editor of *The Christian Record*, could be present.*GCB June 6, 1909, page 325.3*

Resolutions 49 and 50 (on Missionary Volunteer Department) were read, and carried by vote.*GCB June 6, 1909, page 325.4*

Resolution 51 (emphasizing personal work and prayer as the basis of the work of the youth) was read.*GCB June 6, 1909, page 325.5*

M. E. Kern: Personally, I have no desire to see our young people organized in a mere mechanical way. I hope that these two resolutions, 50 and 51, will be taken by our brethren throughout the field as an ideal for this young people's work; that, first of all, we recognize the spiritual life as fundamental. We must make an earnest evangelistic effort for our young people, many of whom have only a theory of the truth, but no acquaintance with its power. In planning their work, we must hold up personal, heart-to-heart work as fundamental. I believe this will help us a great deal to avoid difficulties and mistakes that have been made in the past.*GCB June 6, 1909, page 325.6*

H. W. Cottrell: As the framer of these resolutions has just spoken, making reference again to Resolution 51, which we have just passed, and inasmuch as there is still time to reconsider this, I wish to say that it does seem to me it would be too bad to have Resolution 50 pass out in print before the world, carrying the idea that hitherto we did not recognize, as a people, conversion and the reception of the Holy Spirit as a fundamental principle. It carries with it that idea. I think we have always recognized that conversion was necessary, and that it is necessary to have the Holy Spirit. I would suggest that this resolution be reconsidered, and dropped from the records.*GCB June 6, 1909, page 325.7*

R. F. Andrews: It seems to me that if we put in the words "as heretofore" after the word "recognize," that would show that we have heretofore done so, and still do so.*GCB June 6, 1909, page 325.8*

H. W. Cottrell: In order to get this question before the delegates, I move that we reconsider Resolution 50.*GCB June 6, 1909, page 325.9*

This was seconded, and carried.*GCB June 6, 1909, page 325.10*

W. T. Bartlett: Why not change "recognize" to "emphasize," making it read, "that we emphasize a change of heart," etc.*GCB June 6, 1909, page 325.11*

This was considered as a motion, and was seconded.*GCB June 6, 1909, page 325.12*

D. H. Kress: I would suggest that Section (*b*) be made to read, "That to this end we continue to make earnest evangelistic efforts to carry forward this work in their behalf."*GCB June 6, 1909, page 325.13*

E. E. Farnsworth: It seems to me that if we put in the clause "we continue" in Section (*b*), we have lost the force of what was intended by the department. We want to do more than we have ever done.*GCB June 6, 1909, page 325.14*

A vote was taken on the question of changing the word "recognize" in Section (*a*) to "emphasize." Carried.*GCB June 6, 1909, page 325.15*

R. S. Owen: I suggest that we insert the word "more" in Section (*b*), so that it shall read "a more earnest evangelistic effort be carried forward in their behalf."*GCB June 6, 1909, page 325.16*

The motion was seconded.*GCB June 6, 1909, page 325.17*

M. L. Andreasen: It reads "to this end." To what end?*GCB June 6, 1909, page 325.18*

F. M. Dana: The point of this resolution as already expressed by Brother Farnsworth, is to bring before this body the thought that we have neglected the work which ought to have been done for the youth. Now "more earnest evangelistic work" shall be carried forward, not simply to get them to join the church, but really to have a change of heart, and give them better opportunities to be faithful missionaries.*GCB June 6, 1909, page 325.19*

C. Santee: There is one point I think should be made emphatic in this "more" earnest effort, and that is the liability among all our young people of getting a formality in their programs. A living issue that comes from the heart can never be formal, and ever so good a program, unless it does come from the heart, becomes formal. It seems to me that as we are planning to carry this out, we as laborers want to know that we have something to give our youth; and when we do it, and put forth this "more" earnest effort, it will prevent the youth from introducing formality into the carrying out of these principles.*GCB June 6, 1909, page 325.20*

The amendment was carried.*GCB June 6, 1909, page 325.21*

The original motion was then carried.*GCB June 6, 1909, page 325.22*

Resolutions 51 and 52 were read and adopted.*GCB June 6, 1909, page 325.23*

The secretary read Resolution 53 (on a series of doctrinal lessons for the youth), and it was adopted.*GCB June 6, 1909, page 325.24*

Resolutions 54 and 55 were read and adopted without discussion.*GCB June 6, 1909, page 325.25*

Resolution 56 (on junior work) was adopted.*GCB June 6, 1909, page 325.26*

A. G. Daniells: I would like to make one word of explanation. Some may not see any reason in having these details regarding the young people's work brought in here. I would call attention to this fact, that as each department has been organized, we have, to a greater or less extent, gone over the ground of the basis of their operation, and taken action upon it in detail. I think you will remember that when the Medical Department was launched four years ago, there was presented a list of recommendations, and we studied the details of their plan of operation. We went into the matter thoroughly, to get before us, and before the whole denomination, the basis of operation. I presume that is why this has been brought before us. The same was done with the publishing work six years ago. This lays the foundation for the general plan of operation, and then as we get experience in our work from year to year, we can adjust this.*GCB June 6, 1909, page 325.27*

Recommendation 57 (on camp-meeting work for youth) was carried.*GCB June 6, 1909, page 325.28*

Resolution 58 (on Foreign Seminary scholarship fund) was read.*GCB June 6, 1909, page 325.29*

C. W. Irwin: What is the use of the word "endowed" in this connection?*GCB June 6, 1909, page 325.30*

M. E. Kern: Whether right or wrong, that is what we have called it. It is a fund we are raising to assist students through the Seminary who are in need of some special assistance, and the idea has been that this will be a permanent fund,—that this money would be loaned, and in a few years returned, and, therefore, we have called it "The Endowed Scholarship Plan." It may be a wrong term, but that is the name we assigned to it.*GCB June 6, 1909, page 325.31*

C. W. Irwin: If I understand the meaning of the word "endowed," it means a fund which has been set aside, the proceeds from which are used in helping students in school. It seems to me the term is incorrect, and that we ought to use the "Missionary Scholarship Fund," instead.*GCB June 6, 1909, page 325.32*

I would move that we strike out the word "endowed."*GCB June 6, 1909, page 325.33*

H. M. Hiatt: I second the motion.*GCB June 6, 1909, page 325.34*

Chas. Thompson: I would like to inquire what it means by "completing the fund"? It does not say how much the fund will be.*GCB June 6, 1909, page 325.35*

A. G. Daniells: I would like to say just a word with reference to this fund and what it means. When the decision was made to change the college into what it is now, we began to put forth efforts to get into this school the persons it was created to help. There are young people all about who volunteer to go to foreign fields. Their hearts turn in that direction. Some of them have not had great educational advantages. Others have finished their work in our academies and colleges. They do not expect to go to school any more.*GCB June 6, 1909, page 325.36*

Some of these the Mission Board accepts, and advises to come here. They are often without funds. They have strained every point for three or four years, perhaps, to get

through the school they have been attending. They are now ready to go abroad, with the exception of a brief specific preparation. Now what shall we do when a candidate has not the money to get the needed preparation? With the tremendous demands from China, Japan, India, and Africa for young people who have accustomed themselves to labor, who have disciplined minds, who give promise of ability to grasp the languages and perfect themselves in their work,—with these demands upon us, I have felt for two years tremendous pressure over this thing, and have urged that something be done to give possible candidates some advantage here in the school to get through quickly, and so pass on to the fields beyond. *GCB June 6, 1909, page 325.37*

I am personally responsible for this scholarship fund, if any blame is to be put on anybody, and I have heard some criticism of it. While I was studying and trying to consider every kind of a proposition, the thought came to me: Now these volunteers for missions are young people from schools, principally, and they are going out as young people. Why not get the Missionary Volunteer societies to work for scholarships, or shares in scholarships, to provide a fund to help these young men and young women to get out into the fields? *GCB June 6, 1909, page 325.38*

Some have thought we were raising money to deposit with the Seminary, that they might have a big fund here to help them out. But this fund does not touch the Seminary. We can fill this Seminary full and running over without doing that thing at all. In fact, the Seminary makes a discount for the person having a scholarship. It is no advantage to the Seminary in a financial way, as such, except in this: If the Seminary does just what it is designed to do, gets the persons that the mission field should have, and who are prepared to take this course, it enables us to fill up quickly, and so operate to better advantage; but I want to tell our friends who have schools in other parts of the country, and emphasize it, that this fund is not for the Seminary. Scholarships are assigned by the Missionary Volunteer Society and the General Conference Committee in counsel with the president of the Seminary. This fund is not for the individual who receives it, either. It is for the millions of people in the mission fields calling for young men and young women. *GCB June 6, 1909, page 326.1*

H. M. Hiatt (Kansas): I can answer for our conference that at first we were asked to raise two scholarships. Later, as a strong conference, we were asked to do more than that. Our conference raised two, and sent in $300. Later we agreed to raise another scholarship. I am heartily in favor of this plan. I believe there are a good many of our young people who waste enough money in photographs, gum, and ice-cream, to more than pay a good many of these scholarships, and I think it is a good training for our young people. I hope we will not do away with it, and those who have not made up their scholarships, will receive a blessing in doing so. Right after this scholarship matter came, there came a call from Brother Everson, of Rome. He said he would like to have a tent to pitch close to the Vatican. We were at a German young people's convention, and brought it before them, and raised a donation of $125 within a few minutes. Then we received another letter that they needed some equipment for medical missionary work in India, and on top of all these other things, our young people have started out to raise $375 for that, and they will not be any the poorer after that, either. *GCB June 6, 1909, page 326.2*

The Chairman: Are you ready for the question to amend Resolution 58 by striking out the word “endowed”?*GCB June 6, 1909, page 326.3*

Question called and passed.*GCB June 6, 1909, page 326.4*

By vote of the Conference, Resolution 58, as amended, was adopted.*GCB June 6, 1909, page 326.5*

Resolution 59, by vote, was adopted.*GCB June 6, 1909, page 326.6*

Resolution 60, by vote, was adopted.*GCB June 6, 1909, page 326.7*

Conference adjourned.*GCB June 6, 1909, page 326.8*

L. R. CONRADI, *Chairman*,
W. T. BARTLETT, *Secretary pro tem*.

THIRTY-NINTH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 4, 9:15 A. M.

L. R. Conradi called the meeting to order, but at once requested H. W. Cottrell to take the chair. Prayer was offered by S. N. Haskell.*GCB June 6, 1909, page 326.9*

The chair called attention to the fact that action on Resolution 35 (page 243) was by vote deferred until this time. As there was still a desire to defer the same to a later date, in order that those interested might have conference over the question, the consideration of the resolution was, by vote, deferred until Sunday morning.*GCB June 6, 1909, page 326.10*

H. W. Cottrell: I now call attention to Resolution 48, page 288, upon which action was deferred until a later meeting, when Brother Miller, editor of the *Christian Record*, should be present. He is now present.*GCB June 6, 1909, page 326.11*

It was moved to take up the consideration of the resolution, which was read, as follows:—*GCB June 6, 1909, page 326.12*

PAPER FOR THE BLIND

WASe

Whereas, There are about 80,000 blind persons in the United States and Canada; and,—*GCB June 6, 1909, page 326.13*

Whereas, There is being published by our people a paper for the blind, known as the *Christian Record*, at College View, Neb., containing the message of present truth; therefore,—*GCB June 6, 1909, page 326.14*

48. *We recommend*, That our union and local conferences endeavor in their respective territories to place the *Christian Record* in the hands of such blind persons as understand the systems used in its publication.*GCB June 6, 1909, page 326.15*

C. N. Miller: We are publishing nearly 2,000 copies of our paper monthly, sending them to the readers of the two systems, American Braille and New York Point, throughout the United States and Canada, and to Great Britain. The magazine comprehends the truth in all its phases. We have heard the gospel commission, Go ye into all the world and preach the gospel to every creature. There are about 80,000 blind persons in the United States and the Dominion of Canada who are to hear this gospel message. We are the only people in the world who publish a Christian magazine of this nature. The field is ours.*GCB June 6, 1909, page 326.16*

The present truth must go to the hundreds of these people who are sitting not only in physical darkness, but in spiritual darkness as well. Our magazine is to search out these people. The time is coming when we shall print not only in the American Braille and New York Point, which are used in this country and the Dominion of Canada, but we have received one order from the British Isles for 150 copies in the English

Braille.*GCB June 6, 1909, page 326.17*

We are endeavoring to take up also the printing of books, pamphlets, and tracts on present truth. We have a free-circulating library, loaning these books, magazines, and tracts, to blind people in all the world, and having them returned, so that we may loan them to others. The economy of presenting the truth to these people in this manner is at once seen.*GCB June 6, 1909, page 326.18*

The import of this resolution is that the local and union conferences wherever these books and magazines are placed in the hands of those who will read, be invited to return to us the price of the magazines placed in the hands of the blind in their respective fields. In voting for this resolution, we vote to support the magazine in our respective conferences.*GCB June 6, 1909, page 326.19*

The price of this magazine is $2 a year. The management intends that this magazine shall be definitely devoted to present truth. Each issue of the magazine contains about the same amount of matter as is contained in the new *Gospel Sentinel*, or eight pages.*GCB June 6, 1909, page 326.20*

Now as to the outcome of this. What does it mean? What will it do for the cause? We are endeavoring to make this magazine so practical that the people who accept the truth through it shall become practical canvassers; that they in turn may carry to the world the printed page. We have such canvassers in various parts.*GCB June 6, 1909, page 326.21*

Another branch to be developed is the training of nurses and masseurs. In China and Japan at the present time this branch of work is entirely given to the blind. We have young men and women, who have accepted the truth, who, by a little instruction and training, might become efficient nurses and masseurs. I am not talking at random, but this has been my experience. I have been a masseur, and by that means, and canvassing as well, have worked my way through Healdsburg College. So I am speaking to you from practical experience.*GCB June 6, 1909, page 326.22*

I trust this measure will pass with a hearty majority, that these people may become so instructed in different branches of present truth that they can become colaborers with us, and take their places in the great cause of the third angel's message.*GCB June 6, 1909, page 326.23*

Question called, and the resolution was adopted.*GCB June 6, 1909, page 326.24*

H. W. Cottrell: The next in order will be the report of the young people's Missionary Volunteer Department, by Prof. M. E. Kern, the secretary.*GCB June 6, 1909, page 326.25*

M. E. Kern presented the following report:—*GCB June 6, 1909, page 326.26*

REPORT OF THE YOUNG PEOPLE'S MISSIONARY VOLUNTEER DEPARTMENT

WASe

Importance of Work for the Youth

He who said to his apostle, “Feed my lambs,” has not left the church in doubt as to its duty to the young. The children of the church, which are its most precious heritage, are the most immediate subjects of the world’s evangelization, and will in turn become its most powerful agents. The work of carrying this message to every kindred, nation, tongue, and people needs the strength and courage of young manhood, united with the counsel of age and experience.*GCB June 6, 1909, page 326.27*

The pioneers in this second advent movement were very largely young men. Many of the older ministers attending this Conference entered active service in this cause in their youth. Sister Ellen G. White, who has borne such heavy responsibilities in this message, and who is with us to-day, was called into this work when only seventeen years of age. The lives of such workers are examples to our young people of what they can do if they dedicate all their powers to God. Everywhere consecrated and trained young men and women are wanted in the service of the third angel’s message.*GCB June 6, 1909, page 326.28*

To save our children and train them for the Lord’s work, we need more god-like homes, more power in the church, and a disposition on the part of all our workers to give earnest attention to their development. We need greater love for the children and youth, and an appreciation of their possibilities.*GCB June 6, 1909, page 326.29*

An old minister in a Scottish church was told by a well-meaning deacon that surely his work was no longer owned and blessed of God; “for,” said the deacon, “during the past year but one person has been added to the church, and he only a boy.” “Only a boy!” but that boy was Robert Moffat, the noble missionary who brought a whole province under the influence of the gospel, tamed one of the most savage African chiefs, and gave the translated Bible to strange tribes. Let us not pass by the young, remembering that labor for them is “the highest kind of missionary work.”*GCB June 6, 1909, page 326.30*

A Special Work

WASe

That this denomination is to do a special work for its children and youth is pointed out by Malachi the prophet, who, in the closing Old Testament prediction, portrays this last reformatory movement as the message of Elijah, which is to “turn the heart of fathers to their children, and the heart of the children to their fathers.”*GCB June 6, 1909, page 326.31*

Any casual observer of this movement would recognize the work for our children and youth as one of its prominent features. There seem to be about four general departments; evangelical, publishing, medical missionary, and educational. Through our educational efforts the children and young people are to be developed in Christian life and prepared for service. There are four means through which we endeavor to accomplish this object,—the *home*, the *Sabbath-school*, the *Missionary Volunteer work*, and *Christian schools*.*GCB June 6, 1909, page 326.32*

Answering the Macedonian Call

The *home* is fundamental. It is by far the greatest influence in the training of children, because most of our education is received there. All other efforts should be in close co-operation with and supplementary to the home.*GCB June 6, 1909, page 327.1*

Our *Sabbath-schools* are a strong factor in this gospel work, reaching even further than our church organization, to small companies and isolated Sabbath-keepers in the remotest districts, and furnishing a grand system of study for the whole church.*GCB June 6, 1909, page 327.2*

Through the blessing of God, though not without struggles and difficulties, there has been developed among us a beautiful system of *Christian schools*. A great work has been done by these schools, and especially in the last few years have they increased in power and effectiveness as they have more and more endeavored to give an all-round education, and have focused their attention upon the great world-problem before us. Many of our young people have in these schools gotten a vision of a new life purpose, and have dedicated themselves to God.*GCB June 6, 1909, page 327.3*

But large numbers of our boys and girls have not enjoyed the benefits of the Lord's schools. Gradually the conviction has forced itself upon us that there is a special work to be done for our young people where they are, in their homes and churches; that a purpose in life should be formed there, and a training in Christian work given, which will lead them into our schools and into larger fields of Christian activity. We have come to realize that the very best means of holding our children and young people in the truth, and preparing them for a place in the Lord's work, is to organize them for service where they are, in lines of work for which they are adapted.*GCB June 6, 1909, page 327.4*

In the year 1892 we were called upon, through the spirit of prophecy, to give attention to this matter. In a testimony on the subject of organization, dated December 19 of that year, we read:—*GCB June 6, 1909, page 327.5*

"We have an army of youth to-day who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor."—*General Conference Bulletin, Vol. V, No. 2, page 22, Jan. 29, 30, 1893.**GCB June 6, 1909, page 327.6*

As we read this paragraph to-day, it seems to be a seed thought from which our young people's work has developed. We recognize that "we have an army of youth," and that they can do much in this cause if "properly directed and encouraged." And this proper direction and encouragement are what we are now endeavoring to supply. "Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them." This call is answered in the educational features of our work. "We want them to act a part in well-organized plans for helping other youth," "honoring God in any branch of the work where they are qualified to labor." The effort is now being made to organize the youth for this service.*GCB June*

6, 1909, page 327.7

Other Testimonies followed in 1893 and 1894, in which the young people who love and fear God are called upon to organized themselves into companies of workers to labor for their unconverted friends, and for those who do not know the truth. This instruction was timely; for doubtless many of our young people are out in the world today, who might have been saved by well-directed efforts.*GCB June 6, 1909, page 327.8*

The following statistics, gathered three years ago from fifty representative churches in the Middle West, to me are very significant, and constitute a loud call to greater diligence on our part.*GCB June 6, 1909, page 327.9*

Statistics from 50 churches in the central West indicate that fifty-eight per cent of the youth who are connected with our people are church-members; thirty-two per cent were said to be active Christians. About five times as many young women marry out of the truth as do young men, and about half of each class who do this give up the truth. Of all those who give up the truth, one third are those who marry outside the faith.*GCB June 6, 1909, page 327.10*

Early History of the Young People's Work

WASe

Efforts were made in various places to follow the instruction of the Testimonies. In August, 1899, the Ohio Conference recognized this work by perfecting a State organization. In 1901 the General Conference held at Battle Creek, Mich., approved the plan of organizing young people's societies for more effectual missionary service, and the responsibility of general direction was given to the Sabbath-school Department. A simple plan of organization was soon perfected, and a manual of instruction prepared. Through the efforts that were put forth, the work gradually grew, and assumed a permanent form. Two great needs were keenly felt, however,—more time to give to its development, and wise leaders to personally direct the work in the field.*GCB June 6, 1909, page 327.11*

These needs were recognized at our last General Conference, four years ago, in the following resolution:—*GCB June 6, 1909, page 327.12*

"Realizing the definite call of God to our young people to organize for service, and believing that the good work already begun in this direction should be encouraged and strengthened throughout the field; therefore,—*GCB June 6, 1909, page 327.13*

"*We recommend*, That the Sabbath-school Department of the General Conference give special attention to this branch of the work in calling attention of the various union and State conferences to the need of the appointment of suitable persons who can devote a part or the whole of their time to this branch of the cause, as circumstances demand." Added attention was given to this work, in some union and local conferences, and the results seemed to fully justify the effort.*GCB June 6, 1909, page 327.14*

Reorganization

WASe

In February, 1907, the General Conference Committee arranged that a General Conference Sabbath-school and Young People's Convention should be held during the summer, and in May of the same year, when the General Conference Council met in Gland, Switzerland, it was voted to organize the young people's work as a separate department. The following from the report of the secretary gives the action of the council, and the reason for it:—*GCB June 6, 1909, page 327.15*

"Still the Council faces, day by day, in its study of the fields, the divine call to bring every resource into service for the closing work. The following recommendations were passed:—*GCB June 6, 1909, page 327.16*

"*Whereas*, There are in our ranks many thousands of young people for whom the most earnest and vigorous efforts should be put forth to fully instruct them in the gospel of our Lord, and lead them to give themselves to the work of the third angel's message; and,—*GCB June 6, 1909, page 327.17*

"*Whereas*, The special blessing of God has attended the efforts among our young people put forth under the fostering care of the Sabbath-school department, until it has grown to such an extent that it is difficult for this department to give this work the attention and help which it needs; therefore,—*GCB June 6, 1909, page 327.18*

"*Resolved*, That in order that this work may be properly developed, and thus an army of workers properly trained for service, a special department, with the necessary officers, be created, the same to be known as the Young People's Department of the General Conference.*GCB June 6, 1909, page 327.19*

"In the discussion of the action by the representatives present, it was testified that the youth of the denomination in all the world, are being moved by one common impulse to offer themselves for service."*GCB June 6, 1909, page 327.20*

The convention arranged for was carefully planned, and held at Mount Vernon, Ohio, July 10-21, 1907. Here the new department, under the name of the "Young People's Missionary Volunteer Department," was launched, and a very definite policy outlined for it to follow.*GCB June 6, 1909, page 327.21*

These plans the present officers have endeavored to carry out. This chart, entitled "Training in Service," presents a general outline of these efforts.*GCB June 6, 1909, page 327.22*

Training in Service

WASe

A.—Devotional.
1. Consecration Services.
2. The Morning Watch.
B.—Educational.
1. *The Youth's Instructor*.
2. Society Lessons.

3. Missionary Volunteer Reading Course.
4. Standard of Attainment.
5. Leaflet Series.
6. Libraries.
7. Camp-meetings and Institutes.
C.—Organized Missionary Effort.
1. Personal Evangelism.
2. Literature Work.
3. Christian Help Work.
4. Bible Readings and Cottage Meetings.
5. Temperance, Religious Liberty, etc.
6. Missionary Correspondence.
7. Christian Stewardship.*GCB June 6, 1909, page 327.23*

Devotional and Educational

WASe

It is very evident that the first and greatest need of our young people is more devotion to God, and a more definite experience in Christian life. Strong evangelistic effort is needed, that many of our young people who are unconverted may be brought to Christ.*GCB June 6, 1909, page 327.24*

Moreover, we need to put forth more earnest efforts to hold what we gain.*GCB June 6, 1909, page 327.25*

As among the means being used to this end, we mention our devotional meetings and the Morning Watch. If our young people are to prevail with souls, they must first learn to prevail with God. We have published a Morning Watch Calendar, giving a scripture for each day in the year, with suggested topics for prayer each month. The young people are urged to spend some time each day, preferably in the early morning, in the study of the World and in communion with God. Many have testified to the great value of this; and the increasing interest in it is shown from the fact that last year about 6,000 copies of the Calendar were distributed, while this year successive editions were called for until 14,500 copies were used.*GCB June 6, 1909, page 328.1*

The Youth's Instructor has been for more than fifty years perhaps the greatest single factor in the religious work for the children and youth of the denomination. It is now the organ of the Missionary Volunteer Department, and is doing a good work.*GCB June 6, 1909, page 328.2*

The society lessons for some time have been on missions, alternating with health and temperance, religious liberty, and special subjects.*GCB June 6, 1909, page 328.3*

The reading course, which was inaugurated at Mount Vernon, is a success, and is destined, I believe, to become a great power for good. It is an effort to establish in the lives of our young people the habit of systematic reading of good literature. About 1,500 are enrolled in the United States and Canada, and hundreds of others are

following the course without enrollment. It has also been taken up in Australia.*GCB June 6, 1909, page 328.4*

Our young people can not rightly represent the truth, giving a reason for our hope, unless they know the truth. And to fully appreciate the message they should know of the providences of God in connection with it. A call is issued to our Missionary Volunteers to inform themselves on the cardinal truths of the Scriptures, and on the history of this advent movement. They are asked to pass an examination in these subjects, thus reaching the standard of attainment. It will take time and perseverance to work up this excellent plan. So far, most all preparation for these examinations has been by private study. There ought to be a series of lessons prepared which would meet the requirements. Some church elders object to turning teacher by giving these examinations, but it is doubtless an excellent plan that these shepherds should thus be brought into closer touch with the lambs of the flock.*GCB June 6, 1909, page 328.5*

We have published a series of leaflets for the benefit of our young people and our Missionary Volunteer workers. They are used chiefly in correspondence and at our camp-meetings and institutes. A package of the current numbers has been mailed to each of the delegates.*GCB June 6, 1909, page 328.6*

The Mount Vernon Convention laid on this department the duty of the selection and preparation of literature suitable for our young people. The need is very apparent. We live in a reading age. A liberal education can be obtained by the study of good books. Yet the world is flooded with cheap, sensational literature, which claims its victims by the thousands. We need a strong, wholesome literature, adapted to the needs of our young people, which will hold up true standards, and delineate the character which we must possess if we stand before the Son of man at his coming. A little has been done in the preparation of such literature; some is in process of preparation, and we have selected and recommended some already published.*GCB June 6, 1909, page 328.7*

One of the most hopeful signs of the development of this work is the increased interest in the efficiency of our young people's work at camp-meetings. These great annual gatherings of our people are the golden harvest-times of the year, and are a great educational factor among us. The wide-awake secretary, who has time to keep in touch with the young people of the conference, and who is a leader indeed, will create in the minds of the youth an attitude of expectancy, and a desire to attend the meetings, for which thorough preparations will have been made. On the camp-ground the Christian young people will be organized for service, which will mean much to the success of the meeting, and to their training as workers. Following the camp-meeting a definite work will be done to hold what has been gained. A leaflet on camp-meeting work was published last year, and we now have one ready on parents' meetings at the camp-meeting.*GCB June 6, 1909, page 328.8*

Conventions and institutes are also doing much to build up the work.*GCB June 6, 1909, page 328.9*

Organized Missionary Effort

The educational features of our work are largely means to an end. The organization called for by the spirit of prophecy is for work. “Will the young men and young women who really love Jesus, organize themselves as workers?” Practically all the difficulties that have arisen in connection with this work have been occasioned by losing sight of the real purpose of the organization. The devotional and educational features, and the organized missionary effort, are complementary to each other, and must go hand in hand. According to psychologists, the stimulation of the emotions without allowing those emotions to develop their legitimate motor effect, is a source of weakness. The Missionary Volunteer Society is a training-school for young Christians. Associated together under wise leadership appointed by the church, the young are built up in Christian life, by study and work. Without activity there can be no advancement. Like the little girl who fell out of bed because, as she said, she was sleeping too near to where she got in, so many of our boys and girls have fallen out and have been lost to the cause for the lack of proper direction and encouragement in working for souls. The greatest need of our young people to-day is that of wise leaders to devise ways and means of utilizing their talents, and leading them enthusiastically and steadily in Christian effort.*GCB June 6, 1909, page 328.10*

On the chart are represented a number of lines of work our young people are doing. It is the earnest determination of the Missionary Volunteer leaders to make personal work fundamental. This is the foundation. If we lack the spirit of heart-to-heart contact with souls, our mechanical efforts will be in vain.*GCB June 6, 1909, page 328.11*

Growth of the Work

During the last four years, as shown by the reports, the organized work for our young people has had a steady growth. In March, 1966, there were 224 societies, with a membership of 4,871, giving $2,534.75 for foreign missions and $762 for home missions; in 1907 there were 272 societies, with a membership of 5,163, giving $3,894.70 for foreign missions, and $1,835.28 for home missions; in 1908, 346 societies, with a membership of 6,938, giving $7,029.42 for foreign missions, and $4,534.04 for home missions; in 1909, the number of societies had increased to 418, with a membership of 7,500, giving $7,898.73 for foreign missions, and $7,426.14 for home missions.*GCB June 6, 1909, page 328.12*

Foreign Mission Seminary Scholarships

About one year ago the General Conference approved of a plan for this department to raise money for one hundred scholarships in the Washington Foreign Mission Seminary. This is to be a permanent fund, under the control of the General Conference Committee, to lend to recommended students who need a short course in the Seminary, that they may be hastened on into the needy mission fields. Our young people have taken hold of this matter very well where it has been presented to them, and $2,700 has been received. This money is being judiciously used for the purpose specified. I wish that the effort might be finished. It is a great blessing to our young people to lend financial aid to the cause in this way. We hope to see them taking up various enterprises, especially the support of missions and missionaries.*GCB June 6, 1909, page 328.13*

As illustrations of what the young people are doing and can do, I will mention a few items. One conference in Australia raised during 1908 nearly $600, giving $390 toward the wages of a missionary, providing her also with a pony and saddle, also a new typewriter for the mission, an organ for the mountain home in Java, and the tuition for a Chinese student at Singapore. The young people of a conference in the United States raised more than $500 by making small investments and giving the proceeds. One large society in this country is supporting a missionary and his wife in Africa. Another society provided two tons of coal, $20 worth of groceries, 20 bushels of potatoes, and one barrel of clothing for destitute poor.*GCB June 6, 1909, page 328.14*

In 1907 a temperance number of the *Instructor* was published and 55,000 copies were sold. This fall and winter we prepared a series of temperance lessons for the societies, and these were followed by another temperance number of the *Instructor*. With the better basis for interest in this work the young people took hold nobly, and more than one hundred thousand have been distributed, and another edition is on the press. Along with this work, temperance rallies have been held, and signers obtained to the temperance pledge. These items give us some conception of what our young people can do when properly organized for study and work. There is no question but there is in the lives of our youth a great source of power for good, waiting to be harnessed for service by wise leaders. “With such an army of workers as our youth rightly trained might furnish, how soon the message of a crucified, risen, and soon-coming Saviour, might be carried to the whole world.”*GCB June 6, 1909, page 328.15*

From the first we have considered it one of our chief duties to interest our young people in education. Our Missionary Volunteer secretaries should be the constant field agents for our schools. We have encouraged our young people by literature and personal effort to take up the plan of earning scholarships by selling denominational literature.*GCB June 6, 1909, page 328.16*

Leadership

This is the most essential element in all this work. In a recent leaflet, Stewardship Series, No. 1, we read: “That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master’s service.” And in this connection a special reference is made to the training of young men and women to become workers in the church.*GCB June 6, 1909, page 329.1*

It must be our constant effort to develop leaders for our youth. To do this successfully some one in the conference must give special attention to it. It has been demonstrated that one who has a burden for this work, and is a real leader of young people, finds here a most fruitful field for missionary effort. Young people are converted, tithes and offerings are brought in, and the missionary work is accomplished.*GCB June 6, 1909, page 329.2*

I submit the proposition that if we need carefully selected men and women to deal with the young people in our schools, it is even more important that those who shall lead out in this work in the field where the opportunities for developing the youth are

not so constant, should be well qualified for their work. The qualities of a conference leader of young people's work should be at least such as we find in a successful intermediate school principal, and where it is possible, the additional qualities of a successful evangelist. Such a worker, a leader of the youth spiritually and intellectually, a wise general, and a soul winner, has before him one of the most fruitful fields of gospel work which the world affords. He or she will have the respect of other conference workers, and will be able to lend a helping hand in other lines. I quote again: "Why should not this work for our children and youth be considered the highest kind of missionary work?" It seems to me that much would be gained to the cause in many conferences if one of its best workers, who has the qualities of an evangelist, an educator, and an organizer, were given the responsibility of the Missionary Volunteer work, with time to to develop it. It would be far better, however, to put this work in the hands of one who has not all the qualifications mentioned, but who will make it his or her *first* work, than to place the responsibility upon one who will of necessity make the work for the youth in the field second to everything else.*GCB June 6, 1909, page 329.3*

Not only is field work needed. Situated as we are as a people, there must of necessity be a great deal of correspondence, if we would reach all our youth. Properly done, this becomes a mighty power for good in leading the youth into service, and into our schools.*GCB June 6, 1909, page 329.4*

Organization

Here is an outline of our plan of organization:—*GCB June 6, 1909, page 329.5*

GENERAL PLAN OF ORGANIZATION

WASe

1. General Conference Department. Officers: Chairman, secretary. Committees: Other members representing all parts of the world.*GCB June 6, 1909, page 329.6*

2. Union Conference Department. Officer: Secretary.*GCB June 6, 1909, page 329.7*

3. Local Conference Department. Officer: Secretary.*GCB June 6, 1909, page 329.8*

(*a*) Conference Society. Officer: Leader (the Conference Missionary Volunteer secretary). Members: Isolated Missionary Volunteers.*GCB June 6, 1909, page 329.9*

(*b*) Local Societies. Officers and Committees: Leader, assistant leader, secretary treasurer, executive committee, such other officers, committees, bands, as the needs of the work require. Meetings: 1 Prayer and workers' meeting, all together or in small bands; 2 general meetings for all young people.*GCB June 6, 1909, page 329.10*

We have very few large churches and many scattered Sabbath-keepers. In a large number of our churches it is impossible to organize what is usually termed a society, but we believe that this movement should in some way touch every young person among us. So arrangements have been made for a conference society for the isolated, and suggestions have been made how small and scattered churches can

give their young people some responsibility in the work.*GCB June 6, 1909, page 329.11*

The Mt. Vernon Convention recommended that the basis of membership in our Missionary Volunteer societies should be membership in the Seventh-day Adventist Church and a willingness to engage in active service for Christ. This action has involved a reorganization of many of our societies. This has usually been done with great care, and there is almost universal approval of this plan. It holds up a high standard, which our young people must meet if they would be blessed of God; it emphasizes the importance of church-membership, and safeguards the society work. It seems unreasonable to admit into a Missionary Volunteer society, and give them a part in its management, those who are neither missionaries nor volunteers for service. The two years of operation upon this plan have been, I believe, a great blessing to our young people. There is a great difference between a young people's society and a young people's meeting. The organization ought to be simple, and kept in the background, and the members should be the earnest, praying young people who are laboring for souls.*GCB June 6, 1909, page 329.12*

There is a question concerning the organization of juniors, or what in the Sabbath-school would be called intermediates. I do not favor the organization of this class except in connection with church-schools and in churches where the home conditions seem to demand it, and where experienced leaders can be obtained. There are places where it seems best for this younger class to come right in with the regular young people's society. Such should be considered junior members.*GCB June 6, 1909, page 329.13*

Progress of the Work*GCB June 6, 1909, page 329.14*

The Mt. Vernon Convention gave a new impetus to the work for our young people. To-day there are in the field more workers, and more efficient workers, giving attention to this work than ever before. When this department was organized, there were two union conference secretaries of young people's work. Now there are about a dozen. In nearly all the conferences, added attention is being given to it with most excellent results.*GCB June 6, 1909, page 329.15*

Lands Outside of America*GCB June 6, 1909, page 329.16*

Very little has been done by this department for lands outside of America, for two reasons. It is here in the home field that there is the greatest need, where we have a large army of unemployed young people. In most of the other fields the numbers are not so great, and all available young men and women are carefully looked after, and efforts made to get them into the work. The department officers, thus far, have not had time to give much attention to other fields; but when the work is better established here, this help should be rendered,—not to mold the work in other lands after the fashion of America, save only so far as is consistent with local conditions.*GCB June 6, 1909, page 329.17*

Australia stands next to America in this work, having a union secretary and a conference secretary in each conference. Lessons have been prepared for the societies, and vigorous efforts are put forth to lead the young people into the missionary work. The reports from this field make a favorable showing. The young

people are taking a great interest in the support of workers in their island mission field. A youth's paper has been started, and the Reading Course and Morning Watch are receiving attention.*GCB June 6, 1909, page 329.18*

The work is also getting well started in the British field, which now has 14 societies, with a membership of 145. The report from that field says, "During the last few months the general secretary of the young people's society work in Great Britain has devoted some time to visiting the societies, and assisting them in holding conventions. By this means the young people's work has come to the front, and received some attention, and the young people themselves, as a result of the instruction imparted on these occasions, have been stimulated to more aggressive efforts in the Master's cause."*GCB June 6, 1909, page 329.19*

As an example of the benefit of this work it is said of one church, "The testimony of the church concerning this society is that it has been a source of blessing and strength to the work in that place, and as a result of its work, the young people themselves have been established and rooted in the faith to a degree which might not have been attained without the special effort being put forth in their behalf."*GCB June 6, 1909, page 329.20*

In South America a union conference secretary has been appointed, a German young people's paper started, the Morning Watch translated into German and Spanish, and interesting results follow.*GCB June 6, 1909, page 329.21*

The work is organized also in South Africa and in a few places in Europe.*GCB June 6, 1909, page 329.22*

We shall doubtless soon see the young people all over the world taking their place as earnest workers for the Lord. May the day be hastened when the hearts of parents and children shall be united in love, and our homes shall present a solid front against the enemy.*GCB June 6, 1909, page 329.23*

At the conclusion of this report, L. R. Conradi, who had resumed the chair, suggested that the Conference take a fifteen-minute recess, before the regular hour for meeting.*GCB June 6, 1909, page 329.24*

The recess was taken.*GCB June 6, 1909, page 329.25*

The Conference gathered at 10:30 A. M., for the resumption of business.*GCB June 6, 1909, page 329.26*

L. R. Conradi: Our first item of business is found on page 289, the report of the Committee on Distribution of Labor.*GCB June 6, 1909, page 329.27*

On motion to adopt, the report was considered item by item, and passed.*GCB June 6, 1909, page 329.28*

Further Report from the Committee on Distribution of Labor*GCB June 6, 1909, page 330.1*

The committee submitted the following further partial report:—*GCB June 6, 1909,*

page 330.2

4. That Prof. B. G. Wilkinson take the presidency of the Columbia Union Conference to fill the vacancy caused by the resignation of Elder G. B. Thompson*GCB June 6, 1909, page 330.3*

5. That we concur in the request of the delegates of the Canadian Union Conference that William Guthrie take the presidency of that union to fill the vacancy caused by the resignation of Elder W. H. Thompson.*GCB June 6, 1909, page 330.4*

6. That E. C. Townsend of Western New York make Indiana his field of labor, in harmony with the request of that conference.*GCB June 6, 1909, page 330.5*

7. That we concur in the arrangements of the local conferences for Frank Busz of Indiana to make South Dakota his field of labor.*GCB June 6, 1909, page 330.6*

8. That we approve of the arrangements made by the Australian delegates for J. M. Cole to make Australia his field of labor.*GCB June 6, 1909, page 330.7*

9. That R. E. Burke of Iowa make Australia his field of labor, in harmony with the request of the delegates from that field.*GCB June 6, 1909, page 330.8*

10. That we approve of the arrangements made for Leonard Spear to go to Australia, and connect with the Signs Publishing House at Warburton.*GCB June 6, 1909, page 330.9*

11. That we concur in the arrangements made for W. C. F. Ward of Western Oregon to make the Cumberland Conference his field of labor.*GCB June 6, 1909, page 330.10*

12. That A. F. Haines of California go to Colon, Panama, to act as foreman of the printing-office at that place, as has been arranged by the delegates from that field.*GCB June 6, 1909, page 330.11*

13. That P. G. Stanley of West Michigan make Kansas his field of labor, in harmony with the arrangements made by the delegates from that field.*GCB June 6, 1909, page 330.12*

On motion the report was adopted.*GCB June 6, 1909, page 330.13*

Considering the Report of Committee on Nominations*GCB June 6, 1909, page 330.14*

L. R. Conradi: The further report of the Committee on Nominations is the next item of business to consider (on page 309). The report is before us, and if there is no objection, we will vote upon it as a whole, considering each name separately. When the name of Elder C. W. Flaiz was read, Elder W. J. Fitzgerald said: I see that Elder Olsen, the chairman of the Nominating Committee, is not here. Brother Flaiz made a statement last evening before the Nominating Committee with reference to his health, and I am sure he desires a little further time to consider the matter; therefore I ask that action on this be deferred.*GCB June 6, 1909, page 330.15*

By common consent, action on this name was deferred.*GCB June 6, 1909, page 330.16*

After the reading of all the names, question was called, and the report adopted, save the exception noted.*GCB June 6, 1909, page 330.17*

Resolutions 61 to 64*GCB June 6, 1909, page 330.18*

The chair called attention to the further partial report of the Committee on Plans, on page 316 of the BULLETIN.*GCB June 6, 1909, page 330.19*

On motion, the report was adopted, by voting upon each resolution separately.*GCB June 6, 1909, page 330.20*

Report of Committee on Credentials and Licenses*GCB June 6, 1909, page 330.21*

On call for further reports, J. N. Anderson, secretary, presented the report of the Committee on Credentials and Licenses, which was adopted as follows (the name of C. W. Flaiz, reported, being withdrawn from the list of credentials, owing to the uncertainty as to his acceptance of the secretaryship of the new department):—*GCB June 6, 1909, page 330.22*

Your Committee on Credentials and Licenses recommend,—*GCB June 6, 1909, page 330.23*

1. That the granting of credentials and licenses for the Levant field and the East African Missions be referred to the quorum of the General Conference Executive Committee in Europe, having supervision of the work in these fields.*GCB June 6, 1909, page 330.24*

2. That we authorize the advisory committee of other General Conference mission fields, where such committees are appointed, to grant annually ministerial licenses and missionary licenses to such locally appointed and native workers as, in the judgment of the advisory committee, should receive licenses.*GCB June 6, 1909, page 330.25*

3. That the following-named persons receive ministerial credentials from the General Conference:—*GCB June 6, 1909, page 330.26*

GENERAL

G. I. Butler, G. M. Brown, Colcord, L. R. Conradi, A. G. Daniells, I. H. Evans, F Griggs, S. N. Haskell, G. A. Irwin, M. E. Kern, D. H. Kress, J. N. Loughborough, E. R Palmer, W. W. Prescott, K. C. Russell, H. R. Salisbury, W. A. Spicer, G. B. Thompson, Mrs. E. G. White, W. C. White, F. M. Wilcox, O. A. Olsen, W. T. Knox.*GCB June 6, 1909, page 330.27*

WEST AFRICA

D. C. Babcock.*GCB June 6, 1909, page 330.28*

CHINA

J. N. Anderson, J. J. Westrup, A. C. Selmon, H. W. Miller, W. C. Hankins, R. F. Cottrell, B. L. Anderson, Nga Pit Keh, E. H. Wilbur, F. A. Allum*GCB June 6, 1909, page 330.29*

HAWAII

C. D. M. Williams.*GCB June 6, 1909, page 330.30*

INDIA

J. L. Shaw, W. W. Miller, G. K. Owen, H. H. Votaw, G. F. Enoch, J. S. James, J. C Little.*GCB June 6, 1909, page 330.31*

JAPAN

F. W. Field, T. H. Okahira, H. Kuniya, W. D. Burden.*GCB June 6, 1909, page 330.32*

KOREA

C. L. Butterfield, W. R. Smith.*GCB June 6, 1909, page 330.33*

MEXICO

G. W. Reaser, G. W. Caviness.*GCB June 6, 1909, page 330.34*

4. That the following-named persons receive ministerial license from the General Conference:—*GCB June 6, 1909, page 330.35*

GENERAL

T. E. Bowen, C. C. Crisler, Guy Dail, Mrs. H. H. Haskell, C. H. Hayton, W. A. Ruble C. M. Snow, H. N. Sisco.*GCB June 6, 1909, page 330.36*

WEST AFRICA

T. M. French.*GCB June 6, 1909, page 330.37*

CHINA

J. P. Anderson, P. J. Laird.*GCB June 6, 1909, page 330.38*

INDIA

R. A. Beckner, L. J. Burgess, R. R. Cook, H. C. Menkel.*GCB June 6, 1909, page 330.39*

JAPAN

H. F. Benson, W. L. Foster, W. C. Dunscombe.*GCB June 6, 1909, page 330.40*

KOREA

Dr. R. Russell.*GCB June 6, 1909, page 330.41*

MEXICO

J. F. Blunt.*GCB June 6, 1909, page 330.42*

5. That the following-named persons receive missionary license from the General Conference:—*GCB June 6, 1909, page 330.43*

GENERAL

Matilda Erickson, Sara MacEnterfer, Mrs. L. F. Plummer, H. E. Rogers, Dr. Patience Sisco, Dr. Lauretta Kress.*GCB June 6, 1909, page 330.44*

WEST AFRICA

Mrs. Mina Babcock, Mrs. T. M. French.*GCB June 6, 1909, page 330.45*

HAWAII

Mrs. Lena E. Williams.*GCB June 6, 1909, page 330.46*

CHINA

Dr. Law Keem, Mrs. Edith M. Keem, Mrs. Bertha L. Selmon, Mrs. Susan H. Wilbur Mrs. Emma T. Anderson, Ida E. Thompson, Amanda Vanscoy, Mrs. Huldah J. Westrup, Mrs. Bessie Hankins, Mrs. B. L. Anderson, Mrs. Eva Allum, Dr. Emma Perrine-Laird, Mrs. Myrtie B. Cottrell, Pauline Schilberg, Mrs. Marie E. Miller, Mrs Bothilda Miller, B. A. Roberts, Mrs. Louise H. Roberts, H. H. Winslow, Mrs. Mary H Winslow.*GCB June 6, 1909, page 330.47*

INDIA

Mrs. Bessie Shaw, Anna Orr, Mrs. J. C. Little, Mrs. Caroline Votaw, Della Burroway, Mrs. Georgia A. Burgess, Mrs. Lucy B. Cook, Mrs. Minnie James, Bertha J. King Edythe Ayers, M. Belle Shryock, W. E. Perrin, R. H. Leach, Mrs. M. B. Leach, Bertha Kurtz, Mrs. M. M. Quantock, Mrs. H. C. Menkel, Dr. Ollie Oberholtzer, Dr. Ruth Miller, Mrs. Thekla Black-Mackey, D. Ella Smith, Mrs. Edith E. Bruce, Miss A. Boardman Bertha Fuller, Louise Scholtz, May Brunson.*GCB June 6, 1909, page 330.48*

JAPAN

Mrs. W. D. Burden, W. Field, John Herboltzheimer, Mrs. J. Herboltzheimer, Mrs. Helen Benson, Mrs. Walter Foster, Mrs. Hattie Dunscombe*GCB June 6, 1909, page 330.49*

KOREA

Mimi Scharffenberg, May Scott, Mrs. W. R. Smith, Mrs. C. L. Butterfield, Mrs. R Russell.*GCB June 6, 1909, page 330.50*

MEXICO

Mrs. G. W. Caviness, Mrs. A. F. Burges, Dr. A. Allen John, Dr. J. W. Erkenbeck, Dr. Geo, R. G. Myers, Dr. W. S. Swayze, Dr. U. C. Fattebert, Mrs. Bertha E. Reaser, J A. P. Green, Juan Robles, Dr. Alice M. Swayze.*GCB June 6, 1909, page 330.51*

6. That all further issue of papers to persons connected with the General Conference be referred to the General Conference Committee.*GCB June 6, 1909, page 330.52*

Report from Committee on Plans and Finance*GCB June 6, 1909, page 330.53*

G. Dail presented the following further partial report for the Committee on Plans and Finance:—*GCB June 6, 1909, page 330.54*

REQUIREMENTS FOR ENTRANCE TO MEDICAL MISSIONARY CLASSES

WASe

65. *We recommend*, The adoption of the following requirements for entrance to medical missionary classes:—*GCB June 6, 1909, page 330.55*

(1) An earnest Christian character and a fixed purpose to devote the life to gospel medical missionary and evangelistic work.*GCB June 6, 1909, page 330.56*

(2) Sound health and physical development.*GCB June 6, 1909, page 330.57*

(3) Common school education, i. e, arithmetic, geography, grammar, reading, writing, elementary physics, elementary physiology, and Bible.*GCB June 6, 1909, page 330.58*

(4) Applicants should not be under twenty or over thirty years of age.*GCB June 6, 1909, page 330.59*

(5) The application should be accompanied by written recommendation of a Seventh-day Adventist school or of a union or State conference committee, also medical certificate as to condition of health.*GCB June 6, 1909, page 330.60*

(6) *No one* is to be received into the school whose purpose is to obtain a merely professional training.*GCB June 6, 1909, page 331.1*

SPECIAL COURSE FOR MISSIONARIES

WASe

66. *We recommend*, The following special course for missionaries:—*GCB June 6, 1909, page 331.2*

	HOURS
Physiology	36
General nursing	36
Hydrotherapy (practical)	24
Bible	36
History of missions	18
History of the advent movement	18
Physical culture	36
Cooking	24
Surgical nursing	12
Hydrotherapy (theoretical)	24
General diseases	36
Nursing (practical)	18
Hygiene	36
Tropical diseases	12
Accidents and emergencies	18
Bandaging	12
Children's diseases	12

SANITARIUM FINANCE

WASe

Whereas, We recognize that our sanitariums are institutions for educating missionaries; and,—*GCB June 6, 1909, page 331.3*

Whereas, These institutions are greatly hampered in their work by debt; therefore, —*GCB June 6, 1909, page 331.4*

67. *Resolved*, That we make, during the coming quadrennium, a special effort to free these institutions from debt,—*GCB June 6, 1909, page 331.5*

(1) By their respective boards, faculties, and workers diminishing the indebtedness of the institutions,—*GCB June 6, 1909, page 331.6*

(*a*) Through the earnings of the institutions.*GCB June 6, 1909, page 331.7*

(*b*) By reducing the running expenses.*GCB June 6, 1909, page 331.8*

(*c*) Through the sale of "Ministry of Healing"*GCB June 6, 1909, page 331.9*

(*d*) Through securing of donations.*GCB June 6, 1909, page 331.10*

(2) By conferences owning institutions appropriating annually for such purpose an amount equal to the sum so secured by the sanitariums to the amount of $2,500 yearly.*GCB June 6, 1909, page 331.11*

68. *We recommend*, That a fund be raised by encouraging our people to pay regularly a certain percentage of their income for this purpose.*GCB June 6, 1909, page 331.12*

TRAINING OF SANITARIUM WORKERS

WASe

Whereas, There is great need of well qualified workers in all our institutions; therefore,—*GCB June 6, 1909, page 331.13*

69. *Resolved*, That we encourage our sanitariums to give attention to educating business managers, matrons, cooks, and other responsible workers.*GCB June 6, 1909, page 331.14*

The chairman next called upon Elder C. D. M. Williams, of Honolulu, who presented a report as follows:—*GCB June 6, 1909, page 331.15*

THE HAWAIIAN ISLANDS

WASe

We are gathered here to-day to consider the world-wide gospel harvest-field, and to devise plans whereby the gospel of the kingdom may be carried to the ends of the earth in this generation. God grant that we may come before him in such meekness and humility, with such a hungering and thirsting after righteousness, that his Holy Spirit may rest upon us, and fill us with a knowledge of his will. May the plans that we now lay be so filled with heavenly wisdom that no mistakes shall be made in the important work of sending this message to the ends of the earth. As every portion of the earth is to be touched by this heaven-born message, there will be no place too small, too remote, or too difficult for us to consider. Christ stopped, in the midst of the throng, to consider the needs of the roadside wayfarer.*GCB June 6, 1909, page 331.16*

I speak to you of the Hawaiian Islands, a country whose climate and natural beauty have caused it to be known as “The Paradise of the Pacific.” The hearts of the native Hawaiians are easily touched with the simple story of the cross, but by nature they are so weak that they are liable to fall at the least temptation. These natives appeal to you for help. Their very weakness should touch every heart with pity. To such as these the words of the Scripture come with the fullness of meaning, “My strength is made perfect in weakness.” Surely none ever needed to know the strengthening power of the Lord more than do the natives of Hawaii. They should understand that the eternal God is their refuge, and the underneath are the everlasting arms. Many of the middle-aged and those who are older understand very little except the Hawaiian language. It is therefore necessary that the message be given to them by one who can speak this tongue, or that we print it in their language, that they may read it for

themselves.*GCB June 6, 1909, page 331.17*

We now have in this language a few tracts on temperance, a number on “Christ and the Sabbath,” and a few copies of “Thoughts on Revelation.” Other literature should be prepared at once; but with the burden of the building of the church, and the need of a schoolroom yet to be supplied, we feel unable to meet the expense of the printing.*GCB June 6, 1909, page 331.18*

We also have with us many Spaniards and Portuguese, who have been brought up, in their home land, under the iron rule of the papacy. Few of them know how to read. So while we have considerable literature in these languages, it seems necessary that some one should be sent to them who can speak these languages.*GCB June 6, 1909, page 331.19*

Then come the Chinese, who now seem to be in a condition to study and accept the message. Their stability of character fits them to live it out against opposition. Many of these understand considerable English, and are anxious to learn more. Here is a people now ripe for the message; but where are the laborers ready to gather these precious souls into the kingdom? This opportunity is fast passing; some one must grasp it speedily, or the enemy will fill the minds of this people with error which will not easily be effaced.*GCB June 6, 1909, page 331.20*

The Koreans have also come to our islands by the thousand. These representatives of the hermit kingdom seem now to be opening their hearts to receive the gospel truth. Can we refuse to give it to them in some form? Can we let this people, who are stretching out their hands to us for God’s holy law, depart empty-handed, and we still be free before the God who has sent us to every kindred, tongue, and people?*GCB June 6, 1909, page 331.21*

There are 70,000 Japanese in the islands, and their very heedlessness of spiritual things should appeal to our sympathy. Our hearts should go out to them in the Master’s love to see if we can not rouse them to look after their eternal interests, and seek after the heavenly things as persistently and zealously as they now follow the earthly.*GCB June 6, 1909, page 331.22*

For the people of these languages I plead for help; so that the gospel of the kingdom may be presented to them in such a way that every honest seeker after truth may understand the message and know its saving power. Altogether, we have 170,000 people, on seven islands, speaking six different languages, and only one family of workers to give them the message. Do you thing that we can do this work as it should be done?*GCB June 6, 1909, page 331.23*

As the United States government is fortifying the island of Oahu, and putting in immense dry docks and many government buildings, it will be necessary for a large number of soldiers to be stationed there. It is estimated that at least 20,000 will be placed on the island, besides the militia. An effort should be made to reach these young men with the truth. I know that many of them are wayward, and among wild companions, but mothers’ hearts are pleading for them, and some father may be praying for his prodigal son. We must do our part to win them to the kingdom.*GCB June 6, 1909, page 331.24*

The ship missionary work in the islands is important. We are at the crossroads of the Pacific, and vessels from nearly every part of the world come into the harbor. Although little can be done for the sailors while they are in port, literature that is placed on board ship is read, and sometimes reread many times, on the long voyages. Thousands of tourists visit the islands every year, and these should not be neglected.*GCB June 6, 1909, page 331.25*

For nearly four years our family has stood here alone, trying to meet the issues with the truth; the Lord has not forsaken us; and we give him the glory for what has been done. A little chapel has been built in a favorable location in Honolulu. This is free from debt, and makes a home for the people. Twenty-five have been added to the church, but eleven have moved away from the islands, two have died, and some have apostatized, so that our number has not materially increased. Several are now keeping the Sabbath, and some are paying tithes, who have not united with the church.*GCB June 6, 1909, page 332.1*

During the past year, we have canvassed a portion of three of the islands, and succeeded in taking many subscriptions for the Chinese and Japanese papers. Something has also been done in getting subscribers for the Portuguese and Spanish papers, also for our English periodicals. On the island of Hawaii two young men have read themselves into the truth. Another, on the island of Kauai, has been convinced of the truth through reading, and although he has not yet united with the church, he is paying tithes.*GCB June 6, 1909, page 332.2*

In no place, perhaps, is the opposition against our work better organized or more systematically and persistently carried out, than in this field. One man was called five times before the council, and it was even intimated that financial disaster would overtake him if he did not yield. Among the Chinese, those who oppose our work have gone to the husbands and fathers, and tried to have them use their authority to compel their wives and children to give up the truth. Servants have been told to give up the Sabbath or leave. Canright's book is circulated everywhere. But in spite of this opposition, the Lord has won a few souls to himself.*GCB June 6, 1909, page 332.3*

We do not ask that a large corps of workers be sent to the islands; but we earnestly plead that one or more be assigned to this field; that we may the more successfully meet the enemy, and carry the precious message of the soon-coming Saviour to all parts of these islands.*GCB June 6, 1909, page 332.4*

The Chairman: A legal meeting has been appointed for this time, so a motion to take a recess is in order.*GCB June 6, 1909, page 332.5*

Upon motion of H. R. Salisbury, duly seconded, the Conference voted to take a recess, during which time the Washington (D. C.) Sanitarium Association had its legal meeting. A report will appear elsewhere.*GCB June 6, 1909, page 332.6*

After the legal meeting, Conference resumed.*GCB June 6, 1909, page 332.7*

L. R. Conradi: We will again take up regular business and call for the report of Brother Santee, president of the Southwestern Union Conference, Elder Santee presented it as follows:—*GCB June 6, 1909, page 332.8*

WASe

This conference, as it now stands, was organized in 1902. It is composed of the States of Arkansas, Oklahoma, and Texas, and the Territory of New Mexico, and has an area of 530,689 square miles. New Mexico was received from the Colorado Conference, Feb. 1, 1908. At our union conference meeting held in February, 1908, a large portion of west Texas was cut off from the Texas Conference as a separate territory, being taken under the supervision of the union conference. This in itself is no small field, embracing 121,576 square miles of territory, with a population now estimated at 600,000. The mission field of New Mexico has about the same area,—122,460 square miles, with a population of 195,310. West Texas has a Seventh-day Adventist membership of 171, with forty scattered Sabbath-keepers. New Mexico has a membership of 285, with about 120 Sabbath-keepers in companies and isolated.*GCB June 6, 1909, page 332.9*

Arkansas has an area of 53,045 square miles, and a population of 1,311,564. This conference, though organized twenty-one years ago, has for various reasons made little progress until within the last few years. It now has a membership of 553, with about one hundred and forty unorganized believers.*GCB June 6, 1909, page 332.10*

The Texas Conference has an area of 163,778 square miles, a population of 2,800,000, and a church-membership of 1,520. Oklahoma, our youngest conference, organized in 1894, has an area of 69,830 square miles and a population of 1,625,000. Its membership is 1,889. This conference was started by Sabbath-keepers moving in, when this territory was opened for settlement, from Iowa, Missouri, Texas, Kansas, Nebraska, Dakota, and other States. With its aggressive policy, this conference has made a quick, healthy growth.*GCB June 6, 1909, page 332.11*

The union conference has thirty-five ordained ministers, twenty-three ministerial licentiates, thirty-one missionary licentiates, and forty-eight school-teachers. The church-membership in the union is 4,353, adding to these the companies, and the isolated ones not reckoned in the membership, would bring the total number of believers up to 4,911.*GCB June 6, 1909, page 332.12*

The tidal wave of land speculation that has swept across the Southwestern Union Conference has made a strong barrier to the advance of the work, and our laborers have not all been left untouched, some even yet being sensibly drawn into its deceptive current.*GCB June 6, 1909, page 332.13*

The church-school work is encouraging. We have forty-eight experienced teachers, and others in preparation. The average wage has been $25 a month, Oklahoma averaging highest, Arkansas lowest. A few families still cling to the public schools; but the fact that no Sabbath-keeping children are fitted to have a part in this message who now come from these schools, while an increasing number each year go out from our denominational schools to engage in this closing work, is rapidly convincing parents that our own schools are the place for the children and youth now. During the last year 824 pupils were enrolled in forty-four schools. This shows a healthy growth; but we know this number can be greatly increased, as we have many

bright youth who have not yet attended our schools. Keene Academy, our largest school, has had an attendance of 231 during the past year. Above fifty of this number will go into active service in the message this summer. Next to Keene Academy is our intermediate school in west Texas. This school made a good beginning with two teachers and fifty-five students. We have also two schools for the children of our colored people, the principal one being at Devall Bluff, Ark. The organized work in behalf of our youth has not stopped here, 675 being active members of the Missionary Volunteer societies, and many more active in some branch of the work.*GCB June 6, 1909, page 332.14*

The year 1908 shows a large increase over any past year in the sale of our literature in each division of our field. Arkansas has taken the lead, but the other fields have followed closely.*GCB June 6, 1909, page 332.15*

The total subscription book sales for last year was $44,892.17; other sales in Oklahoma and Texas have been reported to the value of $39,800, while Arkansas and New Mexico, not reported, added to this, will cause this sum to exceed $45,000. This, added to our book sales, makes a total of $89,892.17. It has been impossible to get the complete figures for the past four years, as changes have been made in the union conference management, with no reports left for the present officers. Also the Southern Publishing House had its records of past book sales burned. However, the increase has been steady, our canvassers taking as many orders in one week of March this year as were taken in the whole month last year. The increase in the sale of our literature from 1905 to 1906 was 30%; 1906 to 1907 it was 100%. In 1908 the gain was small, but so far this year the gain over 1905 is 339%.*GCB June 6, 1909, page 333.1*

The tithe for 1908 was $48,064.51, or $11.45 for each member. Donations raised for calls outside of the union amounted to $22,658, not including the donations made from the tithes. On all lines of receipts and sales,—tithes, donations, office and canvassers' sales,—there has been an increase of fifty per cent over the report submitted four years ago.*GCB June 6, 1909, page 333.2*

The work for the colored people and the Mexicans, which was, for a time, carried by the union conference in Texas and Arkansas, was again placed under the care of the local conferences. There have been many perplexities in connection with this work, much labor having been given to it without the results that it seemed reasonable to expect. To assist in making the work more permanent, Elder M. Jones, of Jamaica, was asked to connect with the work for the colored people in our union. As a result, though many who were not true Sabbath-keepers at heart have fallen away, making their numbers less for a time, we believe that the basis for substantial work among the colored people is better now than at any time in the past. We have one young man at the Oakwood School who will untie with Elder Jones in labor this summer. The Texas Conference is asking for a laborer who can speak both English and Spanish, to take the oversight of the Mexican work. In this way one can keep a close oversight of the Mexican laborers and their work.*GCB June 6, 1909, page 333.3*

We are making a strong effort to develop New Mexico and west Texas, using all the funds available to get the truth planted in a way that will bring permanent returns, as far as practical, following the canvasser by the minister.*GCB June 6, 1909, page*

333.4

Our courage is good. We hope to see an increase in all lines, believing the time has come for a general forward move.*GCB June 6, 1909, page 333.5*

At the close of Brother Santee's report, meeting adjourned.*GCB June 6, 1909, page 333.6*

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary*.

FORTIETH MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 4, 3 P. M.

L. R. Conradi in the chair.*GCB June 6, 1909, page 333.7*

Elder W. B. White led in prayer, and was called by L. R. Conradi to the chair.*GCB June 6, 1909, page 333.8*

WEST INDIAN REPORTS

WASe

Reports were given from the West Indian field. Elder U. Bender, president of the West Indian Union Conference, reported as follows:—*GCB June 6, 1909, page 333.9*

West Indian Union Conference*GCB June 6, 1909, page 333.10*

To the delegates assembled at Takoma Park, Washington, D. C., in the thirty-seventh session of the General Conference of Seventh-day Adventists, the brethren and sisters in the West Indian Union Conference send greetings.*GCB June 6, 1909, page 333.11*

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." *Ephesians 6:23, 24*.*GCB June 6, 1909, page 333.12*

The West Indian Union Conference has been organized since the last session of the General Conference, held in Takoma Park, May 11-30, 1905; and as this is the first opportunity we have had of reporting to the General Conference in any session, it may not be out of place to give a brief history of the work in the territory composing this union.*GCB June 6, 1909, page 333.13*

Our territory at present includes all the islands and countries in or touching the Caribbean Sea, British, French, and Dutch Guiana, with Barbados and the Bahama Islands.*GCB June 6, 1909, page 333.14*

The first Sabbath-keepers in the West Indies, so far as we know, were in Haiti. From a recent report of Elder W. J. Tanner, superintendent of the Haitian Mission, I take the following: "It was about 29 years ago—1880—that Elder Loughborough and some of his co-workers sent a quantity of tracts and papers from Southampton to Haiti.... Among others to receive this literature was Henry Williams, who, although a Catholic from childhood, was then beginning to turn away from the church of Rome. The reading of this literature persuaded Brother Williams that the seventh day is the Sabbath, and accordingly he and his companion have kept it from that day to this."*GCB June 6, 1909, page 333.15*

The next place to receive the message was British Guiana—also through literature, sent out about the year 1885. A little later, believers were found in Barbados and

Jamaica.*GCB June 6, 1909, page 333.16*

It would take a long time to tell how the work began in all the different places in the West Indian field; but I will only say that nearly always the beginning of an interest has been the result of sending out literature. Those sending out these papers did not know into whose hands they would fall; but they "sowed beside all waters," and this good seed, scattered broadcast, has always brought forth fruit. I hope my brethren from the local fields may dwell more upon this important feature of our work.*GCB June 6, 1909, page 333.17*

Four years ago part of our territory was reported as the local conference of Jamaica, which included Jamaica and the Cayman Islands, with Elder J. B. Beckner as president; and the East Caribbean Conference, which included all the Lesser Antilles and the Guianas, with Elder Albert Haysmer president. These were under the supervision of the General Conference. Other places where work was established were reported as mission territory.*GCB June 6, 1909, page 333.18*

The preliminary steps toward organizing this territory into a union conference were taken in July, 1906. Elder I. H. Evans met with the brethren from the local fields, in Port of Spain, Trinidad. Elder G. F. Enoch was elected president. In January, 1907, a meeting was held in Kingston, Jamaica, to complete the work of organization begun a few months before. All our laborers were called in from the different parts of the field, and great things were planned for. Elders I. H. Evans, E. W. Farnsworth, and Luther Warren were sent from the States to help. We had just begun, when the earthquake shook everything to pieces. We held a few necessary meetings in a front yard or a tent, to finish our business, but most of our records were lost in the scramble to get out as often as the shocks recurred. Taking it altogether, the circumstances and conditions were very unsatisfactory for the launching of a new organization. These conditions have had their effect upon our work during the first two years of its existence.*GCB June 6, 1909, page 333.19*

Our field is so scattered that we have had but one regular meeting of our union committee. The expense attendant on getting delegates to a union conference session makes it imperative that at our present session we call but one representative from each conference or mission field in the union.*GCB June 6, 1909, page 333.20*

Our conference, as now organized and divided, includes the local conferences of Jamaica, West Caribbean, South Caribbean, East Caribbean, British Guiana, and Central America; the mission fields of Cuba, Haiti, and North Caribbean, with the United States of Colombia and Venezuela as unorganized territory.*GCB June 6, 1909, page 333.21*

In area we have about 1,500,000 square miles of land, and an equal area of water. Our latitude, including the Bahama Islands, extends from the equator to 28 degrees north; longitude, 50 degrees to 90 degrees west—a distance of 1,900 miles north and south, and 2,700 miles east and west. The population is 16,000,000. Of these, 4,000,000 speak English, 2,000,000 French, and 10,000,000 Spanish. The religions are Roman Catholic and evangelical. Education and morality are at a low ebb. The people are usually poor and improvident. The money is that of fifteen nations, and, as compared with gold, that of all but four fluctuates with every change in conditions.

The number of believers is about 3,500. There are 40 ordained and licensed workers, 2 physicians, and 10 teachers. Our receipts from the local fields last year approximated $12,000.*GCB June 6, 1909, page 333.22*

PROGRESS AND PRESENT CONDITIONS

WASe

Since the last General Conference, work has been opened up in Cuba, Haiti, and Guatemala. We are just now placing a minister in the French island of Guadeloupe, and another in the Bahamas. Venezuela and Colombia remain unentered save for a few copies of our Spanish paper, which go there monthly. But these conditions will soon be changed. We are planning a vigorous campaign in both these countries this fall.*GCB June 6, 1909, page 333.23*

INSTITUTIONS

WASe

We have two institutions,—the Watchman Publishing Association, operating from Cristobal, Canal Zone, Panama; and the West Indian Training School, located at Riversdale, Jamaica. For a number of years the publishing of missionary papers in English and Spanish has been carried on in Port of Spain (Trinidad), and Mayaguez (Porto Rico).*GCB June 6, 1909, page 333.24*

We have recently been able to carry out plans to locate both papers in Panama, and publish them from the same office.*GCB June 6, 1909, page 334.1*

Preliminary work for the training-school was opened in July, 1906, at Bog Walk, Jamaica. Professor C. B. Hughes took charge in March, 1907, and later the school was moved to its present site at Riversdale.*GCB June 6, 1909, page 334.2*

I must not fail to tell you of Dr. Charles Cave, who graduated in medicine in the States, and has opened a small institution in Bridgetown, Barbados, known as the “Hastings Hydropathic.” He is doing splendid work, and is a great help to the cause in that island.*GCB June 6, 1909, page 334.3*

Dr. Norman Greaves, with English papers, has returned to his old home in British Guiana, and will establish himself in practise there, with the advancement of the truth in view.*GCB June 6, 1909, page 334.4*

As we survey our field, and compare what has been done with what is to be accomplished, we feel faint of heart. But when we recount God’s mercies, and see how he has caused the truth to triumph in many places, we are convinced and confident that he will lead on till this work is gloriously finished. As a whole, our work has prospered, and we feel encourage, but not confident in self. We see so many places where we have failed, and we feel our inefficiency; but God pities us in our weakness, and we know that in him is our help.*GCB June 6, 1909, page 334.5*

During the quadrennial period just ended, four of those sent to our field have fallen by the hand of death: Brother Charles Enoch died at Port of Spain, Trinidad, in

February, 1907, of yellow fever; Brother Robt. S. Price, manager of the Watchman Press, fell a victim of the same disease, at Port of Spain, in May, 1908. Little Marjorie, aged eight years, daughter of Brother and Sister C. A. Nowlen, fell asleep at Belize, British Honduras, April, 1908; and Mrs. C. A. Nowlen passed away in January, 1909, at the Graysville Sanitarium, where she had come seeking relief from a tropical malady.*GCB June 6, 1909, page 334.6*

We can not express in words the language of our souls, as we think of these faithful ones who have lain down to rest. We sorrow with their loved ones, but not as those who have no hope. We have heard the message, “I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live.” “I am he that liveth, and was dead; and, behold, I am alive forevermore, and have the keys of hell and of death.”*GCB June 6, 1909, page 334.7*

OUR NEEDS

WASe

Our needs are many, but we ask that only the most necessary things be supplied. Our field never will be self-supporting, and we should receive at this or any other time only enough to keep our work in a good, healthy condition, and moving steadily on to completion. Our need for new laborers will be presented before the Committee on the Distribution of Labor. Our estimate on appropriations has already been lodged with the treasurer of the General Conference.*GCB June 6, 1909, page 334.8*

Our greatest need is for the grace of God to keep us faithful to the truth. To this end we ask, “Finally, brethren, pray for us, that the word of God may have free course, and be glorified.”*GCB June 6, 1909, page 334.9*

Following this general review of the field, Elder D. E. Wellman reported as follows for the conference of which he is president:—*GCB June 6, 1909, page 334.10*

Jamaica

In giving a report of the growth and the present standing of the work in Jamaica, it gives us great pleasure to state that from the beginning of the proclamation of the third angel’s message in the island, it has not ceased to make material progress from year to year. This field was first entered by our workers in 1893, and was organized as a conference in 1903. The conference embraces in its territory the island of Jamaica, with its dependencies, and the Cayman Islands, lying to the northwest of Jamaica.*GCB June 6, 1909, page 334.11*

The island of Jamaica, whose shores are bathed on every side by the waters of the Caribbean Sea, is one of the most interesting and picturesque islands of the West Indian Union. It lies to the south of the eastern end of Cuba, and is about ninety miles distant. Jamaica is a portion of the West Indian possessions of Great Britain, and the only language that is spoken to any extent is the English. The island is 144 miles long and 49 miles wide. It is very mountainous, and in the eastern portion the mountains rise to a height of over 7,000 feet.*GCB June 6, 1909, page 334.12*

Within our territory we have a population of something over 700,000. Of this number there are not 15,000 that belong to the white race. The remainder are either black or colored. A large portion of the white population live in the city of Kingston and its vicinity.*GCB June 6, 1909, page 334.13*

Our church-membership is made up almost entirely of the black and the colored races. Very few white people have as yet cast in their lot with us. We have 32 churches and 28 companies, and these are well distributed throughout the island. We have 23 church buildings in the conference, and there are 25 more in the process of construction. Three of these are nearing completion, and will be dedicated in the near future. At the beginning of the year we had a membership of 1,900. Our annual tithe was $4,260; annual offerings were $167; missionary offerings, $487. Our Sabbath-schools number 60, and have a membership of 1,800. The donations to missions from these schools during the year 1908 amounted to $583.*GCB June 6, 1909, page 334.14*

With but few exceptions our churches are holding their own. Substantial additions are being made to many of our congregations, with but little effort aside from the labors of our lay membership.*GCB June 6, 1909, page 334.15*

We have a comparatively large constituency of young people scattered among our churches, but up to the present, little has been done to organize them for service. Nevertheless, eight young people's societies are doing their best, with the meager equipment at hand, to keep the fires upon the spiritual altars burning. A few conventions in the interest of this department have been held, and others are planned for the near future.*GCB June 6, 1909, page 335.1*

In our Sabbath-school department, persevering efforts are being made to bring our schools up to a high standard of efficiency. A deeper interest in this branch of our work is being awakened throughout our conference. The thought that we should give all our Sabbath-school donations to missions is gaining ground rapidly, and this department is doing all possible to foster the plan. We hope soon to be numbered among those who, as conferences, are giving all to missions.*GCB June 6, 1909, page 335.2*

In our book department there has been a noticeable advance over the previous year. The sales for 1908 were about $2,500. In the circulation of *The Caribbean Watchman*, our missionary paper, Jamaica is taking a deep interest. We have placed in the hands of the people thus far this year 1,000 copies a month. It is the purpose of our conference to give this line of our work special attention during the coming year, and we believe this number will be largely increased.*GCB June 6, 1909, page 335.3*

Jamaica has been greatly afflicted during the past years. First, a terrible hurricane laid waste large portions of the island in 1902, many of our small church buildings being destroyed. These have had to be rebuilt under trying circumstances because of financial conditions. Then in 1907 the great earthquake laid waste the city of Kingston and portions of the southern district, several of our churches being ruined, as well as the homes of our people. Distressing as were the conditions, our people heroically faced the situation. Today all who suffered have new or restored church buildings, with the exception of the Font Hill church, and the work on this building has

now been begun.*GCB June 6, 1909, page 335.4*

One of the most distressing experiences that has come to us was in the rebuilding of the Kingston church after the earthquake. When the building was practically finished, with the exception of the doors and windows, it was found that the roof and side structural work was altogether inadequate to meet the strain. The building was judged by all as unsafe. Under the circumstances there was but one thing that could be done, and that was again to rebuild. This has been practically done from the wall up. In the new construction the old timbers could play but a small part, consequently the cost of taking down, the purchase of new material, and the reconstruction of the church, has placed a very heavy debt upon the believers. Although poor, and impoverished by former calamities, this people have rallied most nobly to meet the financial situation. We will say, further, that since last July, in spite of these distressing conditions, the tithes and offerings of the church, with a little fostering care, have increased from about $290 to over $480 a quarter.*GCB June 6, 1909, page 335.5*

Our people in Jamaica, and especially those of the Kingston church, are extremely grateful to our people in America for the timely aid so graciously given them in this time of dire need. Kingston really needs further help, and if it could be given at the present time, it would flow back in the near future in a generous stream to our fields beyond. Jamaica is loyal. Her people are a unit in carrying this message to the world in this generation. To this end, out of their poverty they are giving generously.*GCB June 6, 1909, page 335.6*

During the past year 277 were received into the church.*GCB June 6, 1909, page 335.7*

Although our field is not self-supporting, we are glad to report that we are fast nearing this desired end. Within another year we believe that the funds raised within our boundaries will enable us to meet all expenses. We are now doing all that we can to care for our own work, but we are in need of trained workers from America, and would therefore urge upon our people here the following needs, which we feel are imperative, as the conditions demand their being filled:—*GCB June 6, 1909, page 335.8*

(1) We need a strong young man and his wife to take up tent work in company with some of our native workers in important centers; 2 we are in need of an experienced Bible worker to labor in Kingston, a city of over 80,000 inhabitants,—a worker who will be capable of training others for the work; 3 further, we are in great need of a lady teacher of experience to conduct a select school in the city of Kingston, under conference control. We certainly hope that the first and the last of these requests will not be denied.*GCB June 6, 1909, page 335.9*

We are truly grateful to God for the prosperity that has attended the work in our field for the past year, and for the many evidences that may be seen at the present time that the Lord is guiding his people to victory. Brethren, at the throne of grace remember Jamaica and her people.*GCB June 6, 1909, page 335.10*

Elder J. B. Beckner next gave a report for his conference, the headquarters of which are in Port of Spain, Trinidad. He said:—*GCB June 6, 1909, page 335.11*

South Caribbean Conference

This conference was organized in 1906. Its territory is the islands of Trinidad, Tobago, Grenada, and the Grenadines. The population is 375,000; the area, 2,001 square miles. The membership is 480. There are 10 churches. During 1908, 97 persons were baptized.*GCB June 6, 1909, page 335.12*

Tobago is claimed by many of its inhabitants to be the island of Robinson Crusoe. They show you the rocky reef, the sand beach, and the cave in which he lived.*GCB June 6, 1909, page 335.13*

Trinidad lies in the very arms of Venezuela, being within ten and eleven degrees of the equator. Those who have been in the tropics know what this means—a land of perpetual summer, of black-water, malarial, and yellow fevers, and the plague. Four graves in Port of Spain cemetery testify to the deadly effect of the climate on the workers you have sent there. As yet we have lost none by the plague, but the quarantine hindered our work very much last year. The first victim claimed by yellow fever was Elder Andrew Flowers. The next Was Elder Crowthers, by the fatal black-water fever. Then Brother Charles Enoch died of yellow fever, and last year Brother Robert Price died in our house, of yellow fever. This was our first experience with the dread "black vomit."*GCB June 6, 1909, page 335.14*

When our comrades fall by our side, we do not feel to run away from the battle, but to grasp the sword more firmly, and rush into the thickest of the fight. We know our Captain. He never lost a battle. He conquered death and the grave. We need others immediately to fill up the gaps made in our ranks. We do not want you to come expecting to die, but to battle for the Lord. We now especially want a young man to come and consecrate his life to work among the East Indians. We have 125,000 of these in Trinidad, and no worker among them.*GCB June 6, 1909, page 335.15*

In Tobago God is blessing the efforts of Brother J. J. Smith. The first small church was erected there last year, and the lumber was shipped for another of the same size—16 x 24 feet—on which work is being done at the present time. We are also now at work on a church at Aronca, where the tent effort was conducted last year. Our people are mostly very poor; but they are putting their hands to the work, and God is abundantly blessing them. May God put it into the heart of some one to come to our East Indian work. Pray for us often.*GCB June 6, 1909, page 335.16*

The Conference next heard from the region of Panama and the Canal strip. Elder H. C. Goodrich, president of the conference operating there, presented the following: —*GCB June 6, 1909, page 336.1*

West Caribbean Conference

This conference is composed of the republics of Panama, Costa Rica, Nicaragua, and the islands of Old Providence, San Andres, and the great and little Corn Islands. Its total area is 164,268 square miles, its population about 1,000,000.*GCB June 6, 1909, page 336.2*

The conference was organized in September, 1907, with a membership of 278. Dec.

1, 1908, the membership was 358—a total gain of 80. The amount of tithe paid in 1908 was $2,302.83; Sabbath-school donations, $243.90; First-day offerings, $78.83; annual offerings, $147.80; total amount, $2,773.36. The retail value of books sold during the year was $5,000.14.*GCB June 6, 1909, page 336.3*

Our force of workers, including the president, consists of 2 ordained ministers, 3 licentiates, and 7 canvassers—all natives but two.*GCB June 6, 1909, page 336.4*

Of the different places where labor is needed, it seems to me the Canal Zone is the most needy. Besides the Spanish and native West Indians, there are several thousand Americans who are here for the purpose of working on the canal. These can not be reached by our native workers, and at present nothing is being done for them. While we have sold a great many books and papers for the small extent of our territory, none have been sold to the Americans; and in order to reach them with our literature, we must have an American canvasser. The hours for work here are short, and the wages liberal. This makes the Canal Zone a field not often equaled for the sale of our literature, and one which ought not to be neglected.*GCB June 6, 1909, page 336.5*

Besides the Americans, thousands of the West Indian people have been brought here from all parts of the West Indies. Their wages are much higher than those they received at home, and they spend their money freely for things both good and bad. It is among this class that all our books and papers have been sold; and nearly all our converts come from them. The French, and also the Spanish people, buy a few books, but most of our sales have been to the colored people, and among them we can scarcely enter a house in the Canal Zone without finding one or more of our books. These books are read, and are having an influence to bring the people to the truth, and every one who receives this light is an active agent to bring others to it. But for the white people we have no laborer.*GCB June 6, 1909, page 336.6*

The following items will be of interest as showing some of the openings for reaching the hearts of the people:—*GCB June 6, 1909, page 336.7*

A few months ago, while the little company of six or eight who meet in the house of Brother Hibbert at Bohio were holding their Sabbath service, an American, who had been drinking, came in, and began making a disturbance. The company quietly stopped their meeting, and waited for him to go away. He finally left the room, standing just outside, when a brother said to the leader, “Go on.” The American, hearing the word, and imagining it was intended for him, became greatly enraged, and, rushing again into the house, drew a revolver, and shot at the brother. Although only a few feet distant, the ball missed the mark, but tore the back off a copy of “From Eden to Eden” lying on the table. The police were then called, who took the man into custody. Monday, at their own expense, these same brethren came to attend the trial at Cristobal, and asked the judge to release the man, and forgive the offense. This was finally done, and in the court-room, before all present, the man begged those humble men to forgive him, and promised never to drink again. He and his wife then inquired after our faith, and bought “Great Controversy,” in order to study it.*GCB June 6, 1909, page 336.8*

A letter from the leader of the little company at Empire, making a most earnest plea for help for that place, closes with these words: “At present we are living in love and

unity, and we are very conscious of the presence of our God with us. May the good Lord who strengthens all who depend on him, keep you steadfast and unmovable till Jesus comes." There had been much dissension among this company; but it has all been put away, in order to prepare the way to reach the hearts of their fellow men.*GCB June 6, 1909, page 336.9*

The church at Mt. Hope, two miles from Colon, has more than doubled in the last two years, having now a membership of 73, with eight or ten awaiting baptism. At Bocas del Toro the brethren have a nice new church nearly completed, free from debt. This town is the old headquarters for the West Caribbean Mission Field. And here Elder F. J. Hutchins and Dr. Eccles laid down their lives for the sake of the work they loved, and here they lie buried side by side.*GCB June 6, 1909, page 336.10*

About twenty-five miles from Bocas, on the mainland, there was an interest to hear, awakened by the work of our canvassers among the employees of the United Fruit Company. This company has extensive banana plantations extending along the coast for more than forty miles. I visited them, and baptized three persons. But there was no place for them to hold meetings. So, with Brother Reid, our native preacher, and two of the brethren, I went to the general manager, and asked him to rent us one of their houses for this purpose. The request was freely granted, he giving us the house free of rent, with permission to take out the partitions and use it for a church. In a letter received lately, I learned that twelve others have accepted the truth, and now await baptism, and the work is spreading to neighboring plantations.*GCB June 6, 1909, page 336.11*

In Costa Rica Elder Mignott is working alone among the colored people of the coast, and is able to fill but very few of the calls for help that come to us from that people. At Port Limon 20 have been added to the church, and they are beginning to build a meeting-house on a well-situated lot donated by one of the native sisters.*GCB June 6, 1909, page 336.12*

In San Jose, Costa Rica, Brother J. B. Stuyvesant is laboring alone among the Spanish people. Nicaragua has not yet been entered, save by a native Sabbath-keeper who has located at Bluefields as a self-supporting missionary. Yet under his instruction several of the colored people are observing the seventh day, and meetings are held in his house.*GCB June 6, 1909, page 336.13*

These countries are prepared to receive the truth as never before. The church in some measure has lost its hold on the people, and the government does not sustain the church as it once did. The people know full well the wicked lives of the priests, and if they can only be taught that Catholicism is not the truth, many of them will accept the truth with rejoicing. But we need very much another man to work in the Spanish field with Brother Stuyvesant.*GCB June 6, 1909, page 336.14*

In Colon and the Canal Zone we have another class of people, who demand our immediate attention—I refer to the Chinese. They were brought here by the French, to work on the canal. Many of them are wealthy, and nearly all are well-to-do. It does not seem at all easy to reach the older generation; but the children and young people are ready to receive the truth, and are very firm in obeying it. In one family of ten children, with strong opposition from their parents, three are keeping the Sabbath. One, a young man of seventeen, was lately baptized. His younger brother, eleven

years old, when told by his parents that he must give up the Sabbath, said, “I will die sooner than give up the truth.” In another family of twelve children, the oldest daughter and her younger brother are keeping the Sabbath, although their parents compel them to attend the services of the Anglican Church. In company with Elder Evans, while he was with us at our conference about sixteen months ago, I visited this family, which has a large mercantile business in Colon. I told this merchant of our plan to build, and that we expected to open a school, in which the Chinese children would be welcome, and asked him if he thought the Chinese people would be willing to support it. His answer was, “If you will open such a school, I will assure you the cooperation of all the Chinese.” This school we must have as soon as possible. In this way we shall reach many of the young people, and it is only through them that we can hope to reach the parents. Brother S. Parker Smith, who for some years has been teaching in the island of San Andres, stands ready to begin the work. But for this we need a new building, as rent is so high in the Canal Zone that it would be impossible to have such a school in a rented room. Therefore, to sum up the needs of the West Caribbean Conference, we would say we should have: 1 A colporteur, for the canvassing work among the white people of the Canal Zone; 2 a minister to labor among the white people of the Canal Zone, and also to study the Spanish language, so as to work among that nationality; 3 a building suitable for a school, with space above for two or three suites of rooms. For this we need an appropriation of $1,000. In view of the importance this conference occupies in the Canal Zone, we would ask that the General Conference give our needs most careful attention.*GCB June 6, 1909, page 337.1*

Next on the program was the song, “Lift up the Trumpet,” which Elder Bender said was a favorite in the West Indies, where our people are good singers. Following this Elder O. E. Davis reported for his field:—*GCB June 6, 1909, page 337.2*

British Guiana Conference

The British Guiana Conference was organized in July, 1906, having been, prior to that time, a part of the old East Caribbean Conference. This conference has an area of 78,000 square miles, and a population of 284,847, of which more than fifty per cent are East Indians. In fact, this country is already called one of India’s children, and it is with no small degree of anticipation that some of these people are looking forward to the time when the country will become a small India. There are about 10,000 aboriginal Indians, among whom there are no less than six distinct languages. Among this people we have two missions, with a membership of about 50, and two schools, with a total enrollment of 45.*GCB June 6, 1909, page 337.3*

About forty per cent of our population are colored people, and the balance are English, Portuguese, Chinese, and Japanese. Dutch Guiana, with an area of 46,072 square miles, and a population of 57,000; also French Guiana, with an area of 46,880 square miles, and a population of 25,596, are annexed to this conference as a mission field. Our total area is 168,952 square miles, nearly equal to that of the States of New York, Pennsylvania, Ohio, and Indiana. There are 9 churches and 8 companies, besides a few scattered Sabbath-keepers.*GCB June 6, 1909, page 337.4*

The seeds of truth were first sown in this field by some of our people in the States,

who, learning of a certain boat that was soon to leave the harbor of New York, approached the captain, and asked him if he would kindly receive a parcel of papers and tracts to distribute among the people when he reached Georgetown. Reluctantly he received the package, and on his arrival at Georgetown, British Guiana, he went ashore and scattered the papers and tracts in a broadcast manner among the people on the wharf, evidently with the feeling that he had done all that he had promised.*GCB June 6, 1909, page 337.5*

The result was that an old black man picked up one of the papers, and took it home to his wife, who could read a little, and as she studied the paper, she learned of the Sabbath, and immediately began to keep it. She, in turn, sent the paper to her sister in Barbados, who, on reading the article, also began the observance of the Sabbath. From this small beginning, through the labors of various workers who have labored in this field, we now have a membership of 375. Thus we see the fulfillment of *Isaiah 55:11*: "So shall my word be: ... it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*GCB June 6, 1909, page 337.6*

There are 3 ordained ministers, 1 licensed minister, and 1 licensed missionary, who are receiving support from the conference. We have 2 certified canvassers. Recently Dr. H. N. Greaves has returned to this field, and has opened the medical work, with fair prospects of good success.*GCB June 6, 1909, page 337.7*

The thermometer registers an improvement in the spiritual health of our members. The tithe has increased about one third per capita during the past two years, our offerings have more than doubled, and our book sales for 1908 far surpassed those of any year since 1904, notwithstanding the fact that through the indiscretion of one of our canvassers during the past year, our work has been greatly embarrassed, and completely stopped for a time. We were brought before the authorities, and the final decision was that we must take out a license for every canvasser we send out. Even the Word of God was placed on the same basis as vegetables or wares of any kind. Satan has made many attacks on the work in this field, and wrought great inroads in some of our churches, but we are thankful that God has set his hand to restore and build again the work in this field. Nearly 100 members have been added in the last two years.*GCB June 6, 1909, page 337.8*

We have a school with an enrollment of about 40 among the East Indians, and two schools among the aborigines, but as yet we have none for our colored children, and we are greatly perplexed to know what to do for them.*GCB June 6, 1909, page 337.9*

While our population is small as compared with other fields, yet we have a great work to do, as the greater portion of our traveling has to be done in canoes or rowboats. Thousands of the people are scattered along the great water-courses, which are our only highways for reaching them. As contrasted with traveling in the States, one instance may be of interest. We have one mission lying within one hundred miles of our home; and yet if we would spend one Sabbath and Sunday with them, the journey requires eight days if we avoid traveling on the Sabbath.*GCB June 6, 1909, page 337.10*

We need a tent in which to hold meetings, as the work can not be successfully extended until we have one. The tropic sun and heavy rains make it practically

impossible to hold open-air meetings. We shall be greatly disappointed if we do not succeed in procuring a tent to take back with us on our return.*GCB June 6, 1909, page 337.11*

It has already been mentioned that nearly half of our population are East Indians, yet, aside from the school, nothing has been accomplished for this people. We need a consecrated young man, not necessarily a minister, who will take up this work, master the language, and give himself wholly to proclaiming the message among these people.*GCB June 6, 1909, page 337.12*

In closing I might mention our third great need, which is an industrial school for our young people. Experience shows that our work, especially in the rural districts, will have to be carried on largely by native labor, as conditions are such that few white men can endure the conditions very long. We have at our refusal at the present time a large estate of more than twelve thousand acres, a large portion of which is in a fair state of cultivation. This can be secured on a lease for a term of from fifteen to twenty years for a small share of the produce. I sincerely believe that if we could have a little help now in the way of a few hundred dollars as a loan, in a short time we would not only be able to repay it, but would also be able to assist materially in carrying forward the work in this field with cash, as well as with qualified teachers for church-schools, Bible workers, etc.*GCB June 6, 1909, page 337.13*

There are other reasons why I believe this proposition should receive due consideration from those who have the oversight of these matters. I appreciate the fact that our population is small, yet it is evident that it far surpasses the figures shown by any record at the present time, as no statistics have been taken for more than eighteen years (statement of government official). Though looked upon by some as less than the least, yet I firmly believe that in the great gathering day there will be some of these diamonds in the rough who will shine as bright jewels in God's everlasting kingdom. Brethren, remember us in your prayers.*GCB June 6, 1909, page 338.1*

Elder Bender called upon E. L. Cardey to report for the Central American Conference. He submitted the following:—*GCB June 6, 1909, page 338.2*

Report of the Central American Conference

The Central American Conference, having four and a half millions of Spanish- and English-speaking people, within its borders, sends greetings to this General Conference. The message of the third angel is advancing over every obstacle in this dark Catholic region. On every hand the needs of the people cry to us for help. Thousands upon thousands have never so much as seen a Bible, much less heard the message of the Lord's coming. Millions sit in the terrible darkness that Rome casts over her subjects. Yet these countries are all open for the entrance of the Bible and this truth. We as a conference in this field are united on one thing—sending the message of life to these darkened countries in this generation. We humbly and earnestly ask you, brethren, to consider our needs, and unite with us in accomplishing this end.*GCB June 6, 1909, page 338.3*

The last few years have witnessed the blessing of God, and encouraging

advancement in this territory. Many souls have accepted the truth, and been baptized. As a result of three courses of meetings held in 1907, fifty-eight persons were baptized in the Bay Islands. In this year sufficient money was raised among our small and poor churches to buy a tent outfit for camp-meeting purposes. In March, 1908, we held our first camp-meeting in the island of Ruatan, perhaps the first camp-meeting ever held in the tropics. About one hundred and fifty of our own people were on the grounds, besides many not of our faith.*GCB June 6, 1909, page 338.4*

The general Conference sent Elder Spicer to help in this meeting, and truly God came near with his blessing, as we planned for the advancement of the work. At the close of the meeting, when there seemed to be a need of a church building in the town where the meeting was held, one aged brother, who has worked hard all his life to build up some property, gladly gave his house to the mission for the purpose of erecting a church building in this place. We now have a neat little church built from it, worth about $1,000 gold. Our brethren are as ready to sacrifice for the truth in this country as they are in any other. This blessed truth has united our hearts, and we, with all our people throughout the world, desire to see the work finished, and Jesus come.*GCB June 6, 1909, page 338.5*

Our tithes and offerings have been good, and have been on the increase. Our Sabbath-school work has pushed forward, and about one hundred members have been added in the past two years. In 1908 two church buildings were erected, and are practically freed from debt.*GCB June 6, 1909, page 338.6*

At our conference meeting last year, it was voted that we open work in Guatemala, and to assist in this, as well as find a healthful location for our workers to visit from time to time, it was thought best to move our conference headquarters there also. Accordingly, in May, of 1908, we went to Guatemala City, to find what the Lord had there for us. We were successful in obtaining comfortable quarters to live in, and soon were ready for work. Guatemala City has about one hundred thousand people, and is entirely Catholic, linked with the strong conservativeness of the better class of the Spanish people. It looked as if it would take years even to get acquainted with the people. But right here the Lord had a surprise for us, and for some years had been preparing the way. An American missionary had been running an English school here for six years. On account of failing health she desired to sell this school to us. After seeking God for some time over the matter, those of the workers who were present decided that this was an opening from the Lord; consequently, in September, 1908, we bought what is now known as the Guatemala English School. In the few months we have been operating it we have been able to make the personal acquaintance of hundreds of people, many of whom stand high in the government, as well as many of other classes. We have at present in the school the children of the highest officials in Guatemala, and many others of high and low standing. Surely it will mean something in a year or so to have these children of Catholic parentage under our influence and teaching. The people know that we are missionaries, and yet they are willing to send us their children. The school had reached an enrollment of seventy-four at one time this year, though the numbers fell off to some extent. Financially speaking, the school has done well, having paid its running expense and a little on the investment.*GCB June 6, 1909, page 338.7*

OUR NEED

Like all other parts of the world, our need is more workers,—consecrated workers who are willing to give their lives to the cause of missions. There are many openings in Central America that are calling loudly for help. About two years ago two of our colporteurs went to a little town three days back in the interior by mule. They found that some time ago a few tracts on the Sabbath and Lord's coming had found their way there, and a few of the people of the town had become interested, and were trying to keep the Sabbath. Two years have passed and we have been unable to send any one to their help. A number of places are calling for teachers for their children. Not long ago we received a letter from the president of Guatemala, giving us the free right to open school work in the city of Quezeltenango. In another place the people offer a teacher $65 a month, gold, to come and teach the children. But where are the faithful teachers to answer these calls?*GCB June 6, 1909, page 338.8*

The hand of death has marked the advancement of the work here. The year 1908 marked the graves of two who were laid away to await the call of the Life-giver, Sister Nowlen and her little daughter Marjorie.*GCB June 6, 1909, page 338.9*

Just before coming to this meeting, I noticed in her room at the mission in Guatemala, a motto hanging over the bed, which read, "Not my will, but thine, be done." It was God's will to lay her to rest, although we may not see why. Our hearts bleed for those who have suffered most in this affliction, but we can not be discouraged; death and sickness have ever marked the missionary advance.*GCB June 6, 1909, page 338.10*

At the conference and camp-meeting held in Belize this past April, in which we had the labors of our union president and of Elder G. B. Thompson, the brethren desired to send to this Conference a word of good cheer. We are with you for the quick finishing of the work; we, with you, want to see Jesus come, and this night of sickness and death break into everlasting day. Central America requests you, while viewing the work in all the world, to remember our needs and perplexities in this land.*GCB June 6, 1909, page 339.1*

The eastern portion of the field was next reviewed by L. E. Wellman, president of the conference covering that region. His report follows:—*GCB June 6, 1909, page 339.2*

East Caribbean Conference

The work of presenting the third angel's message to the people of those islands which go to make up the East Caribbean Conference, was first started in the islands of Barbados and Antigua, in the year 1890, and we are glad to be able to report that the work has gone on steadily from that time until the present.*GCB June 6, 1909, page 339.3*

Until the year 1903, the whole of the field was operated by the Mission Board as a mission field; but in that year, at Port-of-Spain, Trinidad, there was organized what was known as the East Caribbean Conference. The territory embraced in this conference at that time extended from St. Thomas and the Virgin Islands on the north, down through the Leeward and Windward Islands, to Trinidad and British

Guiana on the south, a distance of 1,000 miles.*GCB June 6, 1909, page 339.4*

During the next three years, the work developed so rapidly that it became necessary to divide up the territory of the first organized conference into three separate conferences. This also was accomplished at a meeting held in Trinidad, in the summer of 1906. As reorganized, the East Caribbean Conference embraced all the field from Barbados and St. Vincent, north, to and including St. Thomas and the Virgin Islands.*GCB June 6, 1909, page 339.5*

In all parts of our field we have the utmost freedom in our work in behalf of the gospel; but up to the present time our work has been confined to the English-speaking islands, though in point of numbers the population of our conference is about equally divided between the English and the French. We do not have to search far for the reason for this. Until the late separation of church and state in France, it was practically impossible for Protestant missionaries to do anything in the French islands, in the way of aggressive work. Now, however, it is possible for us to open up work in that part of the Lord's vineyard also, and the only hindering cause is our lack of men trained in the French language, and the necessary means with which to support the work. At its last meeting the conference requested one of our native ministers, who has had some experience in the language, to locate in Guadeloupe, a prosperous French island with about 200,000 inhabitants. Our greatest need at the present time is a man of experience in the French work, to locate in the island of Martinique,—a man who could mold and give tone and standing to the work which we are undertaking in this difficult field. For this worker we most earnestly plead at this time.*GCB June 6, 1909, page 339.6*

Our field embraces a chain of islands 350 miles in length, and 16 in number, in only 8 of which have we carried on any work thus far. In these islands there are 6 organized churches, and 8 organized companies, with about 400 Sabbath-keepers, who make up our conference constituency at the present time. Five of the churches and companies are in Barbados, 1 in St. Vincent, 2 in St. Lucia, 1 in Dominica, 4 in Antigua, and 1 in the island of St. Kitts.*GCB June 6, 1909, page 339.7*

We are glad to report that the amount received locally from our people, in the way of tithes and offerings, is steadily increasing, though we can never hope, on account of the extreme poverty of the people, to make the field self-supporting, yet, realizing the great needs of the world field, we are putting forth every possible effort to bring our field as near the goal of self-support as it is possible for us to do. During the year 1908, our tithes and offerings amounted to $860, which, with our Sabbath-school offerings, made an increase of $250 over our total receipts for the preceding year. Taking into consideration the fact that the majority of our people have incomes of but from 12 to 24 cents a day, we feel that this is an encouraging omen of better things to come.*GCB June 6, 1909, page 339.8*

Our Sabbath-school department is made up of 14 schools, with a membership of 358. Their donations to missions during 1908 amounted to $112, and we have every reason to expect a still larger offering during the present year.*GCB June 6, 1909, page 339.9*

In order that we as conference officers may keep more closely in touch with our people, and that our people as a whole may be able to have a better idea of the

progress of the work in the various islands, we started this year a local conference paper, issued monthly. This has met with a very kind reception on the part of all our people, and will, we believe, result in increased interest in the work throughout the whole field. In addition to this we are sending out, month by month, outline programs and Bible studies for the use of all our leaders in the local churches and companies.*GCB June 6, 1909, page 339.10*

Another branch of the work that has been carried on during the past fifteen months, is the medical work undertaken in the city of Bridgetown, Barbados, by Dr. Chas. Cave and wife. The work was started under very trying financial conditions, but has made fair progress in spite of the difficulties. The institution is not owned by the conference, but is conducted in harmony with the principles believed in and practiced by us as a people, and we know it is exerting a good influence in behalf of the truth.*GCB June 6, 1909, page 339.11*

As we look over the field, we see a steady growth all along the line. With a working force of six conference laborers, our evangelical work resulted, during the year 1908, in the addition to our churches and companies, of about 70 baptized believers. Two new churches were organized, and two new churches dedicated.*GCB June 6, 1909, page 339.12*

We also have live missionary societies organized in connection with all our churches, which are working with our periodicals and other literature, and the Lord is certainly blessing their efforts in placing the truth before the people. We have nothing but words of encouragement with regard to the work in our field to bring to you. The work is onward, the workers are of good courage, and by the help of our Heavenly Father, we are determined to press onward in the work of the message of the third angel, until the Lord himself declares, “It is finished.”*GCB June 6, 1909, page 339.13*

Elder Bender said that this concluded the reports of conferences. Before calling for mission field reports, he asked Prof. C. B. Hughes to present the work of the union training school, in Jamaica. Here is the report:—*GCB June 6, 1909, page 339.14*

The West Indian Training School

In June, 1906, Elder J. B. Beckner and wife, in charge of a company of Jamaican young men and women, took possession of 98 acres of land near Bog Walk, Jamaica, which had been purchased by the West Indian Union Conference as a school farm.*GCB June 6, 1909, page 339.15*

In January, 1907, myself and wife arrived in the field. Shortly after, we took charge of the school work. In May E. C. Cushman and wife arrived. Later it was decided necessary to have a larger tract of land, and to dispose of the smaller school farm. So 507 acres were purchased about six miles north of the first location, a mile and a half from the Riversdale railway station. This land cost about $12 per acre.*GCB June 6, 1909, page 339.16*

It is good grazing land, well adapted to most tropical crops. It has a dwelling, inside dimensions, 28 x 56 feet, its concrete walls being two feet thick. Near it is a brick building about 14 x 50 feet, which can be remodeled for a kitchen and dining hall. To

each of these buildings there is a wooden addition, one of two and the other of three rooms. Besides these there are two cottages, of not much value, but which are very serviceable. Our water is pumped from a spring to the top of a hill higher than our buildings.*GCB June 6, 1909, page 339.17*

We began to move into the place Sept. 2, 1907. The place was formerly part of a large sugar estate; but when sugar-growing ceased to be profitable, the property was neglected, and we found it nearly all overgrown with bushes and trees. The front part of the place is fenced, being divided into ten pastures, averaging about 25 acres each. There is much logwood on the place, also orange, lemon, lime, mango, guava, star-apple, custard-apple, alligator pear, bread-fruit, and coconut trees. Nearly all these are in sufficient number to supply the school family. When we took the place there were a few acres in bananas and chocolate. We have planted a few acres more. Have also planted about ten acres to coconuts. We will plant nearly all of the farm to coconuts. This can be done, and still the land be used for grazing. Cattle growing and dairying will be our chief industries. We have about 70 head of cattle. We have several acres planted to corn and vegetables.*GCB June 6, 1909, page 340.1*

We have erected a cottage for the principal, and a young men's dormitory will shortly be completed. It will accommodate 33 young men.*GCB June 6, 1909, page 340.2*

At present we have 36 students, 27 young men and 9 young women. The charge to students is $8.40 per month. Only three students pay cash. We have received all the young men who have applied, for we can use them to excellent advantage in clearing and planting our large farm. We have no employment for young ladies but housework, consequently we have been compelled to refuse admission to several consecrated young women who are anxiously waiting for an opening. Most of our students are Jamaicans. Haiti, St. Andrews, Dominica, Barbados, Trinidad, and Panama have been or are represented in our school.*GCB June 6, 1909, page 340.3*

The colored people of the West Indies are more poverty stricken than those of the south, and have less opportunity to rise. In Jamaica wages for common labor are from 24 to 36 cents per day, and the colored man finds it very difficult to find employment on account of the thousands of coolies imported from India, to work on the large estates. Very little work is done in Jamaica on Saturday, it being the chief market day.*GCB June 6, 1909, page 340.4*

Besides myself the school now employs Brother E. C. Cushman and wife, and Brother E. C. Wood and wife.*GCB June 6, 1909, page 340.5*

The teachers and students do all the building and other work. The students sawed by hand much of the lumber in our new dormitory, from trees in our own woods.*GCB June 6, 1909, page 340.6*

Leading white men in Jamaica take much interest in our school, and it has been favorably mentioned in the papers.*GCB June 6, 1909, page 340.7*

I visited the leading agricultural instructor of the Jamaican government. He had directed us to our present location. When I told him our plans he replied, "I must confess that I have been prejudiced against Seventh-day Adventists. I could see no

reason for your coming to Jamaica, for no one works on Saturday here; but if you believe in people working the other days of the week, there is plenty of room for you." He spent some time with me, and said that he would visit us, and that his wife was anxious to come also. He stated that Jamaica sorely needed the work we were planning to do.*GCB June 6, 1909, page 340.8*

We have perplexities peculiar to our work; there is much hard labor to be performed before the place will be in shape to yield returns. Rooms must be provided for the young ladies, and other building erected. Few of our students will be able to pay cash. But the blessing of the Lord hitherto leads us to believe that every difficulty will be solved, and that this school will prove a blessing in our great field.*GCB June 6, 1909, page 340.9*

Although the time for adjournment had come, it was agreed to hear from Haiti. Elder W. J. Tanner, in charge of the work in that French-speaking republic, reported as follows:—*GCB June 6, 1909, page 340.10*

The Haitian Mission

The development and progress of our work in the republic of Haiti is but one in a rapidly growing list of evidences that the Lord is blessing the proclamation of the third angel's message. At the time of our last General Conference, four years ago, we had in this field only two baptized Seventh-day Adventists. To-day we have 109, about 80 of whom came to us from the Roman Catholic Church. These Sabbath-keepers are divided into 3 churches, 5 companies, and 8 Sabbath-schools. Another estimate of our work in this field can be made when I remind you that, whereas but 10 per cent of the population can read and write, at least 90 per cent of our Sabbath-keepers have had the elements of an education. I feel safe in saying, therefore, that in no other Catholic country, so far as I know, has our work grown so rapidly in the same length of time.*GCB June 6, 1909, page 340.11*

The reason for this rapid development of our cause in the Black Republic is found in the fact that the field is fully ripe, and ready for the message. The Church of Rome has held religious sway over the island ever since it was discovered by Columbus. And, as has ever been the case where she has dominated the minds of the people, she has abused her privileges, and consequently many Haitians are anxious to shake off the yoke that binds them to the chariot of St. Peter. Another significant circumstance that has been very helpful to us is the fact that for thirty years our literature has been circulated to a greater or less extent in the northern part of the republic. In 1879 Elder Loughborough, who was then located in Southampton, England, sent out a box of tracts and papers to Cape Haitian. This literature was not consigned to any one in particular, and so fell into the hands of the agent of the steamship company. This man, taking no interest in religious things himself, turned the box and its contents over to the Episcopal missionary stationed in the city, who, without examining it, distributed its contents among the other Protestant missions. The Sunday following, the Baptist missionary circulated some of this literature among those who were in attendance at his services. Among others to receive an assortment of these pages of truth was a Jamaican, who, after reading what was given him, began, with his wife, to observe the Sabbath. This brother—Henry Williams—soon got into communication with our people in America and Europe, and

from them received additional quantities of our publications, which he industriously distributed. The blessing of the Lord has followed the literature thus sent out and circulated. It has been read; and, while the truths therein contained have not been speedily embraced, yet it has done much to prepare the minds of the people to hear the voice of the living preacher.*GCB June 6, 1909, page 340.12*

This is illustrated by the following incident: A Wesleyan missionary gave a copy of our French "Bible Readings" to one of his new converts to read. After reading it, this young man was able, with the Lord's help, so effectively to present the Sabbath question that within six months after he had embraced the truth, he had won to the ranks of Sabbath-keepers 16 from a Baptist church of 32 members, including the local pastor and two deacons. In another place the entire congregation was converted, and brought their little church building along with them.*GCB June 6, 1909, page 341.1*

At Port au Prince, the capital, we have a thriving company that had its beginning in a very interesting way: When I first visited the city, in 1907, I found a respectable old man who had been observing the Sabbath for nine years. Seven years of this time he supposed that he was the only Christian observer of the seventh day in the world. He had discovered the truth simply by reading the Bible. Having the courage of his convictions, he stepped out into the path of obedience, and now has a company of 8 or 9 who meet with him every Sabbath to study the Bible and the Sabbath-school lessons. I am glad to be able to add further that the spiritual growth of our Haitian people seems to correspond with their material growth. Coming from the error and superstition of Catholicism, as many of them do, it is but natural that they have more to learn and unlearn than do our people in more favored countries.*GCB June 6, 1909, page 341.2*

The financial condition of the people has made it very hard to circulate our literature in this field the past four years. Nevertheless we have accomplished something, from which we hope to see good results in the future.*GCB June 6, 1909, page 341.3*

In this connection I will mention a circumstance that shows how the Lord can and sometimes does use other missionaries to help us get our work before the people. When we first went to the field, we felt ourselves handicapped, because we were unable to furnish Bibles to those who wished them. The people would say, when we offered them our tracts or books, "What is the use of having your tracts and books if we have no Bibles? Sell us Bibles, and then we shall be able to read your literature with profit." Thus, seeing a real need for cheap Bibles to sell to the people, I made application to the agent of the British and Foreign Bible Society at Port au Prince for copies of the Scriptures, to dispose of as I had need. In this case I got more than I expected. He offered to let me have all the Bibles I want at a price considerably below the cost of printing them in London, and gave me the privilege of giving away copies at the expense of the society, where the people might be unable to pay the price. These privileges have helped us immensely, and have given us a certain prestige among the people that we could not have obtained otherwise.*GCB June 6, 1909, page 341.4*

Relative to the future outlook of our work in Haiti, I can but say it seems promising. Those who accept the truth love it, and it transforms their lives, thus preparing them

for the soon coming of our Lord, which is the object of our message.*GCB June 6, 1909, page 341.5*

Next, Elder E. W. Snyder, superintendent of the Cuban work, made the following report, the congregation expressing a desire to hear it:—*GCB June 6, 1909, page 341.6*

The Work in Cuba

This field is located about ninety miles south of the extreme southern point of Florida, and is about equal in area to the State of Pennsylvania, with a population of 2,028,282. Its length from Cape St. Antonio to Cape Maisi is 780 miles, while its average width is 60 miles. The four western provinces have a population of about two-and-one-half times that of the two eastern provinces. It is estimated that more than sixty per cent of the native Cubans are colored.*GCB June 6, 1909, page 341.7*

The work of the third angel's message was opened in Cuba in the latter part of 1905, and in this step the providence of God was clearly manifested. A short time after our arrival, a native pastor invited us to speak to his people on the subject of prophecy. At the close of the meeting, one of his most intelligent members asked permission to come to our house and study the Bible. On arriving to receive his first lesson, he saw the ten-commandment chart hanging on the wall. After reading the fourth commandment, he was convinced that it is sin to work on the Sabbath, and from that same day he began to obey the truth. This brother has devoted several days each week to the circulation of literature, holding Bible readings and finding openings for meetings, without compensation and paying his own expenses.*GCB June 6, 1909, page 341.8*

There are more calls for meetings in different parts of Havana and its suburbs than we can fill, and many are hungering for present truth. For the help of this brother we have great reason to thank the Lord, since any new movement meets with difficulties among the Cubans, if presented by an American alone. This feeling is due, in some degree, to the teaching of the priests that the Bible and the Protestant religion are American, and the propagation of either or both will be made to serve the political designs of the United States toward the annexation of the country.*GCB June 6, 1909, page 341.9*

At present regular meetings are held in seven different points in Havana and its suburbs, while centers of labor have been opened in three other localities, two of these being in eastern Cuba. There are about forty Cuban Sabbath-keepers, the greater number of whom have accepted all the truths of the message, including healthful living, the spirit of prophecy, and tithing. Altogether there are used about four hundred copies of our Spanish papers, and by their circulation, interested families are found, and their confidence gained.*GCB June 6, 1909, page 341.10*

All efforts to secure an attendance of Cubans at a public place simply by a card of invitation or a newspaper advertisement, have proved vain, as their natural suspicion of anything new will not permit them to go where they are not acquainted.*GCB June 6, 1909, page 341.11*

Our Cuban helpers are meeting with experiences which demonstrate that this field is ready to receive the last message. A sister found a family of four, who, after reading the paper and attending several meetings, accepted the truth. The mother of the family said, when they began to keep the Sabbath, "Would to God we had learned these things before."*GCB June 6, 1909, page 341.12*

A journey of four hundred and thirty-four miles by rail from Havana brings us to Omaja, in eastern Cuba, where our first church of American brethren is located. In all this distance the railway traverses populous towns and cities, where not a hand has been raised to give the message. There are thirteen cities in Cuba of more than ten thousand population, but up to the present nothing has been done for them, outside of the capital. At Omaja the brethren are nobly supporting the work by the circulation of the Spanish paper, and by giving of their means. As a result, several Cubans are observing the Sabbath.*GCB June 6, 1909, page 341.13*

At Minas, near Camaguez, Brother Holmes, formerly of the Madison School, reports six Cuban Sabbath-keepers, resulting from his work in circulating the papers. Some of these are calling for baptism. Paper work is also carried on near Nuevitas in eastern Cuba, by Brother Kinsman, formerly of the Madison School.*GCB June 6, 1909, page 341.14*

OUR SCHOOL WORK

WASe

For the school at Omaja, forty acres of land, worth one thousand dollars, have been given by the owner of the colony, the only condition being that within one year ten acres must be cleared, and planted to citrus fruits. A friend has also donated one thousand sour orange roots, which, when budded, will be worth three hundred dollars. The school will also have forty acres addition, the donation of a brother from Texas, making a total value twenty-three hundred dollars. It is reported that timber sufficient for building is found on the property, and a good supply of limestone for burning. Other building materials have been donated by Mr. Kerr, the owner.*GCB June 6, 1909, page 341.15*

Our brethren there cheerfully give their labor for the building, only asking for some financial help in the purchase of the cement for the concrete, and in paying the cost of cutting and dressing the lumber.*GCB June 6, 1909, page 342.1*

At San Claudio, fifty miles west of Havana, a plot of fifty-six acres has been secured for a school, the land company donating their profit, which is equal to a gift of $1,120. On this land a building in the Cuban style has been erected, and a school is being conducted by Brother S. H. Carnahan and wife, formerly of the State of Washington. The application of native children, in addition to those of our American brethren, promises soon to overtax its limited capacity, and until an income can be derived from the land, outside assistance will be greatly needed to put the school on a proper basis.*GCB June 6, 1909, page 342.2*

In conclusion, we can only repeat that this field is ripe, ready for the harvest. Good openings in all the provinces are presented, where consecrated brethren may find

fruitful fields for labor. Who will enter now while conditions are so favorable? The Lord has surely gone before us by his opening providences.*GCB June 6, 1909, page 342.3*

No further time remained to hear the two reports yet remaining, and it was voted to have them included in the BULLETIN as though read, Brethren B. E. Connerly, of Porto Rico, and S. A. Wellman, editor of the *Caribbean Watchman*, being introduced to the Conference. Their reports follow. First, Elder Connerly's:—*GCB June 6, 1909, page 342.4*

The North Caribbean Mission

The territory of this mission field comprises the islands of St. Thomas, the Virgin Islands, Porto Rico, and the Republic of Santo Domingo. In St. Thomas and the Virgin Islands, Danish and English are spoken.*GCB June 6, 1909, page 342.5*

Porto Rico was entered in 1891 by a canvasser. There has never been much evangelical work, but a Spanish paper, *El Centinela de la Verdad* ("Sentinel of the Truth"), has been published there, and several hundred dollars' worth of our books have been sold.*GCB June 6, 1909, page 342.6*

We wish to speak especially of the needs of Porto Rico. We have a very intelligent class of people in Porto Rico. Being under the American government, the work of Protestant churches has been thoroughly represented there. As we say in Porto Rico, Rome is now on her knees there. Two thirds of the population are white.*GCB June 6, 1909, page 342.7*

I wish to relate some of my experiences in my last trip around the island while collecting subscriptions for our Spanish paper. In Ponce, I found a young man so strongly preaching against the natural immortality of the soul, that the town was stirred. We have strong hopes that this young man will be a great helper to our first evangelical effort in this town. In another town I was met by the father of a young man who had died observing the Sabbath. He said to me that not only his son, but many people of his town had desired to know the doctrines of the Adventists.*GCB June 6, 1909, page 342.8*

At another place, I met a young man who offered to furnish, free of charge, a house for holding meetings. He said that he was sure there would be a congregation of at least fifty there every evening to hear the truths of Christ's second coming. At a fourth place, I was requested to meet five young ministers with whom, for three hours, we studied the truths concerning the Sabbath and the coming of the Lord. They each subscribed for our paper, and purchased copies of the different books I carried.*GCB June 6, 1909, page 342.9*

In San Juan, Arecibo, and Mayaguez, we have small companies of Sabbath-keepers, and a minister going there could engage in gospel meetings immediately, with good congregations. It was in Mayaguez that Elder Albert Fischer gave his life for the work, and surely it is time now that some one go who can speak the language and revive the work which he laid down.*GCB June 6, 1909, page 342.10*

In Santo Domingo the experiences that we have in the work are no less interesting. Brother Moulton, who is working there, has a thousand subscribers to our Spanish paper, and has sold Bibles and our subscription books all through the Republic. Although we do not have perfect liberty to preach the gospel, I, with two young men, a few months ago, held a religious service under the shadow of a large tree where, four hundred years ago, Christopher Columbus landed for the first time. A large company, including many soldiers, were present, but we were not molested, as they were eager to hear the gospel. At this place we have a small Sabbath-school, and several of the company are awaiting baptism. At another place we have a dozen baptized members, some of whom are helping in the work.*GCB June 6, 1909, page 342.11*

In this Republic of Santo Domingo there is no other Protestant work being done. Certainly this field can not wait another year for help. The few believers in Santo Domingo send greetings to this Conference.*GCB June 6, 1909, page 342.12*

The report of Brother S. A. Wellman is as follows:—*GCB June 6, 1909, page 342.13*

Our Publishing Work

Ten years ago it was proposed by the workers in Jamaica that the West Indian field should have a paper with which to place the message of truth before the thousands of English-speaking people in the British islands of the West Indies. However, this effort produced no further fruit than the introduction into Jamaica, in the year 1898, of a small job-press and several fonts of type. Nevertheless, the project was not forgotten, and in the four years succeeding was kept alive by the imperative need, and the continued discussion of the question among the American laborers in the field.*GCB June 6, 1909, page 342.14*

In January, 1903, Elder W. A. Spicer visited the West Indies in the interest of the work to organize several of the mission fields into conferences, so that the field, more completely organized, might be better and more thoroughly worked. At this time two conferences, the Jamaica and the South Caribbean, were organized, and for the first time the question of a paper was thoroughly discussed by the brethren of each of these field divisions. At the eastern meeting held in Trinidad, it was finally decided that we should purchase paper, and have the first year's issues of a magazine, called *The Caribbean Watchman*, printed for circulation in the various islands.*GCB June 6, 1909, page 342.15*

From the very first, the paper work has prospered, and within three months after the issue of the first or June number in 1903, there was a circulation of seven thousand copies. But at times it was difficult to get the paper from the printer on time to mail. Many times our workers would have to go down to the printing-office, and help push the paper through, in order to get it off as desired. It was finally decided that we should obtain the necessary type for setting the paper, and have only the presswork done by outside printers. Beginning in the latter part of 1904, this was done; and in a little one-story building, 15 x 27 feet, at the back of the church lot in Port of Spain, Trinidad, in which already were the East Caribbean Conference office and book room, the work was begun. From the very beginning we were crowded, and this condition continued till the removal of the work from Port of Spain in the early part of

the present year.*GCB June 6, 1909, page 342.16*

Our work was started with new and untried workers, who had had little or no experience. Nevertheless we succeeded in getting the type set for the first numbers; and by dint of hard labor and long hours, difficulties with the new hands, and kindred troubles, we were able to get our paper out on time. How hard in these early efforts the work was, and how much it cost of time and strength to the workers, only those who labored know.*GCB June 6, 1909, page 342.17*

The outfit with which we started operations was purchased by the donations of the laborers in the field, and consisted of $800 worth of machinery and materials. It meant sacrifice on the part of our American brethren who were in the West Indies, as they gave nearly all of the original amount; but it was with willing hearts that they set their hands to the task.*GCB June 6, 1909, page 343.1*

In the year 1905, after the sessions of the East Caribbean Conference, it was decided to purchase a small cylinder press, so that we would be able to do all our work. Again there was a call for funds, and a hearty response was made on the part of all. These amounts, together with a loan that was kindly made to the Watchman office without interest by a brother in the Western States, made possible the purchase of the press desired. In May of this year, the office in the meanwhile having been enlarged just enough to make room for the press, it was installed, and we started work.*GCB June 6, 1909, page 343.2*

Later in the same year, as we found that we were unable to work with any comfort on account of the crowded conditions, we were compelled to add another small portion to the building. These additions were not made altogether on account of the large volume of work, but were made necessary by the inconvenience met in carrying on the regular work of the office. They should have been made at the first, but were not on account of lack of funds, the work having been started without the aid of General Conference funds, so that the burden fell upon a few of the West Indian workers. The entire building was very economically constructed, and was always, even at its best, crowded, badly ventilated, and insufficiently lighted. It nevertheless housed hearts that were alive to the needs and the importance of the message that it was printing.*GCB June 6, 1909, page 343.3*

During the visits of Brother I. H. Evans to our field in 1906 and 1907, definite arrangements were made for providing better facilities for our little office; but owing to complications and conditions in the field at the time, these plans were not carried out.*GCB June 6, 1909, page 343.4*

At the meeting of the West Indian Union Conference Committee in Port of Spain, Trinidad, in December, 1907, at which Elder I. H. Evans was again present, it was decided to arrange for the amalgamation of the Watchman office with the office of the Spanish paper, *El Centinela de la Verdad*. This latter paper had been printed in Porto Rico, under circumstances similar to those surrounding the publication of the *Watchman*. It was decided to place the plant for the two offices at the city of Cristobal, in the republic of Panama. This city was chosen after mature consideration of the field, and an investigation of its facilities in the matter of communication with all portions of our field. Of this we will speak later.*GCB June 6, 1909, page 343.5*

To this place the office was removed in the latter part of 1908, and operations were begun in our new quarters early in the present year. We have not been without discouraging surroundings in the establishment of the work in this place; but we are now so much better equipped for carrying out the work that is necessary in giving the message to the millions in our field, that we have nothing but words of hope and courage to speak to our brethren who are interested in the work.*GCB June 6, 1909, page 343.6*

OUR NEW QUARTERS

WASe

The buildings in Colon, or Cristobal, are nicely situated. They are within American territory, and are therefore under the protection of the American government. The building is a frame structure 82 x 30 feet, and is two stories high, with a large storeroom in the attic. It is divided into three sections. The church, in front and facing the main street of the city of Colon, is on the first floor, and is 30 x 40 feet in size, with two entries at the corners. This will be used by the church in Colon and Cristobal for their services.*GCB June 6, 1909, page 343.7*

In the rear of the building, and facing on Cash Street, is the printing-office, practically the same size as the church, but with a gallery floor above, in which are the business office, bindery, mailing room, and book stock-rooms.*GCB June 6, 1909, page 343.8*

On the second floor are the living-rooms of the workers for the Canal Zone and for the office, and it is designed that the union conference workers shall take up their residence in Cristobal as soon as circumstances will permit.*GCB June 6, 1909, page 343.9*

THE CANAL ZONE AS A CENTER

WASe

It might be well for us to give the reasons in detail for the location of the combined offices in Colon. This will help our people to understand the situation as it stands, and the reasons for the outlay of means as appropriated by the General Conference for the upbuilding of the publishing work at this center.*GCB June 6, 1909, page 343.10*

Colon (or Cristobal, for they are part of the same town, being divided by the Canal Zone line only) is one of the greatest centers for the steam traffic of the West Indies, if not the greatest. There is not a day that there are not steamships in the harbor, and most of the time the docks are full. From this center run diverging lines of traffic to all parts of the West Indies, Central America, South America, and to the United States as well as some parts of Europe. We have direct connections with the following countries and islands: The United States, Mexico, Guatemala, San Salvador, Honduras, Costa Rica, Colombia, North and West Coast, Venezuela, Ecuador, Peru, Chile, Spain, Italy, England, France, and Germany. In the West Indies our traffic connections are with Trinidad, Barbados, the French West Indies, Jamaica, Porto Rico, Santo Domingo, Haiti, St. Thomas, and many of the smaller islands. We also

have indirect communication with one transshipment of the mails with Cuba, the Philippines, Brazil, Argentina, and other countries.*GCB June 6, 1909, page 343.11*

With these mail connections, and the prospect that soon the canal will be a thing of reality, Colon will be an excellent center both for the English-speaking and the Spanish-speaking portions of the Western Hemisphere. We are sure that our brethren will appreciate the advantage of a strong publishing work at this point.*GCB June 6, 1909, page 343.12*

THE WORK ALREADY ACCOMPLISHED

WASe

In the course of the six years since the work of the Watchman Publishing Association has been started, we have been enabled, by the help of God and the loyalty of the workers associated with us in both office and field, to place in the hands of the reading public 443,000 copies of *The Caribbean Watchman*. This is an average circulation of over 6,000 copies a month for the entire six years. In the year 1907, after the Jamaica earthquake, we placed in the hands of the people a special number, in which we included a number of excellent articles telling the meaning of the awful catastrophe, and illustrations picturing the conditions. Twenty-eight thousand copies of this number have been circulated in the field.*GCB June 6, 1909, page 343.13*

Outside of the paper work we have printed two editions of the "Family Bible Teacher" adapted to the West Indies, the first of which had a circulation of 2,000 copies, and the second of 5,000, 3,000 of which were bound in pamphlet and board covers. This bound edition is exhausted, and a good portion of the leaflets, so that it will be necessary again to print this book during the coming year. Of the *Signs of the Times Leaflets*. 10,000 have been printed of each one, and 30,000 eight- and sixteen-page tracts. We now have also on the shelves of the bindery, ready for binding, 5,000 copies of a small book entitled "Instructive Stories for the Home," and this will come from the binders within the next month or so. Plans are being laid to bring into the office work on several of our smaller books, and it is the design of the office to arrange for the supply of our smaller works to the territory within our union.*GCB June 6, 1909, page 343.14*

OUR FINANCIAL STANDING

WASe

The financial standing of the Watchman Publishing Association is excellent. Starting at the bottom, it has worked its way up to the present position. For the first three years there was no help granted by the brethren in America. Later the General Conference granted our request for aid, so that we might be able the better to continue our work. It has also advanced the money to erect the building in Cristobal, and equip it with the larger machinery that we now have. At the end of March, 1909, the standing of the association was:*GCB June 6, 1909, page 343.15*

Assets, $9,693.80; liabilities, $2,536.11; present worth, $7,157.69.*GCB June 6,*

1909, page 344.1

We believe that the activities of the Watchman Publishing Association have but just begun. We believe that there are, in the territory in which we are working, wonderful opportunities for the development of the book work as well as our work with the English and Spanish periodicals. We hope to see a good, energetic field agent go out from this Conference to our field, and in conjunction with the publishing house and the conferences, organize and superintend the development of the work as we feel assured God desires. With proper organization, and a lifting on the part of all in the field, there is no reason why the partial successes of the past should not become a triumphant progress for the future, and the work advance to the gates of the kingdom. To this end we plan, we watch, and we pray, believing that the desired end will be accomplished.*GCB June 6, 1909, page 344.2*

Further Partial Report, Committee on Plans and Finance*GCB June 6, 1909, page 344.3*

G. Dail, secretary, presented the following further partial report from the Committee on Plans and Finance:—*GCB June 6, 1909, page 344.4*

OUR CHURCH HYMN BOOK

WASe

Whereas, Our standard book, "Hymns and Tunes," is rapidly going out of use among our people, so that there is danger of its being wholly discarded; and,—*GCB June 6, 1909, page 344.5*

Whereas, The disuse of the old advent hymns contained therein is a distinct loss in our worship, and to the advent message; therefore,—*GCB June 6, 1909, page 344.6*

70. *We recommend*, That the General Conference Committee appoint a competent revision committee, whose duty it shall be to thoroughly revise the book, "Hymns and Tunes," by discarding those portions of it which experience has shown to be least meritorious, and by inserting other choice hymns and tunes, that the book may continue to contribute its share in deepening the spiritual experiences of our people.*GCB June 6, 1909, page 344.7*

ACQUIRING THE FOREIGN LANGUAGES

WASe

Whereas, The Bible teaches, and missionary experience everywhere demonstrates, that the gospel most quickly and effectively reaches the various nationalities of earth if carried to them in their own tongues; therefore,—*GCB June 6, 1909, page 344.8*

71. *Resolved*, That we encourage our workers to make every possible effort to acquire the language of the people among whom they are called to labor.*GCB June 6, 1909, page 344.9*

MEDICAL EXAMINATIONS FOR MISSIONARY CANDIDATES

WASe

Expenses incurred in forwarding mission-*GCB June 6, 1909, page 344.10*

Owing to the heavy transportation ex-cause of the hardship incident to missionaries to distant foreign fields, and be-work,*GCB June 6, 1909, page 344.11*

72. *Resolved*, That we instruct the Mission Board to require a certificate of health, signed by a competent physician, from each person who is accepted for appointment to a foreign field.*GCB June 6, 1909, page 344.12*

FOREIGN PEOPLES IN AMERICA

WASe

Whereas, There are in North America people of many foreign nationalities who speak the language of their native land, and for whom little or no special effort has been put forth by our workers; therefore,—*GCB June 6, 1909, page 344.13*

73. *We recommend*. That an earnest effort be made by our local and union conferences to evangelize our foreign population, by training and encouraging laborers speaking these languages to labor among their own people, and by the preparation and circulation of suitable literature on present truth among these peoples.*GCB June 6, 1909, page 344.14*

FOREIGN SEMINARY MANAGEMENT

WASe

Whereas, By vote of its constituency, in a meeting held June 3, 1909, the Washington Training College invited the General Conference to take title to its property, known as the Foreign Mission Seminary, and to assume the management of said institution; therefore,—*GCB June 6, 1909, page 344.15*

74. *Resolved*, (*a*) That the General Conference does not deem it advisable to take title to denominational institutions in our regularly organized territory; and,—*GCB June 6, 1909, page 344.16*

(*b*) That we advise the Executive Committee of the General Conference to have an equal fostering care over all denominational institutions controlled by our organized bodies, and that it do not assume the financial responsibility or the local management of the same.*GCB June 6, 1909, page 344.17*

SELF-SUPPORTING SCHOOLS IN THE SOUTH

WASe

Whereas, The Southland of the United States and the mission fields offer many opportunities for self-supporting school work; and,—*GCB June 6, 1909, page 344.18*

Whereas, Not a few of our people are planning to undertake this line of work; and,

—*GCB June 6, 1909, page 344.19*

Whereas, A close, friendly relationship should exist between the organized work of the denomination, and these self-supporting schools; therefore,—*GCB June 6, 1909, page 344.20*

75. *We recommend*,—*GCB June 6, 1909, page 344.21*

(*a*) That the educational departments of our organized work, where these schools are located, provide for their representation in the conference educational departments.*GCB June 6, 1909, page 344.22*

(*a*) That the educational departments assist in the selection of those who shall be encouraged to enter this line of work.*GCB June 6, 1909, page 344.23*

(*c*) That endorsement be given to those selected, who need financial assistance, that those from whom funds are solicited may know whom to assist.*GCB June 6, 1909, page 344.24*

(*d*) That the organized work assist in locating said schools, and advise in the expenditure of funds secured by donations from our people.*GCB June 6, 1909, page 344.25*

(*e*) That the closest bonds of sympathy and co-operation be maintained between these self-supporting schools and our organized work.*GCB June 6, 1909, page 344.26*

(*f*) That the educational departments be encouraged to so co-operate with these self-supporting schools that the utmost possible help may be rendered, and the best results accomplished.*GCB June 6, 1909, page 344.27*

7 6 . *We further recommend*, That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and that the workers thus selected be encouraged to pursue a course of instruction at the Nashville Normal and Agricultural Institute.*GCB June 6, 1909, page 344.28*

SCHOOLS FOR CHILDREN OF MISSIONARIES

WASe

Whereas, The children of our foreign missionaries, in many fields, do not have the advantages of an education, unless they are returned to their home lands, or placed in schools not of our faith; and,—*GCB June 6, 1909, page 344.29*

Whereas, This situation demands the sympathy and active co-operation of all believers in the home lands; therefore,—*GCB June 6, 1909, page 344.30*

77. *Resolved*, That in heathen mission fields, where the number of foreign workers makes it necessary, Christian boarding schools, providing the first twelve grades of work, be established by the General Conference; that such schools be conducted in harmony with the educational policy of the denomination; and that suitable charges

be made to all students.*GCB June 6, 1909, page 344.31*

GERMAN SCHOOLS IN AMERICA

WASe

Realizing the great importance of educating our youth, and seeing the absence of system and co-operation among our denominational schools in which German is taught, and recognizing the urgent need that the General Conference lay plans for the betterment of this condition,—*GCB June 6, 1909, page 344.32*

78. *We recommend*, That our German church-schools follow the curriculum and system adopted by our English schools, as far as possible, substituting such German studies as are adapted to their respective grades.*GCB June 6, 1909, page 344.33*

Whereas, There is great need of uniformity in the German departments of our higher schools; therefore,—*GCB June 6, 1909, page 344.34*

79. *We recommend*, That the same course of study be pursued by these departments, and that, wherever possible, the same text-books be used; and,—*GCB June 6, 1909, page 344.35*

80. *We further recommend*, That the regular course in these higher schools be four years, after the completion of which, certificates of proper recognition be granted.*GCB June 6, 1909, page 344.36*

The meeting having continued considerably beyond the appointed time, adjournment was now taken to call of the chair.*GCB June 6, 1909, page 344.37*

W. B. White, *Chairman*,
W. A. SPICER, *Secretary*.

The Sermon - GET READY!

E. G. WHITE

Sabbath Morning, May 29

“And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”*GCB June 6, 1909, page 344.38*

What a word of caution is this! How many of us can comprehend what it means? All through the Word of God cautions are given and instruction is imparted that point out to us the Way, the Truth, and the Life. “Thou hast a few names even in Sardis,” the Word continues, “which have not defiled their garments; and they shall walk with me in white: for they are worthy.” Who of this company gathered here to-day will be among those “few names”? Here is brought to view a little company that is confessed before the throne of God as “worthy.” They have not had a hit-and-miss religion, but an experience that has proved them as true to principle as the compass to the pole. Of such the Lord declares. “The same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels.”*GCB June 6, 1909, page 344.39*

“Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.”*GCB June 6, 1909, page 345.1*

In the words spoken to the Laodicean church we can see the sure result of half-hearted service. There are many who claim to believe the truth, who do not obey the truth in a way that the world can take knowledge of them that they have been with Jesus and learned of him. This condition of lukewarmness is a pitiable condition in which to be. “I would thou wert cold or hot,” the Lord declares; “so then, because thou art lukewarm, and neither cold nor hot, *I will spue thee out of my mouth*. Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”*GCB June 6, 1909, page 345.2*

Let none think that their understanding of the Scriptures, their knowledge of the truth for this time, will suffice to save them. Let none take the position before God that was taken by the people spoken of by the prophet Isaiah, who offered to God only outward service. “Wherefore have we fasted,” they said to God, “and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?” God showed this people that their worship was unacceptable to him because it lacked heart service. “Behold, in the day of your fast,” he said to them, “ye find pleasure, and

exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high."*GCB June 6, 1909, page 345.3*

The Lord shows that there is something better for his people than mere outward worship. He demands of them a pure and undefiled religion. The gold he bids them buy of him is the gold of character. The eyesalve is obtained by earnest seeking of the Lord. We are to come to God confessing our sins and humbling our hearts before him. If ever there was a people who needed to pray most earnestly to God, if ever there was a people who needed to strip themselves of everything that is offensive to him, it is this people who profess to keep the commandments of God and to have the faith of Jesus.*GCB June 6, 1909, page 345.4*

The next words present something to be done. There are confessions to be made to one another and to God, and unless these confessions are made, we reveal that the door of the heart is closed. "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." My brethren and sisters, I ask you, who among us is humbling the heart before God? Who is purifying the soul by obedience to the truth. Let us study this chapter on our bended knees, asking God to reveal to us our true character, and to impress our mind with what we should do lest we stand in the way of sinners and exert an influence that will be a hindrance to the work.*GCB June 6, 1909, page 345.5*

A View of Christ's Sufferings*GCB June 6, 1909, page 345.6*

Last Tuesday this scripture was impressed upon me in a wonderful manner. I was awakened from sleep, and given a view of the sufferings of Christ for men. His sacrifice, the mockery and derision he received at the hands of wicked men, his agony in the garden of Gethsemane, his betrayal and crucifixion,—all were vividly portrayed before me. Three times the scenes passed before me.*GCB June 6, 1909, page 345.7*

I saw Christ in the midst of a large company of people, a company much larger than we have here this morning. He was seeking to impress their minds with his teachings, but he was despised and rejected by them. Men were heaping upon him abuse and shame. My distress was very great as I looked upon the scene. I pleaded with God, What is to be done with this congregation? Will none give up their exalted opinions of self, and seek the Lord as little children? Will none break their hearts before God in repentance and confession?*GCB June 6, 1909, page 345.8*

There was presented to me Christ's agony in the garden of Gethsemane, when the mysterious cup trembled in the Redeemer's hand. "Father, if it be possible," he prayed, "let this cup pass from me: nevertheless not as I will, but as thou wilt." As he pleaded with the Father, great drops of blood fell from his face to the ground. The elements of darkness were gathered about the Saviour to discourage his soul.*GCB June 6, 1909, page 345.9*

Rising from the ground, Christ went to the place where he had left his disciples,

bidding them watch and pray with him lest they be overcome by temptation. He would see if they understood his agony; he needed their human sympathy; but he found them sleeping. Three times he went thus to them, and each time they were asleep.*GCB June 6, 1909, page 345.10*

Three times Christ prayed, “Father, if it be possible, let this cup pass from me.” It was here that the destiny of a lost world hung in the balance. Should he refuse to drink the cup, the result would be eternal ruin to the human race. But an angel from heaven strengthened the Son of God to accept the cup and drink its bitter woe. What if his request had been granted, and the cup had passed from him? The scene that was presented before me as the result of such a decision made me for a time lose all consciousness. When I aroused the scene was presented to me again and again until it had passed before me three times.*GCB June 6, 1909, page 345.11*

For whom was all this agony and shame endured? It was for those who claim to be leaders in the church, those who claim to have an experience in religious lines, as well as for the open sinner. How few there are who realize that all this was borne for them individually! how few who say, It was for *me*, that *I* might form a character for the future immortal life! As these things were presented to me so vividly, I thought, I shall never be able to present it before the people as it is; and I have given you only a faint representation of what was shown me. As I have thought of that cup trembling in the hands of Christ; as I have realized that he might have refused to drink it and left the world to perish in its sin, I pledged that every energy of my life should be devoted to Christ, that I may win souls to him.*GCB June 6, 1909, page 345.12*

The Great Need for This Time*GCB June 6, 1909, page 345.13*

We can not afford in the few days that we have here on earth to spend our time in trifling and nothingness. We can not afford to waste our means in the multiplying of pictures. We need to have our souls humbled before God, that every heart may drink in the truth and let it work in the life a reformation that will convince the world that this is indeed the truth of God. Let the life be hid with Christ in God. Only when we seek the Lord as little children, when we cease picking flaws in our brethren and sisters, and in those who are seeking to carry faithfully the responsibilities of the work, and seek to get our own hearts right with God, can he use us to the glory of his name.*GCB June 6, 1909, page 345.14*

When I think of the great work there is to be done, and see how few there are who realize the magnitude and importance of the work, and the shortness of time in which to do it, I feel that I must get right out as I did in my younger days. Then I labored when I was no stronger than I am now, and I saw the power of God revealed in a remarkable manner. I have seen the room in which we were gathered filled with the glory of God, not one sitting in his seat, but all lying prostrate upon the floor. And when they were able to speak, the glory of God shone in their faces and the praise of God was upon their lips. It is not always the brightest talent that accomplishes the most for the cause of God. God can speak through a humble mind if that mind is consecrated to him and to his service. When we catch the spirit of the message which is to lead souls to choose between life and death, we shall see a work done that we do not now dream of.*GCB June 6, 1909, page 345.15*

We are to consider the needs of the cities of the East, where the first and second

angels' messages went with such power. The Lord wrought mightily in these places for rich and poor. I am made sad when I see those who have had such great light question whether they can send the light into the large cities. Do you not know, my brethren, that angels of God are promised to go with you in every undertaking for the spread of gospel truth? Go and speak the truth in its simplicity, and God will send power, and the truth will affect hearts, and many, many souls will come to a knowledge of its saving grace. In the place of stopping to question let us consider the wide field for labor before this people. There are thousands who have never heard the message—not any part of the message. The delegates who are present—I am so thankful when I consider that they come from almost all parts of the world—are to remember that there are many other workers to be raised up to take a part in the work.*GCB June 6, 1909, page 345.16*

We all need to come into a self-sacrificing position before God if our work is to be accepted by him. We need to trim our lamps and keep them burning. There are none of us but has an accountability before God. Let us remember that profession is nothing unless we have the truth in the heart. We need the converting power of God to take hold of us that we may understand the needs of a perishing world. Who among us is humbling the heart before God? Who are washing their robes and making them white in the blood of the lamb? Let us awake from sleep, and pray as we have never prayed before, that the burden of souls may rest upon us. The burden of my message to you is, Get ready, get ready to meet the Lord. Trim your lamps, and let the light of truth shine forth into the byways and hedges. There is a world to be warned of the near approach of the end of all things.*GCB June 6, 1909, page 345.17*

WASHINGTON (D.C.) SANITARIUM ASSOCIATION

WASe

A meeting of the constituency of the Washington (D. C.) Sanitarium Association was called, according to appointment, June 4, at 10:30 A. M. Irwin in the chair. A quorum was present.*GCB June 6, 1909, page 346.1*

It was voted that the reading of the minutes of previous meetings be waived.*GCB June 6, 1909, page 346.2*

The chairman stated that this was the first biennial meeting of the association. The association was organized in 1904. Work was opened in the rented building at Iowa Circle before the property was purchased at Takoma Park. He described the improvements which had been made upon the property at Takoma, the institution here being dedicated June 13, 1907. The institution had been operating for nearly two years. By arrangements with the town of Takoma Park, a bridge had been thrown across the gorge of the Sligo creek, by which the institution had become easily accessible for all vehicles.*GCB June 6, 1909, page 346.3*

The chairman called upon Dr. Ruble, the medical superintendent of the Iowa Circle Sanitarium, who said:—*GCB June 6, 1909, page 346.4*

"The Washington Branch Sanitarium is an institution accommodating about fifteen

house patients. During the year we have had a fairly good patronage, though the completion of the institution out here on the Sligo has, during the past year, taken some of our patients. However, the patronage from the city has been gradually increasing until this year almost twice as many have availed themselves of the privileges of the sanitarium as heretofore. Our patronage comes almost entirely from the best class of people in Washington. We have among our patients several senators and representatives, two or three supreme judges, and one assistant of a supreme judge. We have also had a number of representatives from foreign countries.*GCB June 6, 1909, page 346.5*

"The interest of our helpers has been very manifest, especially in religious matters. During the year we had some very interesting meetings with our helpers and patients. We have universal testimony as to the high spiritual interest that our helpers take in the patients. In our social meetings almost all the helpers connected with the institution have taken part."*GCB June 6, 1909, page 346.6*

The chairman next called upon Dr. Kress, medical superintendent of the Washington Sanitarium at Takoma Park, who read a paper, from which we can take only the following items:—*GCB June 6, 1909, page 346.7*

The speaker quoted from testimonies urging that the sanitarium at the national capital should have every advantage, in order that the right impression might be given at the center of the nation. They urged that means should flow in to achieve this purpose, and that such means should be economically handled.*GCB June 6, 1909, page 346.8*

Dr. Kress: We do not expect a child to walk and earn its own food on the day of its birth, neither can we expect new institutions to be self-supporting during the first few months of their existence. I am glad to report that the Washington Sanitarium has reached this point much earlier than we had hoped for. We have spent considerable in advertising, letting the people know we are here. During the year 1909 the institution has been able to finance itself, and the prospects for the future are very promising. The growth in patronage has been healthy. I know of no institution that gives greater promise of doing a great work than the Washington Sanitarium. As a people we have reason to thank God, and take courage. We took a large class of young people into training—it seemed more than we actually needed for our sanitarium work. By combining missionary work in the city with this training we were able to take more than we needed. In this way we hoped to provide for the future, and at the same time give our workers an all-round training. The work grew, and we soon discovered that we had none too many for our sanitarium work, and the mission work in the city had to be abandoned for a time.*GCB June 6, 1909, page 346.9*

At first we housed our nurses in the main building. As the patronage increased, we were forced to secure private outside rooms. This made it difficult to maintain the order and discipline among the workers so necessary in order to do the best work. The board felt it necessary to erect a separate home for the workers. The building was occupied in January, and has been a great blessing to the work. Both buildings have been practically full most of the time during the past two or three months. At present we have fifty patients and about forty workers in training. We get a superior class of patients at this institution. Representatives from all parts of the United States

and foreign lands come to Washington. Some of these have been under treatment during the past year.*GCB June 6, 1909, page 346.10*

The doctor read extracts from letters written by former patients, expressing appreciation of care received, and of the spiritual atmosphere of the institution. Patients had found not only physical help, but some had been won to a Christian experience who had not had such experience before coming to the institution. Some charitable work had been done. The sanitarium, however, has not had the means to do all that it would gladly do in this direction. He expressed the hope that by some means churches or conferences might help the unfortunate poor of their membership who could be benefited by attention to be received at a sanitarium.*GCB June 6, 1909, page 346.11*

The report of the treasurer was next called for, and presented by S. E. McNeill, assistant. [We can not print the tabular matter in this BULLETIN.—EDS.]*GCB June 6, 1909, page 346.12*

Upon motion of G. B. Thompson, seconded by E. T. Russell, the treasurer's report was accepted.*GCB June 6, 1909, page 346.13*

G. B. Thompson, chairman of the Committee on Nominations, appointed at a former meeting, rendered the committee's report, submitting the following names for Board of Trustees of the Association: G. A. Irwin, A. G. Daniells, I. H. Evans, D. H. Kress, F. M. Wilcox, W. A. Ruble, and the business manager of the sanitarium.*GCB June 6, 1909, page 346.14*

On motion of G. B. Thompson, duly seconded, the report of the committee was adopted.*GCB June 6, 1909, page 346.15*

It was moved and seconded that the meeting adjourn.*GCB June 6, 1909, page 346.16*

G. A. IRWIN, *Chairman*,
D. H. KRESS, *Secretary*.

THE SABBATH SERVICES

WASe

It was raining as the Sabbath hour drew on. The well-floored tent was a comfortable place of meeting, however. Elder E. W. Farnsworth preached the Friday evening sermon.*GCB June 6, 1909, page 346.17*

Sabbath morning was bright and clear. The Sabbath-school, with its English, German, Scandinavian, and Spanish divisions, numbered 1,465. The contributions to missions were $144.54.*GCB June 6, 1909, page 346.18*

Elder S. N. Haskell preached at the morning hour a stirring sermon on the message of preparation for the coming of the Lord, and the meaning of this movement.*GCB June 6, 1909, page 346.19*

At 1:45 P. M., the tent was well filled by those who responded to an invitation given by Elders G. I. Butler and J. S. Washburn to all who desired to sing some of the old-time advent hymns.*GCB June 6, 1909, page 346.20*

The 3 o'clock service was a farewell Sabbath social meeting led by Elder A. G. Daniells. We may be able to give in our next issue, just the key-note of some of the testimonies borne. Brethren from literally all the four quarters of the earth took part.*GCB June 6, 1909, page 346.21*

Evening after the Sabbath, Elder C. T. Everson was to speak of the work in Rome, with perhaps reports from others at the same service.*GCB June 6, 1909, page 346.22*

The largest attendance recorded at the Conference Sabbath-school was 1,840. This was Sabbath, May 20. The total contributions in the Sabbath-school during the Conference were $452.52.*GCB June 6, 1909, page 346.23*

June 7, 1909 - NO. 21

TAKOMA PARK STATION, WASHINGTON, D. C., MONDAY, JUNE 7, 1909

The General Conference Bulletin
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The General Conference of Seventh-day Adventists
DAILY EXCEPT SATURDAY

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DAILY PROGRAM

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

(Sabbath Excepted)

6-7 A. M.	Devotional Meeting.
7-7:45	Breakfast.
7:45-8	Morning Work.
8-9	Departmental Meetings.
9:15-10:15	Bible Study.
10:30-12:30	Conference (Business).
1-2 P. M.	Dinner.
2-3	Committee Work.
3-5	Conference (Reports).
5-6	Committee Work.
6-7	Lunch.
7:45-9	Evening Service.

DEVOTIONAL MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

The Closing Social Service

So many had made previous arrangements to leave Sunday, June 6, that it was thought best to have the farewell testimony service Sabbath afternoon, June 5, at 3 P. M. Following is a brief report of this very interesting meeting:—*GCB June 7, 1909, page 347.1*

A. G. Daniells: We have now come to our closing service. We have been together after a four-years' separation in all parts of the world. Many of us who are gathered here will not be together four years from now. From that standpoint we feel a sense of sadness and regret to see the meeting close. Yet there is another side, as expressed by the prophet, in *Zechariah 2:10, 11*: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee."*GCB June 7, 1909, page 347.2*

From this view-point we may all rejoice here; for God has literally and truly sent us to all nations, and the very message we bear to the world, as indicated in the wording of the message itself, is to "every nation, and kindred, and tongue, and people." Those who first took up the proclamation of this message believed that it was to be carried to the uttermost parts of the earth, and they set out with that purpose in view. They have continued their work until this has, in a measure, been accomplished. At this meeting we have men and women who have come here to tell us about the progress of the work in the uttermost parts of the world.*GCB June 7, 1909, page 347.3*

We have representatives from all parts of North America, from Alaska to Newfoundland, from Mexico, Central America, the West Indies, and South America, and Bermuda, thus representing every nation, kindred, tongue, and people in this western hemisphere. Beginning with the eastern hemisphere, we have representatives from Iceland, Scandinavia, all parts of Europe, Africa, Turkey, Syria, India, Burma, the East Indies, the Philippines, China, Japan, Asiatic Russia; and from Australia, New Zealand, the islands of the southern Pacific, and from Hawaii.*GCB June 7, 1909, page 347.4*

It was in 1874 that our beloved Brother J. N. Andrews sailed from New York for the Old World, our first missionary sent outside this country. Our people had little experience then in foreign mission enterprises and in making contributions to that work; but those contributions, small though they were at first, have been like leaven, until the world is being leavened with the message God has given us to proclaim. While some of our missionaries have laid down their lives in those fields, it has not been in vain; and although our people have, since 1874, contributed of their hard-earned means, that sacrifice has not been wasted; and to-day we rejoice that God has watered the seed sown. No one regrets what has been done, or the contributions made, during this period to foreign missions, but rather we wish we had done more, that we had been more hearty and earnest in this work.*GCB June 7,*

1909, page 347.5

There is still a future before us, a service to render, still there are gifts to make, and efforts to be put forth. Should this service be faint-hearted or whole-hearted? Should we take hold in an easy way or a strenuous way? As we look over the past and see what God has done for us, we feel that we should take hold of this work with a zeal that we have never manifested before. I thank God for the prosperity that has attended our feeble efforts to carry this message to all parts of the world.*GCB June 7, 1909, page 347.6*

You have heard many sermons and reports here at this meeting: now we want to give you an opportunity to tell your experience, to speak of your hope and courage, and of your determination to press on in this glorious work.*GCB June 7, 1909, page 347.7*

Following Elder Daniells's remarks, a testimony meeting was held in which many took part. The following extracts are taken from a few of the testimonies borne: —*GCB June 7, 1909, page 347.8*

Wm. Covert, Illinois: I think I have been present at every General Conference except one during the last thirty-five years, and I have been hoping that it would be my privilege to attend every one until the Lord comes. I feel much encouraged at the prospect before us.*GCB June 7, 1909, page 347.9*

G. B. Starr, Australia: I thank the Lord for this great Conference, and especially have I been encouraged with this unifying influence. As I have attended the various departmental meetings, I have seen the power there is in this gathering to unify and blend the departments of this work.*GCB June 7, 1909, page 347.10*

A. J. Breed, Washington: My connection with this work began the last Sabbath of January, 1874. At that time we thought it would only be a little while before the Lord would come, and I can see now that the Lord has led his people out to every nation, kindred, tongue, and people. The prospect of a home in the kingdom of God looks bright to me.*GCB June 7, 1909, page 347.11*

H. C. Goodrich, Panama: It is now twenty-four years since my connection with this people. I am of good courage, and I believe it is the privilege of those who are here to live until the Lord comes.*GCB June 7, 1909, page 348.1*

N. Z. Town, Argentina: I want to express my gratitude for the blessing I have received here. My heart is with you in this work.*GCB June 7, 1909, page 348.2*

Mrs. J. T. Boettcher, Russia: It is just thirty-two years since I heard this blessed message that the Saviour was coming again. My courage is good to-day. May God be with you all.*GCB June 7, 1909, page 348.3*

D. P. Gaede, Germany: I have been richly repaid for being here, and I will go into the field pushing the work as never before. I have been united with this work for eighteen years, and I praise the Lord for his goodness to me.*GCB June 7, 1909, page 348.4*

A. M. Dart, State of Washington: Twenty-two years ago this truth came to me. It was

so bright and so glorious that it filled my soul. The hope grows brighter and brighter.*GCB June 7, 1909, page 348.5*

Mrs. H. J. Edmed, South Africa: I desire to thank the Lord for the precious privilege of attending this Conference. I have believed the third angel's message for twenty-one years. I thank God that we can go back to our field of labor with increased courage, and a more earnest determination to labor until the work is finished.*GCB June 7, 1909, page 348.6*

Smith Sharp, Tennessee: In 1865 I attended my first General Conference, when Elder James White, Joseph Bates, J. N. Andrews, and others were active laborers. My hope is bright in this message.*GCB June 7, 1909, page 348.7*

A. C. Bourdeau, Michigan: I heard the proclamation of the second coming of Christ in 1844, and 53 years ago I had the privilege of studying present truth. I have been connected with this cause ever since. I feel to thank the Lord for what my eyes see to-day, and for what my ears hear in regard to the progress of the cause of truth.*GCB June 7, 1909, page 348.8*

H. H. Dexter, France: I praise the Lord for what this message has done for me. I love this message, and desire to go back to my field filled with the Spirit of God, and with a burden for the salvation of lost souls.*GCB June 7, 1909, page 348.9*

M. A. Altman, Scotland: When I went to a foreign field ten years ago, I thought that probably I should never return; but I am glad we are here together once more. I am not tired of the work, but I am greatly strengthened in what I have seen and heard here, and return to my field of labor with good courage.*GCB June 7, 1909, page 348.10*

J. Wolfgarten, Austria: Thirteen years ago this message came to me in London. At that time I was a Roman Catholic. I had never seen a Bible in my life. A Seventh-day Adventist placed the Bible in my hands, and it was the happiest time in my life. I am thankful to the Lord that he has kept me till this day. Parents, friends, brothers, sisters, have forsaken me, but the Lord has kept me. I am working a field where most of the people are Catholics, and I want your prayers. I am happy among them, and they are happy to accept this message.*GCB June 7, 1909, page 348.11*

Dr. Kawasaki, Japan (H. Kuniya translating): Thirteen years ago, when I accepted this message, there were only two believers in Japan. I belonged to the Episcopal Church, and they had many members, large churches, and good houses, but we had no churches, no buildings, no friends. When Elder Daniells talked about how this message has gone over the world, I was full of courage. I count it a great privilege that I could be in this meeting, but only I feel sorry that I could not be able to speak to you freely. But I am glad when I think about the Lord coming soon, and we may see at that time no other language but one, and then I can talk to you.*GCB June 7, 1909, page 348.12*

A brother from Holland: Though I can not speak good English, I want to thank the Lord with all my heart that I have been here at this meeting.*GCB June 7, 1909, page 348.13*

C. N. Miller, editor of the paper for the blind: I am thankful for the enjoyment of this meeting. My heart is filled with gratitude for what I comprehend in knowing that this message is going to the uttermost parts of the earth.*GCB June 7, 1909, page 348.14*

F. W. Spies, Brazil: A day or two ago several of us were marking on the map the churches we have in South America. When we got through, we had the continent belted from the equator on the Atlantic side to the equator on the Pacific. It begins to look as if the work would soon be done, and we could go home.*GCB June 7, 1909, page 348.15*

J. O. Corliss, California: Forty-one years ago next September I had the privilege of taking part in the first camp-meeting ever held by Seventh-day Adventists. It was held in Ottawa County, Mich. There are two brethren here who were there, Brother Amadon and Brother Burrill. When I think over this vast audience, my soul can hardly contain itself at the thought of how this message has gone, and here at this meeting we can hear the song of praise from the lips of men from Japan and Russia and from every part of the world. It seems as if the work is almost done. My heart is rejoicing to-day at the thought that some of us are going through to the other side.*GCB June 7, 1909, page 348.16*

Dr. Hill, Canadian Indian: I have been in this company about twelve or thirteen years, and I can say to-day I am stronger than I ever was in my life. It seems to me that nobody else has more struggle with temptation than I, but I remember God's Word which says, "I am with you always, even unto the end of the world."*GCB June 7, 1909, page 348.17*

E. W. Farnsworth: My father began to keep the Sabbath four years before I was born, and he was the first man who began to keep the Sabbath as an Adventist. Father is dead; and while it may be a pleasant thought to think that I am connected with one who had the fear of God before his eyes sufficiently to obey the truth under those circumstances, we must have a living faith for this time, and walk by faith, and not by sight.*GCB June 7, 1909, page 348.18*

R. J. Bryant: Just thirteen years ago this truth was brought to me by a canvasser one evening after the Sabbath. It got such a grip upon me that Monday morning I was out selling books, and the Lord helped me to sell $150 in the homes of the people before I ever had the privilege to keep a Sabbath. I praise God for this truth and the part he gives me in it.*GCB June 7, 1909, page 348.19*

E. Forga, Peru: My people were Catholics in Peru. They sent me to Germany and put me in a Jesuit school, but as a result I lost Catholicism and found the third angel's message. My faith is growing stronger, and I want to give my life to this work.*GCB June 7, 1909, page 348.20*

Brother Cruikshank, Burma: Six months ago I was a lost soul in every sense of the word, but Brother Votaw showed me what it was to be faithful and to trust in God and the Scriptures. I have had a great feeling come over me to help carry this message to India. If we really believe that the second coming of Christ is a fact, we must forget that the climate is hot, and go right on. I hope that God will come into our hearts and strengthen us to go forward.*GCB June 7, 1909, page 348.21*

Sister McCoy, Pitcairn Island: I feel as if I could not let the meeting pass without thanking the Lord for allowing the truth to come to our little island. I love the truth, and the more I hear of it, the more I love it; and when it triumphs, I expect to triumph with it.*GCB June 7, 1909, page 348.22*

Many others also spoke, and it was with difficulty that the meeting was brought to a close at 5:30. It was an occasion of rich blessing.*GCB June 7, 1909, page 348.23*

Departmental Meetings

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

SABBATH-SCHOOL DEPARTMENT

WASe

Tenth Meeting, June 4, 1909, 8 A. M.

This was announced as the final Sabbath-school Department meeting. The time was given to the consideration of papers on the program which had not yet been read.*GCB June 7, 1909, page 348.24*

Mrs. E. E. Prescott, the Western New York secretary, read a paper on "How May Sabbath-school Teachers Secure the Co-operation of Parents?" She said: "I am aware that teachers make slow progress with the children for lack of hearty co-operation in the home life. In too many homes there is no family altar, and little or no time is spent in reading or studying the Bible. If the plans presented by the Sabbath-school Department to get the families to studying the lessons at home are followed out, there will be great improvement. In my work I visit the homes. Sometimes I stop an hour or two, and assist the mothers in their work, trying to win their confidence and co-operation. As a result, the children come to Sabbath-school early, with well-learned lessons.*GCB June 7, 1909, page 348.25*

Miss Sue M. Andrews, of the East Pennsylvania Conference, led the discussion. She urged that the teachers labor for the souls of their pupils as they who must give account. The earnest, devoted, energetic, soul-loving teacher will find ways to bring in a spirit of co-operation with the parents, and thus the work in behalf of the youth and children may be made successful.*GCB June 7, 1909, page 348.26*

Miss Eliza Warner said that she wished the question might rather be stated, "How May Parents Secure the Co-operation of Teachers?" Parents should be foremost in this work. Co-operation is working together to accomplish the same end. Parents should be as much interested in the teaching of the lesson to the children as are the teachers.*GCB June 7, 1909, page 348.27*

Mrs. Rambo: I have found it very helpful to lead the parents to see that their children get the full benefit of the *Instructor*. By the aid of the parents, results may be obtained from the reading of this paper that will be worth while.*GCB June 7, 1909, page 348.28*

The next paper was presented by Mrs. R. W. McMahan, on "Home Department Work." The development of the Home Department is a source of increasing strength to each school, and to every one who engages in it. In the large schools, experienced workers should be selected to look after that work. The Home Department secretary should visit Home Department members at least once a quarter. Persons not of our faith may be interested in the home study of these lessons. The lessons on the life of Christ are especially valuable to present to such.*GCB June 7, 1909, page 348.29*

Miss Helen McKinnon, of Alabama, said that she prepared a map on which she indicated the location of her State Home Department members. Her experience had been very successful. Home Department members had been led to pay tithe, give offerings to missions, and support the local work, through their connection with the Home Department division of the Sabbath-school.*GCB June 7, 1909, page 349.1*

In closing these meetings Mrs. Plummer expressed her appreciation of the faithful co-operation of the secretaries. Every paper presented had been carefully prepared. Very many of these will appear later in the *Worker*.*GCB June 7, 1909, page 349.2*

Conference Proceedings. FORTY-FIRST MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 5, 7:45 P. M.

Elder A. J. Breed occupied the chair, and prayer was offered by W. B. White.*GCB June 7, 1909, page 349.3*

Italy

WASe

The evening being devoted to reports from distant fields, Elder C. T. Everson was invited to present a report from Italy. He said:—*GCB June 7, 1909, page 349.4*

I shall not refer to a great many statistics, but will refer you to the Year-book for these. Italy contains about 34,000,000 people, while its size is about two thirds that of California. When we think of the Northern California Conference, with a little over a million people, and then of a country of the same size containing 34,000,000 people, you can get some idea of what the situation is in Italy. Neither is Italy decreasing in population. Though we are sending out of Italy thousands every year to every part of the globe, still we have a healthy growth in the population at home. In population, our conference would equal the following union conferences: Lake Union, Central Union, Pacific Union, North Pacific Union, Northern Union, and the Southwestern Union. If five workers were assigned to these six large union conferences, you can imagine something of our situation in Italy. Perhaps the people at home sometimes marvel that the work does not go more rapidly in some of these countries. But if you think of the great population, and the few workers, you have the explanation. Then think of going right into the land of the papacy, and expecting to win large numbers to such an unpopular message. I do not say this to complain; but we have great need of workers in old Italy if we expect to finish the work in this land. I appeal to the young people who may be present tonight to consider that great field. We ought to have a great many more workers if we expect to finish the work before conditions make it utterly impossible to do anything.*GCB June 7, 1909, page 349.5*

As I said in the Sabbath-school this morning, you may be sure that when the papacy regains its power in the world, it will be made very uncomfortable for those engaged in missionary work in Italy, and especially for those who are preaching the third angel's message. So, brethren, I believe that we as a people who have committed to us the great message for these last days ought to do all that we can to hasten the message of the third angel into the home of the papacy.*GCB June 7, 1909, page 349.6*

We ought to have some medical missionaries at work in Italy. The opportunities for such workers are very favorable. We have in Italy a privilege not granted in many other countries, the privilege of bringing in foreign doctors without their having to qualify in the schools of that country.*GCB June 7, 1909, page 349.7*

An American doctor could enter Italy, and at once become a medical missionary. However, this situation may not continue very long, as the native doctors are not very

favorable to this state of things, and there is an agitation for a law to shut out all foreign doctors. I believe, dear friends, that we ought to press in now, while the opportunity is so favorable, and make the most of it.*GCB June 7, 1909, page 349.8*

You are aware of the fact that the papacy is very strongly in favor of medical missionary work for carrying on its propaganda. You know that one of its first steps in aggressive work is to found a hospital. If the Catholics have understood the importance of this work for a hundred years, isn't it time that we wake up, and push this line of work? In these Catholic countries we must do something along the same line, and we ought as soon as possible to make an effort to found medical missionary work in Italy if we expect to reach the people. You can understand that if we start a public meeting in Italy, the people of the better classes, even if they do have an inclination to know something about the truth, will rarely come out to listen to the preaching. There is too much prejudice in these countries. We have our caste system there, although not so close or so radical as in some other countries. I believe the best way to reach that people will be found in medical missionary work. I wish some good doctor or some nurse would just note that down in his heart, and never forget it until he finds himself taking the steamship in New York for Naples.*GCB June 7, 1909, page 349.9*

The work in Italy began years ago in the Waldensian valleys. The Waldenses are Italians, and they have been Protestants for almost a thousand years. They are the oldest Protestants in Europe. However, the fierce persecution that the papacy launched against these people of the valleys was so successful that the Reformation never succeeded in Italy, and Italy has always remained the home of the papacy. You can imagine that the work there is a little more difficult than in some countries that have been reached by the Reformation message.*GCB June 7, 1909, page 349.10*

We have done some work in the Waldensian valleys. Brother Bourdeau, who is here present, was one of the early pioneers in the Waldensee work. Sister White also visited and labored in these valleys while in Europe. She stopped there several months while preparing that wonderful book, "Great Controversy."*GCB June 7, 1909, page 349.11*

She spoke at some tent-meetings, and found that the opposition was very great. While there (in 1885), she made the following statement, which has given us a great deal of encouragement: "There will be many in these valleys where the work seems to start with such difficulty, who will recognize the voice of God speaking to them through his Word, and coming out from under the influence of the clergy, will take their stand for the truth. This field is not an easy one in which to labor, nor is it one which will show immediate results, but there is an honest people here who will obey in time."*GCB June 7, 1909, page 349.12*

Our faith and hope have been encouraged by these words. For that reason also, while we have as yet but a small work formed in the Waldensian valleys, we believe and are anxious that more shall be accomplished. Our brethren in America have donated us a tent, and we hope to pitch it, and preach the truth in those valleys. I have climbed up the steep mountainside, and entered into the very caves where the old-time Protestants held their meetings, hiding from the Catholic persecutors.*GCB*

June 7, 1909, page 349.13

Seven years ago I was sent to Rome, to open work in that ancient city. We have to work against superstition and infidelity. Four years ago, one evening while I was away, a man came to our home, and inquired for me. My wife told him to come back again. He came, and I met a very intelligent-looking man, but whose face looked as if he was carrying the whole world on his shoulders. I asked him what I could do for him. He replied, "From what I know of this world, it is very beautiful, and I think that the next world will be exceedingly so. I have no hope of eternal life at all.*GCB June 7, 1909, page 349.14*

I do not expect to be saved; but if you can give me any hope of being saved in God's everlasting kingdom, I do not want anything else." I told him that he must believe in Jesus Christ. He said, "Yes, but there are so many Christs; there is the Methodist Christ, the Presbyterian Christ, the Baptist Christ, the Catholic Christ, and the Waldensian Christ, and all kinds of Christs. Which Christ shall I believe in?" I told him to believe in the Christ of the Bible. He said that they all say they have the Christ of the Bible. I told him that he must believe in the Christ of the prophecy. He said, "I like your way of telling things. I want to go ahead and study this matter." I told him I would be glad to do so. I might say this man was a priest of the Catholic Church, and had been a professor of theology in one of their higher schools. But he had left the church, and wanted to find something better. We had Bible readings together, studying the evidences of prophetic truth. I led him especially to take up "Steps to Christ," by Sister White. After reading this and studying other matter, he came and said, "I am ready to die. I believe in the Lord, I believe he has forgiven me, and has made me his child."*GCB June 7, 1909, page 350.1*

He accepted the truths as studied, and applied to be baptized. I said, "That is all right; but you know we do not believe in tobacco, liquor, or any of those things." He said, "What is the reason of that?" I explained to him. He had been used to smoking about twelve or fifteen cigars a day. He was then smoking one. He took it and cut it in two, throwing one half away and putting the other half in his pocket as a souvenir, and from that day to this he has never smoked nor drank. The Lord came into his life, and made him a new man in Christ Jesus. That was about four years ago. He is still faithful to the third angel's message, having withstood many trials. This experience shows the power of God to convert even an Italian priest.*GCB June 7, 1909, page 350.2*

Sometimes we look at a priest, and say, That is an enemy of the truth. We feel as if he was among our most bitter enemies; but we know not but that this very man may some time be laboring to advance the third angel's message. We must not forget that young priest in the city of Rome many years ago, who heard the voice of God speaking to him, "The just shall live by faith." And right there in the city of Rome began Luther's work. I believe that in that same city many will arise in these last days to spread the message in the land of the papacy.*GCB June 7, 1909, page 350.3*

I went down into the southern part of Italy not long ago, and held some meetings on the subject of the prophecies. The people were very much interested, and many attended. When the priests heard of it, they at once began to try to counteract my work. It was wonderful how earnestly they worked. They began writing in the daily

papers, and sometimes had as many as three columns in their own papers. They sent ten priests into the place and held meetings for forty days. They even got the people to throw stones at us, and as we passed, the people would cross themselves. When one of their believers is converted, they use every means within their power to draw him back again to the Church of Rome. They make him all kinds of offers, they argue with him as long as there is any hope, and when that fails, they resort to threatenings. In spite of the opposition, we have a church of thirty members in southern Italy.*GCB June 7, 1909, page 350.4*

I thank God for the experience that we have been having in Italy. I ask you, brethren and sisters, to pray for us in the city of Rome. We ask you who are thinking of foreign fields to consider the fact that there is a place waiting for you over in Italy. The work there is difficult, but when the work of earth is done, we shall forget the trials and difficulties that we have passed through, and be glad that we went at his bidding.*GCB June 7, 1909, page 350.5*

Following Brother Everson's report, Prof. W. E. Howell gave a report of his work in Greece, as follows:—*GCB June 7, 1909, page 350.6*

Experience in Greece

WASe

Greece is a name that is familiar to every Seventh-day Adventist, because of the prominence that country has in the great field of prophecy. It is also a familiar name to our college students, because of the remarkable place it has occupied in the field of history, art, and philosophy. It is a small country, but not of such a character as is generally believed in these times. I am surprised to find how general a lack of knowledge there is about this little country.*GCB June 7, 1909, page 350.7*

The whole eastern half of the Mediterranean is essentially Greek. There are some ten or eleven million Greeks all together. The countries of Turkey, Palestine, Egypt, and the northern shores of Africa as far west as Algiers, are all familiar with the Greek language.*GCB June 7, 1909, page 350.8*

But the Greeks are an easy-going people. They have few resources. Many have gone to other parts of the world. It may be surprising to some of you that in this country there are 200,000 Greeks. On the steamer on which we came were 1,000 more who landed in New York day before yesterday. The Greeks have also migrated to South America, Australia, and the islands of the Pacific Ocean. In this country there are few cities of any size where you do not find some Greeks.*GCB June 7, 1909, page 350.9*

When we took up missionary work in Greece, we thought to use the Bible as a basis of that work. The Greeks pride themselves upon the fact that theirs was the prevailing language in the known world at the time that Christ was here. Our Saviour did his teaching mainly in the Greek language. The New Testament was written in the Greek language. The apostles did their work mostly in this language, and now the spiritual pride of the Greeks has grown to that extent that they regard everything as a false substitute that does not have the original text of the Greek New

Testament. They consider that it is something that must not be tampered with in any way. And so, as there exists in Greece a close union of church and state, they have agreed that no translation of the original text of the Greek New Testament shall be made in other languages for circulation in that country.*GCB June 7, 1909, page 350.10*

The British and Foreign Bible Society had made a translation of the Bible into modern Greek some forty or fifty years ago, and for a number of years they had freedom in circulating that Word; but a situation developed in 1901 that led to the taking of this action by the Holy Synod, compelling the Bible Society to cease the sale of the Bible in the modern Greek. It is also forbidden to persuade any member of the Greek Church to join any other.*GCB June 7, 1909, page 351.1*

Now just a word about the work we have endeavored to do in Greece. My family and I went there about two years ago. We studied the language and started the work. Greece is fallow ground, and has been so for centuries. We had a representative there years ago, who remained but a short time. There has been no other worker there, so far as I know. In printing our literature in modern Greek we take extracts from the Bible. We have just put through an edition of 3,000 of the tract, “The Way to Christ.” We have manuscript ready for several other tracts, and also the first two chapters of “Steps to Christ,” and part of the third chapter, and if God gives me strength, I shall not rest until the whole of “Steps to Christ” is in the modern Greek, and ready to be printed.*GCB June 7, 1909, page 351.2*

After we had been in Athens for nine months, a letter came one day addressed “To the Seventh-day Sabbath-keeping Missionary in Athens,” and by God’s providence that letter came to me. It proved to be a letter from a Greek brother away up in the mountains of Albania, across the line from the independent country of Greece, yet in the old Greek territory. Albania and Macedonia are still largely Greek. This brother was seeking for light. He had learned some of the principles of Protestantism through the efforts of Brother Baharian and others. Through reading a small tract on the Sabbath question, printed by Brother Baharian in Constantinople, he had accepted the Sabbath before he knew that there were any other Sabbath-keeping people except the Jews. He said that for about two years after the truth came to him, he hesitated to obey it, but one Sabbath, when he was going out to his work, conviction fell upon him so strongly that he went back home, and told his wife that he could not work any more on the Sabbath. It was several years more, however, before he could convince her that Saturday was the Sabbath. I sat down and prepared by first Bible reading in Greek, and wrote my first Greek letter. We corresponded for some time, and finally I went up to see him. I had some very interesting experiences, I can assure you, but suffice it to say that I found this brother and his wife and five children observing the Sabbath faithfully, and willing to receive all the light we had time to give them.*GCB June 7, 1909, page 351.3*

I might just add this: We have been accustomed to speak of the Greek language as a dead language. Brethren and sisters, don’t do it any more. The Greeks are not a dead nation, and theirs is not a dead language.*GCB June 7, 1909, page 351.4*

Next, Elder J. A. Morrow submitted the following report:—*GCB June 7, 1909, page 351.5*

BERMUDA

WASe

Bermuda is unquestionably the smallest mission field represented at this session of the General Conference. We have only twenty square miles of territory, containing a population of eighteen thousand. On the maps of the world we are represented by a mere dot in the mid-Atlantic. But I thank God that even the lonely specks of land in the midst of the seas are being lighted up by this message. And as the light comes we see the same results as elsewhere. A few walk in the light, though to do so, old associations are broken up. Our believers are willing to give of their means, the funds raised in the field more than sustaining the work. The message planted here has not only held its own, but, in the providence of God, it has contributed to the strength and support of the cause in other fields.*GCB June 7, 1909, page 351.6*

About the time of the last session of this Conference, four Boer prisoners of war returned to South Africa with the joy of new-found truth in their hearts,—a joy which fully repaid them for their three years' lonely confinement on this island. Since their return to South Africa, others have been led, through their efforts, to accept the message.*GCB June 7, 1909, page 351.7*

In 1905 an interest was awakened among the Portuguese. This interest deepened for over twelve months. Although our work among this people was carried on through an interpreter who was not familiar with either language, yet the message is so plain that eighteen heads of families, with a number of youth and children, began the observance of the Sabbath. One young man of this number was engaged in colporteur work in the Central New England Conference during the summer of 1908. He has attended South Lancaster Academy the present school year to fit himself for better work. Another young brother who accepted present truth at the same time is attending school in Loma Linda, Cal., to prepare himself to carry the message to the Azores Islands, his native home. This brother bought his first Bible after attending readings.*GCB June 7, 1909, page 351.8*

A Soldier of the King

WASe

In November, 1906, a sergeant came out from England and was stationed at St. George as head storekeeper of all the military and naval stores at this place. Through one of our sisters, who sells cloth from house to house, we became acquainted with this family, and later he and his wife accepted the message. He had served nearly twenty years in his country's service, and would soon have been promoted; but he asked for his discharge, that he might be free to obey all the commandments of God. His colonel tried to reason with him, and show him what a great loss he would sustain by taking his discharge. Brother Newbery's reply was, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" His discharge came in a surprisingly short time,—three months from the time he made his application. Immediately after his baptism this family left for Canada. When I last heard from him, he was planning to enter the book work. Both he and his wife are having a growing experience in the message, in which they greatly rejoice.*GCB*

June 7, 1909, page 351.9

In this same year a woman from St. Kitts accepted present truth, and asked for baptism. Before it was administered, her husband sent for her to come to him in New York. This she did, uniting with one of our churches in Greater New York.*GCB June 7, 1909, page 351.10*

A few months ago we became acquainted with a young man in His Majesty's navy, who first learned of our people and work while stationed in Newfoundland. After leaving Newfoundland he visited Germany, Iceland, and England, and at each of these places came in contact with our work. Though not keeping the Sabbath, he hopes to do so soon, and has sold some large books for us.*GCB June 7, 1909, page 351.11*

A Lighthouse in the Seas

WASe

I have mentioned a few of these cases to show that Bermuda is like a lighthouse station. There has also been a slow but steady work done in the hearts of the natives. We have one church organization, with a membership of thirty-three. The total number of Sabbath-keepers is fifty. These are scattered over the island, the greater number being in and near Hamilton.*GCB June 7, 1909, page 351.12*

During the last four years we have built, in Hamilton, a neat church of cement blocks, at a cost of $2,073. There remains a debt of $775 upon this property, which would, no doubt, have been cleared by this time had we not met with almost entire crop failure for three years. Of the $1,300 raised and invested in this enterprise, we received only eighty-five dollars from brethren outside the island. Bermuda's offerings to enterprises outside her borders have been several times this amount. Notwithstanding the financial depression through which we have passed, owing to crop failures and the reduction of laborers employed in the naval dockyard, it is with profound gratitude to God that we note the steady flow of tithes and offerings to support this work.*GCB June 7, 1909, page 351.13*

The columns of the public press have been open to us, and Brother M. Enoch has frequently written articles upon present truth and religious liberty, which have been read with interest by many.*GCB June 7, 1909, page 351.14*

For three years we have conducted a school for the benefit of the children of our brethren. This has proved a blessing to those who have attended. Owing to the scattered condition of our people, the attendance has never been large. At present we have twelve children of Sabbath-keeping parents, and fourteen others. This school has been conducted in a part of the house which we rented for a dwelling. To provide for the continuance of this school is one of the pressing needs of this field, and one which I trust this Conference will take under consideration. Our Portuguese brethren have contributed liberally to the cause. They can not teach their children at home. Therefore some provision should be made in order that these children and others need not return to the public schools.*GCB June 7, 1909, page 351.15*

Our position is one of isolation. We are seven hundred miles south and east of New

York, and eight hundred miles from the West Indies. We can get a steamer direct to Jamaica, but if we wish to return, we must take passage by way of Trinidad or New York. For these reasons it would seem that the General Conference should continue its supervision of this field. Four years ago Elder George F. Enoch and wife, with Brother C. W. Enoch and wife, made us a five days' visit on their way to the West Indies. These are the only workers we have seen during our six years' continuous labor on these islands. The joy of seeing souls accept this message has caused the years to seem but a few days.*GCB June 7, 1909, page 352.1*

The distribution of our literature has been an important factor in our work. The first two years we were able to sell thirteen hundred dollars' worth, though during the last four years we have not reached this mark. It is very difficult to get the people to attend public meetings away from their accustomed places of worship until after an interest is awakened. By diligently working the island over and over again with our papers we have been able to create such an interest. Public meetings have been held in Hamilton, Paget, North Shore, Crawl, Somerset, Herrington Sound, Flatts, and St. George. In what has been accomplished we can but see the evidence of the good hand of God over his work.*GCB June 7, 1909, page 352.2*

The meeting adjourned.

A. J. BREED, *Chairman,*
T. E. BOWEN, *Secretary*.

FORTY-SECOND MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 6, 6 A. M.

Elder A. G. Daniells in the chair. Elder H. Shultz offered prayer.*GCB June 7, 1909, page 352.3*

The chairman called upon Elder D. C. Babcock to report. He presented the following: —*GCB June 7, 1909, page 352.4*

THE WORK IN WEST AFRICA

WASe

In representing West Africa's progress and needs to this Conference, I would first of all disabuse any minds of a common impression that West Africa means a narrow strip of sparsely settled country along the coast. What is termed West Africa comprises thirteen countries, with a population of sixty-seven millions, as follows: Senegal, 2,000,000; Gambia, 500,000; French Sudan, 3,000,000; Portuguese Guinea, 820,000; French Guinea, 2,200,000; Sierra Leone, 1,500,000; Liberia, 1,800,000; Ivory Coast, 3,000,000; Gold Coast, 1,500,000; Togo, 1,500,000; Dahomey, 1,000,000; the Nigerias, including Lagos, 44,000,000; and the Kameruns, 4,500,000.*GCB June 7, 1909, page 352.5*

This does not include much of the hinterland within these boundaries, which, according to the estimate made by the Sudan Mission people, will increase these figures to a hundred million souls yet unwarned of the soon-coming judgments of God. Among these peoples, more than two hundred languages and dialects are spoken.*GCB June 7, 1909, page 352.6*

The Field Entered

The first effort to place the message before the people of West Africa was made by the old International Tract Society, in sending literature to the Gold Coast.*GCB June 7, 1909, page 352.7*

In a short time, appeals were made for ministerial help. A representative of the society was sent to the West Coast, calling at Sierra Leone and the Gold Coast, leaving many books, papers, and tracts. Some accepted the message, and Elder E. L. Sanford, with other help, was sent to continue the work. His health soon failed, and in 1895 Elder D. U. Hale was sent to the Gold Coast, and remained two years. The history of his suffering with West African fever, of his second attempt in 1903, and his final return to the home land, is known by all. As a result of the efforts put forth by the brethren, some accepted the message, a few of whom still stand firmly for the truth on the Gold Coast.*GCB June 7, 1909, page 352.8*

Earnest appeals continued to be made, and the General Conference in 1905 voted to send Mrs. Babcock and myself to this part of dark Africa. We reached the field in

August of that year. After spending a few days in Sierra Leone, looking at the surroundings from the standpoint of health, I proceeded down the coast to the Gold Coast. I spent some days looking for our people, but failing to get trace of any one, I settled up some business matters and returned to Sierra Leone, deciding to open the work there, and if the way opened, make that our headquarters for West Africa.*GCB June 7, 1909, page 352.9*

We began work by selling our books, Mrs. Babcock working in one part of the city and I in another. We held a few meetings in our home; but erelong I was attacked with fever. It seemed for a time that the experience of Elder Hale and others would be mine, but the Lord intervened, and after four and one-half months of continued sickness the fever broke. The next day after my fever ceased, Mrs. Babcock was taken down with fever, and it seemed she must die; but the Lord heard our cry, and she was restored.*GCB June 7, 1909, page 352.10*

Having decided that Satan should not defeat us in establishing the message on the West Coast of Africa, we looked out the healthiest location we could find, and built a substantial mission home, and by the close of 1906 were ready for work among the people.*GCB June 7, 1909, page 352.11*

On Jan. 10, 1907, our tent was pitched, and from the first night to the close of the meetings, March 10, the interest continued good. As a result of this effort a church of thirty-one members was organized, and a suitable church building was erected. This church now numbers over sixty members.*GCB June 7, 1909, page 352.12*

Among those who accepted the truth in 1907 were two young men who are now actively engaged in the ministry, both being earnest and quite successful workers. Others are making a success of canvassing for our books.*GCB June 7, 1909, page 352.13*

In February, 1907, the first help was sent us by the Mission Board, in the person of Tutu Kwamina. He soon forsook us. The last of April, the same year, Brother L. W. Browne arrived, and did efficient work during his short stay. In May, 1908, he returned to America. During his stay, in company with Brother C. E. F. Thompson, a Jamaican, and Brother R. P. Dauphin, a West African, a company of believers was raised up at Waterloo, twenty miles from Freetown.*GCB June 7, 1909, page 352.14*

In the month of August, 1907, Mrs. Babcock and myself began work on the Gold Coast, but owing to the rainy season, we could continue but a short time. With the few who accepted the message we organized a Sabbath-school of fifteen young men.*GCB June 7, 1909, page 352.15*

Brother C. A. Ackah took up the book work at Cape Coast, Gold Coast, and other points, and has disposed of about $500 worth of books and other literature. He also held some meetings in his native village, among the Nsimbia people, and reports forty-three Sabbath-keepers.*GCB June 7, 1909, page 352.16*

Our School Work

When we moved into our new mission home, in 1906, an Austrian, a Catholic, living

near us, requested Mrs. Babcock to teach his children. She consented, and in a few days others came, making the same request. The attendance increased so rapidly that we were soon compelled to pitch our tent to accommodate the children. We also had to employ an assistant teacher, as the enrollment soon reached 125.*GCB June 7, 1909, page 352.17*

As the rainy season approached, we had to erect a small building so we could continue the school work. This building was soon too small, and we were compelled to rent additional rooms. At the time of the General Conference council at Gland, Switzerland, I made an appeal for means to erect a larger building, and for a suitable person to train young men as workers for this field. The request was granted, but not until 1908 could the help asked for be secured.*GCB June 7, 1909, page 353.1*

In August, 1908, Professor T. M. French arrived in Sierra Leone to take charge of the training of laborers. This addition to our working force has been a great encouragement to the work in West Africa. Before his arrival we had secured a suitable location near our mission home for the school building. About the first of October, we laid the foundation of the building, and with some Mendi boys, and three Creoles, began work. Professor French had a touch of fever occasionally, but the hand of God was with us, and by March 4, although the building was not yet completed, the school was opened. The Lord is greatly blessing it. Professor French speaks in the highest terms of the progress made by the children. By this time our school has in attendance, I suppose, representatives of more than fifteen languages and dialects on the West Coast of Africa. We have a primary school at Waterloo, with forty-three attending, and one on the Gold Coast of about the same number. We have bright prospects before us for training native workers, and on the whole we are greatly encouraged in our educational work.*GCB June 7, 1909, page 353.2*

Our Motto

We have not sought to greatly multiply our numbers, to make a show, but each applicant for church-membership is carefully examined, and his real Christian experience understood, so far as we can judge, by God's Word. As a result only one has been disfellowshiped so far. Perfect harmony prevails among the brethren and sisters, and our workers are all of one mind. Our tithes and offerings are increasing rapidly every quarter. There are now about one hundred fifty Sabbath-keepers on the West Coast of Africa, and I am glad to say we have not lost one by death since we began our work. We praise God's name for his keeping power.*GCB June 7, 1909, page 353.3*

I must mention the case of one of our workers and his wife. When they accepted this message, they were both in poor health. They became careful students of the Testimonies, accepted the principles of health reform, and are now enjoying good health.*GCB June 7, 1909, page 353.4*

While the West Coast of Africa is termed the "white man's grave," yet, as the time has come for its millions to be warned, and the message to be given that will gather out all that will be saved, our Father is revealing his special care for those who have consecrated their lives to the work of the gospel in this land of superstition and gross darkness.*GCB June 7, 1909, page 353.5*

The Field Before Us

Calls for help are coming to us daily. On a recent trip into the hinterland of Sierra Leone, urgent appeals were made on every hand for us to open our work. Owing to sickness, I was compelled to remain in one native village nearly two days. Here Chief Yamasu offered us all the land we needed, and to build us a suitable house, if we would open our work in his village, which is nearly two hundred miles from Freetown. In many of the towns along the railway I found our literature. In Gambia, near Senegal, we have a brother selling our books. The Joliffs occupy this territory, and a request has been made for meetings there. At Sherbro, the southern limit of Sierra Leone, we have a few Sabbath-keepers, and an earnest request has been made for a public effort there. One hundred miles in the interior from Sherbro there lives an educated native to whom I gave some tracts more than a year ago. Just recently I received a letter from him, requesting me to visit the place and instruct them in the Bible. While visiting in Liberia I met several government officials, and everything we could ask for was offered us. The Niger Company in Northern Nigeria sent word to me recently that they would grant us all the land we need if we would open a station there. This is the home of the Hassa people, one of the high types of the negro race. While speaking in public recently, a lady in the congregation arose, and made an earnest request for us to open our work in Lagos, the capital of Southern Nigeria. This lady is the wife of a leading physician in Lagos, and is quite a talented woman. Thus the way is open before us for all West Africa.*GCB June 7, 1909, page 353.6*

West Africa's Call

While our needs are many, yet our appeals must necessarily be few. We shall never forget the kindness of our dear people who have stood by us with means during the past four years; but the feeble efforts of your workers have only widened our sphere of labor, and multiplied a hundredfold new obligations. A vast field lies before us, and there are millions to be warned by this people during this generation. I believe we can begin to see our Heavenly Father's plan opening before us. The Spirit of God is moving upon the hearts of young men from the many tribes to give themselves to this message, and they in turn can return to their people to tell of the coming judgments, and the message soon close. The possibilities of the rapid progress of this message, and its finishing work in the near future in West Africa, are opening before us, and we are greatly encouraged.*GCB June 7, 1909, page 353.7*

New Mission Homes for the Gold Coast and the Nigerias

There should be located on the Gold Coast in the near future a man of experience to look over and care for the work on that coast. I can not recommend such a move until a suitable location is secured, and a building erected. If proper quarters are erected on a high elevation, in the right place, there are plenty of men and women who could endure the climate.*GCB June 7, 1909, page 353.8*

The appeals that have been made from Northern and Southern Nigeria demand our immediate attention. Here permanent stations should be built up soon.*GCB June 7, 1909, page 353.9*

One brother is now on the Benne River teaching school, another is teaching at Bonney, and at Lokoja our books are read with much interest.*GCB June 7, 1909, page 354.1*

One Physician, Two Nurses

Among our urgent appeals we ask for a physician and at least two nurses. I believe all can see the great need of such help in West Africa. Why send our workers home for rest and recuperation, or treatment, when it will be far cheaper to provide such treatment just when and where it is needed. Such workers can very soon become self-supporting.*GCB June 7, 1909, page 354.2*

I believe that as this Conference sees the millions in West Africa to be warned, and the evidence of the Lord's hand now leading out in this field, you will consider our appeals for help far below the real demands.*GCB June 7, 1909, page 354.3*

Let me say in conclusion that while some opposition has arisen, while some hard statements have been made in the public press, and while many have expressed their doubt of our work ever getting a hold in West Africa, yet the tide is now in favor of the truth, as may be seen from a recent issue of the *Saturday Magazine*. I read the following:—*GCB June 7, 1909, page 354.4*

"'I'm sure this Seventh-day Adventist people will make no go in this place,' was said to us by a gentleman as soon as the mission was established here, without giving a reason. We thought so at the time, and gave the reason, not that we thought they misinterpreted the Scriptures, but because Saturday (called by the people Ben Jonson's day) is a two-fold day in this colony, a day wherewith to find the withal for the body, and is so wedged into our every week's-end life; furthermore, the next day we are taught from time immemorial to be the Sabbath, so that it is too late to even look into the matter. That was the only reason one could give. But truth will surely come out; and though there is a great barrier from man's standpoint—not God's—yet from the date that their little church was dedicated to Almighty God, and their straightforwardness of principle was seen in the publishing of detail accounts (which called forth from the lips of the present mayor, 'Have you seen the like before?'), we noticed that this mission is pushing itself forward and gaining ground, not only in the city but in the villages. No argument can be raised against the teaching of this people save that 'the day is inconvenient;' and nothing can settle the question but the dictates of one's conscience. Their coming here is, we take it to be, the obeying of the command, 'Lengthen the cords.' This mission did good work during the earthquake of 1906 in the West Indies, and a visit now and then to their religious assembly here will satisfy any one that they are not idle in our midst. Besides it is our conviction that with such a leader as Mr. Babcock (the elder) the practical and industrial education so much needed here will be brought into being. We wish the mission success."*GCB June 7, 1909, page 354.5*

A Memorial

The following memorial is sent from West Africa to this Conference:—*GCB June 7, 1909, page 354.6*

We, the undersigned, wish to express our thanks to our Heavenly Father for the success of the efforts put forth in this part of the dark continent during the past four years, and our appreciation for the co-operation of our General Conference brethren in making this last effort for this people; and we believe that the evident tokens of success call for an extension of the work here.*GCB June 7, 1909, page 354.7*

Further, we believe that the special providence of God in preserving the health of the laborers in this country, "the white man's grave," is another evidence that the time has come when the Lord expects us to enter the field, and quickly give this last gospel message.*GCB June 7, 1909, page 354.8*

The Lord's guiding hand can be seen in the opening up the work in Freetown, since the light of present truth has penetrated places where we least suspected, and calls are coming in that ought to be answered without delay. Our papers, books, and tracts, as well as persons who have become acquainted with the truth, have scattered the truth far and wide. Seeing the results of the work here, we are fully convinced that this city is the key to the West Coast of Africa, as well as the great Soudan district, which has unknown millions of the dark-skinned tribes.*GCB June 7, 1909, page 354.9*

The following-named territories come directly within this field: Sierra Leone, with its 1,500,000 inhabitants; Liberia, 1,800,000; Ivory Coast, 3,000,000; Gold Coast, 1,500,000; Nigeria district (including Lagos, etc., latest government report), 44,000,000; Kamerun, 4,500,000; Senegal, 2,000,000; Togo, 1,500,000; Portuguese Guinea, 820,000; French Guinea, 2,200,000; French Sudan, 3,000,000; Dahomey, 1,000,000; Gambia, 500,000; Cape Verde, 147,000; making 67,467,000 inhabitants, not including much of the hinterlands. This does not include the French Kongo, with its 30,000,000 inhabitants, reached by the West Coast steamers, or the Central and Eastern Sudan districts, with their swarming millions. Of these two hundred or more tribes, very few can read their language, so must be reached by the living teacher. In this entire district there are but two paid General Conference laborers, with four local workers at the present time. We believe, in view of the magnitude and the existing conditions of the field, that there should be a decided advance move toward reaching the unsaved millions of West Africa.*GCB June 7, 1909, page 354.10*

Much of the prejudice is being broken down, and the people are calling for us to open work among them, with offers of land, and in some instances with school buildings.*GCB June 7, 1909, page 354.11*

Mohammedanism is sweeping Central and West Africa, and we believe that we should press into these unentered districts before the field is fully occupied by the enemy.*GCB June 7, 1909, page 354.12*

Since our work has been permanently established here, we believe that for the benefit of our workers, as well as for the advancement of the message among unbelievers, our medical work should be established in Freetown. A sanitarium would relieve our overworked laborers, saving expense in returning home, and in some instances might save the life of the individual. There are also urgent calls for such an institution. Since "the medical work is the right hand of the message," we believe we should no longer be crippled in our work.*GCB June 7, 1909, page 354.13*

In view of the foregoing statements of facts and conditions, we respectfully request the General Conference in session to carefully consider the following recommendations:—*GCB June 7, 1909, page 354.14*

1. That the work be more fully established on the Gold Coast, where much has already been done, but at present is in need of supervision by an experienced man, by appointing a person to take charge of the work there.*GCB June 7, 1909, page 354.15*

2. That an efficient man be appointed to open up work in northern Nigeria, where much of our literature has been sent, and where much interest is being manifested in the truth, accompanied by offers of land for our work.*GCB June 7, 1909, page 354.16*

3. That appropriations be made for building suitable mission houses in these two districts, that will contribute to the health of the workers under appointment.*GCB June 7, 1909, page 354.17*

4. That at least a physician and a nurse be selected to take up the medical work in Freetown.*GCB June 7, 1909, page 354.18*

5. That provision be made for renting, leasing, or building suitable quarters for bath-rooms, or a sanitarium, for caring for the sick.*GCB June 7, 1909, page 354.19*

6. That in order to relieve the superintendent of the field of the burden of building mission houses, church and school buildings, etc., and to assist in the training of young men in such industries, a man of experience be appointed to carry the responsibility of such work, thus leaving the superintendent free to give his time to the spiritual needs of the people.*GCB June 7, 1909, page 355.1*

7. That provision be made for literature in the English, French, German, Spanish, and Dutch languages for harbor work among the passengers of the many steamers that call at this (Freetown) port.*GCB June 7, 1909, page 355.2*

8. That the appropriation for West Africa be increased to meet the addition of local workers now in training.*GCB June 7, 1909, page 355.3*

(Signed),

T. M. FRENCH,
JOS. A. FYFE,
R. P. DAUPHIN,
J. B. KENING,
C. E. F. THOMPSON.

March 21, 1909.

At the conclusion of this report the meeting adjourned.*GCB June 7, 1909, page 355.4*

A. G. DANIELLS, *Chairman*,
T. E. BOWEN, *Secretary*.

FORTY-THIRD MEETING

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

June 6, 9:15 A. M.

A. G. Daniells in the chair. Prayer by R. F. Andrews.*GCB June 7, 1909, page 355.5*

Reports were called for from foreign delegates. F. L. Perry, of Peru, was given opportunity to present that field, as follows:—*GCB June 7, 1909, page 355.6*

The Peruvian Mission*GCB June 7, 1909, page 355.7*

The one hundred Sabbath-keepers of Peru send Christian greetings, and wish me to express their great appreciation of your efforts to send to them a knowledge of the truth of God, and their determination to be true and loyal to the light which unites us all in one common brotherhood.*GCB June 7, 1909, page 355.8*

South America has been called the "neglected continent." Many of the subdivisions of this great continent lie outside the common routes of world travel. Few books have been written describing them, and therefore comparatively little is known in the northern hemisphere concerning them. But the providence of God is changing all this. As knowledge of the country increases, we find that South America is one of the most interesting parts of the earth.*GCB June 7, 1909, page 355.9*

Peru has an area of about 75,000 square miles. It is as large as all the United States east of the Mississippi River, save Wisconsin and Illinois. The States of Washington, Oregon, California, Nevada, Idaho, Utah, Colorado, and Arizona, taken together, have less territory than Peru, and a population smaller by about one million. Peru has 1,400 miles of coast-line, and about 6,000 miles of navigable rivers. Its government is a centralized republic, with twenty provinces, and a population of about 4,500,000. The Roman Catholic is the established church, and the constitution prohibits the public exercise of any other faith, this now being the only field in our union where religious liberty has not yet been granted.*GCB June 7, 1909, page 355.10*

The principal industries are agriculture and mining. The chief articles of export are sugar, cotton, rice, coffee, guano, and the various metals found in abundance throughout its territory. Nearly every climatic condition may be found. On the coast it never rains and the lofty mountains present a most barren and desolate aspect; yet there are many exceedingly fertile valleys, which are highly cultivated by means of irrigation. As we ascend the mountains, there is a constant change in the agricultural products. Above an elevation of twelve thousand feet, little is raised except barley and alfalfa, but in many parts there are great herds of sheep, alpaca, vicuna, and llamas, from whose wool the natives spin their own yarn and weave their own clothing. Much wool is also exported.*GCB June 7, 1909, page 355.11*

The eastern slope is a wonderful country. Here at the headwaters of the mighty Amazon, there is an abundance of rain; and the country, with its gigantic and almost impassable forests, presents a surprising wealth of tropical vegetation. The larger part of this slope, called the montanas, is very sparsely settled. Here dwells the

uncivilized Indian in his isolation, scarcely coming in contact with the white man. Many of them go entirely without clothing, living upon the natural products of the country, and sometimes making their homes, travelers tell us, in the tops of the trees.*GCB June 7, 1909, page 355.12*

The Peruvian government is making earnest efforts to settle and develop this vast territory, and already thousands of Italians, Germans, and others are located there, and for the most part are doing well. The government will pay the transportation of the colonist to the place, give him a tract of land, and supply each family with about $15 a month, each single adult with $5 a month, for one year, and otherwise assist the colonist in making a start. We would greatly appreciate the coming of two or three German families to settle here, and thus assist in opening the work in this section.*GCB June 7, 1909, page 355.13*

Some have the idea that the Peruvians are only about half-civilized, and lack many of the elements of modern life. It is true that in most parts of the interior, things are in a backward condition; but the dominant class in Peru are as bright, intelligent, and cultured a people as one would wish to find. The oldest university in the New World is in Lima. Its charter was granted by the emperor, Charles V. As an index to the wide-awake character of the people, I need only say that there are published 16 periodicals in the city of Lima, 3 of which are dailies, each with a morning and an evening edition.*GCB June 7, 1909, page 355.14*

OUR WORK

WASe

In the year 1905 the South Dakota Conference responded to the call made by Elder J. W. Westphal, and although it was itself in need of workers, volunteered to support the writer in Peru. Before our arrival, some missionary journeys had been made through the country, by brethren from Chile, and a considerable amount of literature had been scattered. We found about fifteen keeping the Sabbath. However, all but four of these had received false doctrines from apostate Chilenos, and the most of them are now groping in darkness. Through the blessing of God, we now have I organized church, 4 companies, and a number of isolated believers—in all about one hundred Sabbath-keepers. During the three years ending Dec. 31, 1908, there was paid in tithes and offerings $1,284,08, making a gain each year of about fifty per cent.*GCB June 7, 1909, page 355.15*

Believing that the circulation of literature is of first importance, especially in a new field, we have tried to encourage this part of the work in every way possible. Our missionary paper, *Senales de los Tiempos*, has penetrated into all parts of the country, and results are now being seen from these efforts. Frequent letters are received from widely separated points, calling for more reading matter, and pleading for some one to visit them, and teach the truth. Several persons have come from three- to seven-days' journey to Lima, have attended our meetings, and have there publicly pleaded for a teacher to lead them into the light. Some of these places we have been enabled to visit, and souls are now rejoicing in the new-found love of a compassionate Redeemer. But the unanswered calls and opportunities have burdened our hearts and minds exceedingly, and we have been driven to pray God,

and to plead with our brethren in the home land, to send us help. The field is opening wonderfully. The providence of God plainly says that *now* is the time to push aggressive work 1 in Peru. Effort and money expended here will yield good returns. Some have asked, “Is not Peru a hard field?” It was a hard field; but God’s agency, his mighty spirit has been at work breaking up the hardened soil, and to-day people are accepting the message much more readily than in many other places. Let me cite one or two examples:—*GCB June 7, 1909, page 355.16*

A year ago last January I was privileged to visit the city of Puno, on the shores of Lake Titicaca. A few copies of the *Senales* which had preceded me opened the way, and in two days’ time fifteen adults had promised to keep the Sabbath and walk in the light of truth. These have had but little help since except by correspondence, yet they now have a Sabbath-school of twenty-five, and will soon be baptized and organized into a church. From Puno the light has spread through a valley where live 40,000 Indians. An Indian teacher has accepted the truth, and is now teaching his 60 or 70 pupils to believe and obey it. The company at Puno distributes each month at least 150 copies of the *Senales*. Would that every church in America did as well. Through our paper and our other literature, interests have sprung up in more than a score of places; and if we could but develop these, I am sure we should see similar results in many places.*GCB June 7, 1909, page 355.17*

From the beginning of our work we have had one native colporteur, who has done good work. Last November, feeling the great need of more help, we sent out a notice that we would hold a canvassers’ institute for a month early in the year. At that time I did not see how I ever could hold this institute, as I was overworked, and not in good health. But almost the next mail brought word that help was on the way, in the person of Elder A. N. Allen. How joyful and comforting are such tidings to those who have been alone for years in a far country! We thanked God, and took courage.*GCB June 7, 1909, page 356.1*

Our institute was held during the month of March. We had hoped that two or three might be prepared to enter the field, but God sent us eight. Just at the beginning of our institute, two young men who had studied for the priesthood began to keep the Sabbath, and dedicated themselves to God and his work. They attended the institute, and are now in the field at work. They are intelligent and active, and with experience will become valued helpers. The first day of the institute, as I stepped out of the door, a young man, a stranger to all of us, drew near, and said, “May I go into the classes?” I took him in, and he never missed a day afterward. He is keeping the Sabbath, and will soon be at work. During the institute another young man, a stranger to us, came to the office one afternoon, and said, “I attended a meeting here about three weeks ago, and you preached about the Sabbath. I have been a Baptist four years, and they have not told me anything about it, but I am convinced that I ought to keep the Sabbath.” He had visited his pastor, but could get no help from him. Rather, he was instructed to take his Bible, and study it out for himself, with the above result. This brother is above the average in intelligence and ability. A few days before I left, he came to me, and said he wanted to dedicate himself wholly to God and his work. So we praise God that he is preparing us help for the future.*GCB June 7, 1909, page 356.2*

We have organized a tract society, and have a little depository in Lima; but we have

no secretary to look after this part of the work, and with several canvassers in the field, and other conditions, the superintendent is greatly hindered in visiting other distant parts. We hope that a man may be secured who can act as secretary, and also carry on an active work at the center of the nation. We also must have at once an experienced canvasser, one who can train our loyal and earnest Peruvians to do effective work. We should also have a man to settle in the important city of Arequipa, in the south of Peru. These three men are an absolute necessity, if we expect to see the work move forward as it should. We would gladly receive some nurses, who could, I think, be self-supporting. We also need some one to lead out in the school work; but, in view of the great calls coming before this Conference, we have placed our needs in their lowest terms in calling for the three men mentioned above.*GCB June 7, 1909, page 356.3*

I also with to call the attention of this Conference to the South American Indian problem. There are in this part of the country several millions of Indians, descendants of the ancient Incas. A large portion of these are partly civilized, and have been taught something of Catholicism, which they practice in a most superstitious way. Others there are who have scarcely heard the name of Christ, and dwell in as great heathen darkness as any people on the earth. While planning for the heathen of China, India, and Africa, let us not overlook these millions at our doors. We feel that it is time to do something for them. We have decided that a definite work must be started now, but it is necessary that our brethren in more favored lands help us to make a beginning. We need a farm and school, where we can gather in natives who have ability, and train them quickly to send out into all parts of the country.*GCB June 7, 1909, page 356.4*

While Jesus preached to the great multitudes, and fed the thousands, he also remembered the little ones. He once took a long, tiresome journey up toward Zidon, to help the woman of Sarepta, who dared not plead for even the children's portion, but was contented with the crumbs that fell beneath the table. So, while this Conference makes—and rightly, too—liberal provision for carrying on the work in the great heathen lands, let us lend a sympathetic ear and a helping hand to this smaller field, whose needs, though not so great, are just as real, and which looks to this Conference with the confident anticipation that these needs will be supplied.*GCB June 7, 1909, page 356.5*

Elder Ed. Thomann, of Bolivia, followed, giving an account of the work in his field: —*GCB June 7, 1909, page 356.6*

Bolivia*GCB June 7, 1909, page 356.7*

In territory Bolivia is the third largest country in South America. Its area is almost a fourth that of the United States. In number of inhabitants, it is the fifth field in our union, having a population of nearly 2,500,000.*GCB June 7, 1909, page 356.8*

The republic is divided into nine departments, most of which have almost all kinds of climates. The most populated district is the high plateaus, which range in altitude from 8,000 to 14,000 feet above the sea-level.*GCB June 7, 1909, page 356.9*

Mining has so far been the chief source of Bolivia's riches. Agriculture, industry, and commerce are still in a very backward condition. There are very limited facilities for

transportation, so that only very few natural products can be exported, and everything that is imported is very expensive.*GCB June 7, 1909, page 356.10*

There are two railway lines—one from Antofagasta, Chile, and another from Mollendo, Peru, which reach to La Paz, the capital. Another line from La Paz to Arica in northern Chile is under construction; and there are prospects that the line extending from Antofagasta to La Paz will in a few years be connected at Uyuni, in the southwest of Bolivia, with one that extends northward through Argentina to the Bolivian border. The northeastern part of the country can be reached from the Brazilian side by way of the Amazon River, And through the La Plata and the Paraguay rivers, the southeastern part of the republic is also accessible. In the remainder of the country, mules, donkeys, and llamas are the principal means of transportation. There is still much unexplored territory, where it is said there are cannibals. But we do not need to be afraid of them.*GCB June 7, 1909, page 356.11*

As far as my knowledge of the people goes, I can say that they are very meek and submissive. Having been ruled for centuries by the Roman Catholic Church, they have lost almost all self-control, and are for that reason very unenterprising. It seems difficult for them to think for themselves. They are accustomed to act as mere automatons, under the influence of the priests. But there is hope for them in the gospel. With patient, persevering labor, they can be brought where they can realize what it means to be responsible for their own souls before God. Romanism has had here unlimited opportunity to show that its influence is directed to rob humanity of its most noble qualities, taking away from them everything that tends to progress. Having had free sway in all its corrupting, soul-destroying tendencies, without being counteracted by the elevating, ennobling influence of Biblical Protestantism, the influence of the church has left the people morally in a more lamentable condition than they were before the Spaniards conquered them. Many of the priests lived evil lives, as in Bolivia almost everybody knows. In many other ways, the example given by the spiritual leaders is anything but Christian.*GCB June 7, 1909, page 356.12*

But in spite of the corruption of the Catholic Church, one finds still some good-hearted, well-meaning souls. Many of these, seeing the condition of Catholicism, and not knowing the teachings of Jesus, turn to skepticism. This is true especially of the well-to-do, which makes it doubly difficult to reach them with the gospel.*GCB June 7, 1909, page 356.13*

One thing at least is favorable for Christ's messengers, and that is that we now have, by act of Congress, liberty of worship. This, although the people generally are still fanatical and ignorant, gives us the assurance that no law-abiding authorities will join in persecuting those who proclaim the truth.*GCB June 7, 1909, page 356.14*

Very little has been done as yet to enlighten the people of Bolivia with the third angel's message. Brother Pereira, from Chile, has in past years made several visits to the country; but, because of cruel persecutions, he could do but little. Once he was sentenced to death, and at another time the clergy tried hard to get a similar sentence pronounced upon him. Seven years ago, when, with Brother Escobar, I went there for the first time, three times in one day I was in danger of being killed by the enraged mob. But through all the Lord has stood with us, protecting us, so that no harm was done us.*GCB June 7, 1909, page 356.15*

I could relate many interesting experiences. Once, traveling from Cochabamba to Oruro, having been on muleback a whole day, I came to a small place called Tapacari. I wanted to improve the opportunity to do a little colporteur work with papers. I began to offer them. But I soon found that it was dangerous to attempt this, so I went back to the lodging-place, and early in the morning, before daylight, took a bundle of papers, and, going from house to house, pushed them in under the doors wherever I thought there might be people who could read. Having done this on several of the principal streets, I returned, mounted my mule, and went on. But before I got out of the town, reaching the market-place, I found about one hundred people, many of them with copies of the paper, very enraged, tearing them to pieces, burning them, making many threatening demonstrations against me. Although they spoke mostly in Quechua, which I could not understand, I knew well what they meant. The mule-driver with whom I wen was also in danger for taking a "heretic" along. The Lord kept the mob from harming us, although dirt and stones came flying from many hands.*GCB June 7, 1909, page 356.16*

But a change is being noticed. Little by little the people are becoming more tolerant; and the danger to missionaries is gradually lessening. Yet none need to think that the time has passed when any one who may kill the messenger will think that he is doing God service.*GCB June 7, 1909, page 357.1*

The Lord has blessed what little has been done to give the message, and in several places there are persons who show an interest in the truth. Although none have united with us yet, there is good prospect that little companies will take a firm stand on the Lord's side. A part of the last two years I had the privilege of laboring for these people. The Lord gave me generally splendid success in the colporteur work, and I only regret that more could not be done.*GCB June 7, 1909, page 357.2*

We need laborers,—such as the conferences here in the States do not want to get rid of,—brethren who have made a success of whatever they have engaged in, and who will be successful wherever they go,—persons whom you think you can not spare. We need laborers who will come to stay, not two or three years, not until they acquire a knowledge of the language, and begin to be really efficient in their efforts, but who come to remain as long as the Master wants them there. In other words, we need those who will stay and labor perseveringly until they are for some reason called to another field, or until they die, or until Jesus comes. It is a source of discouragement to the believers in the field, and to the local workers, and of perplexity to those who have the work in charge, when one, after a few years' stay, packs up his things and goes away. We want persons who are willing, if necessary, to die in the field.*GCB June 7, 1909, page 357.3*

Now a few words about the physical condition of those who should come. As most of the traveling has to be done by mule, and many times it will be necessary to walk up and down high mountains, where rarity of air, very cold temperature, heavy rains, and many other inconveniences, make it tiresome and difficult for the laborer, it is clear that strong, healthy persons should be selected. Therefore, if I may be permitted to use the term, I would recommend what you here in America might call "rough riders,"—good, patient, joyful Christians,—for that field. Bolivia is not an inviting country. There are nice spots; but as a whole, it is a difficult, discouraging field; and we need such laborers as can accommodate themselves to almost

anything, and who will not complain.*GCB June 7, 1909, page 357.4*

In conclusion, I wish to say that we need workers who are willing to go where nobody else wants to go; who are willing to give up all personal conveniences, to suffer everything for Christ's sake, and to do whatever comes to their hands to do. Such, if they are gifted with the talent required for a missionary, will be welcomed as candidates for Bolivia.*GCB June 7, 1909, page 357.5*

I pray that the Lord will put the burden on the right kind of persons—such as have made a success already, and not such as will need to be experimented with. Bolivia is too far away for experiments, and it costs too much to get people there to find that they are a failure.*GCB June 7, 1909, page 357.6*

A Medical Missionary's Experience in Argentina*GCB June 7, 1909, page 357.7*

The chairman then called upon Dr. R. H. Habenicht, of Argentina, to speak of his work in that field. He said:—*GCB June 7, 1909, page 357.8*

I am glad for the privilege of saying a few words more about the work in our field. A few days ago I spoke on the strictly medical work in Argentina. This time I will speak of the general work. We have a cosmopolitan field. Its center is the great city of Buenos Aires, the largest Spanish-speaking city in the world, with a population of 1,300,000. It is the center of intelligence and education. Its universities stand the highest of any in the country. Our nurses can go in there and do general medical missionary work. While they might not be permitted to go out as licensed nurses, and take in patients and treat them on their own responsibility, they would be permitted to do all kinds of general missionary work.*GCB June 7, 1909, page 357.9*

Shortly after I began medical work there, I connected with our school, helping in the teaching, and at the same time carrying on our medical work as best we could. I was called to perform an operation on a gentleman who was suffering with a ruptured intestine. It was a success, but because of an indiscretion on his part, he died later. A party took up the case and wrote an article for a paper, which was published throughout the country. A more venomous article could not have been written. This paper fell into the hands of a man who lived about 700 miles from us. He had sent two daughters to our school. He felt that he must look after the matter, and bring his girls home. So he and his wife came to the school to investigate. When they arrived, we were just getting ready for a general meeting. They attended, and became acquainted with us, and before the meeting closed, the man and his wife and the two girls accepted the truth. Later another daughter came to us, and accepted the truth, and later a son came, and also accepted the truth. He is to-day our conference secretary in the Argentine Conference. So the Lord made the wrath of man to praise him.*GCB June 7, 1909, page 357.10*

I was called one day to see a sick man, suffering from malaria. With a few simple remedies he was soon restored to his normal condition. When the treatment was over—about fourteen had come in to see the treatment—I said, "Our sick man now is better; why can not we have a little meeting?" The man of the house gave his permission. So I talked to them of the goodness of God, telling how the Lord would take away sins, reading especially the thirty-second psalm. After the meeting was over, I said to the people, "If there is any one else that is sick, I would like to visit

them. If any of you want to study the Bible, I shall be glad to help you. I shall be glad to visit your homes, and to do all I can for you." From that moment, I could not possibly answer the calls that came. Every moment of the day was occupied. The people came from all quarters. We had meetings at night, and the house and the yard were full to overflowing. Before leaving that place, we were able to organize a church of 32 members, and 14 were waiting to be taken into the church, but because of conditions in their social life, they could not be received at the time.*GCB June 7, 1909, page 357.11*

From there we went further into the country, over the old Jesuit mission fields. The Lord gave us some signal victories in working for people, in bringing them to the light of truth. In that country, where the Jesuit missions were established, we have churches praising the Lord for the present truth that has come to them. If we could only have the proper workers, there is no limit to this kind of work which the Lord could do through us. If we had hundreds of people properly trained, in whose hearts the love of this message is the first thing, we could place them all over the field, and they would be lights wherever they are.*GCB June 7, 1909, page 357.12*

Even those on the farms can do a good work. One man who was in our school at one time went out to a farm. He sent word for me to visit him, and I spent three days there. Several times during the day we held public meetings with the people, and we had blessed seasons. Later Elder Westphal went down and baptized a number, and organized an earnest church, all as the result of the work done by this missionary farmer.*GCB June 7, 1909, page 358.1*

We have many experiences not so pleasant. Once we had to make a journey of about three days' ride; but the heavy rains made it impossible to cross the rivers, and we were greatly delayed, and found it almost impossible to get food, so that during the three days we had very little to eat. When we came to the swollen rivers, we had to swim across, and by means of a rope suspended across the river, would pull our things across, and get our horses over, and proceed on our way. Many people lose their lives in trying to cross these streams in the interior of the country.*GCB June 7, 1909, page 358.2*

It is an inspiration to me to baptize believers, and to know that for the first time in the history of that country a real baptism has been celebrated.*GCB June 7, 1909, page 358.3*

One young man, a physician in this country, wrote me about going there. I told him some of the things it was necessary for a doctor to do there, that he would have to take hold and give treatments. He replied that he did not think that he would give treatments; that was a nurse's business. Now that kind of physicians we do not need there; but if you have young men who are not afraid of work, and who will tell the people of this precious truth, we have room for hundreds of such.*GCB June 7, 1909, page 358.4*

Now some people ask about the climate. Well, the climate is governed a good deal by the climate of one's own heart. Here is a recipe for climatic conditions, which it seems to me is very good: If you have your heart all full and warm with the truth, it does not make much difference where you go because if you go to a cold climate, you have enough warmth in your heart to keep you warm there; but if you go to a hot

climate, you are used to it, because you have enough warmth in your heart to stand it.*GCB June 7, 1909, page 358.5*

May the Lord bless our dear workers, and give them the spirit of this message, and help them not to think of the blessings and pleasures and joys of home, but to think of the homeless in this world of sin, think of those who know nothing of this message in the darkened countries, where the message has never gone. When thinking of other places, think of dark Argentina. May God help us to realize the fields that are before us in this dark world, and give us wisdom in selecting where he would have us go, and help us in carrying the message in all its purity.*GCB June 7, 1909, page 358.6*

A. G. Daniells: We have now had presented the reports from all our foreign fields, with the exception of the report from Brother N. Z. Town, who will report for Argentina:—*GCB June 7, 1909, page 358.7*

Argentina*GCB June 7, 1909, page 358.8*

Argentina is the second largest republic of South America, having an area of 1,200,000 square miles, a territory larger than all of the United States east of the Mississippi River. It is twelve times larger than Great Britain, and five times as large as France. The population is about 7,000,000.*GCB June 7, 1909, page 358.9*

THE COUNTRY

WASe

The river La Plata, which drains a large portion of Argentina, is the second largest river in the world. At its mouth it is 176 miles wide. Steamers make regular trips up this great water-course to Cuyaba in Brazil, a distance of 2,300 miles. There are 14,000 miles of railways in Argentina.*GCB June 7, 1909, page 358.10*

Buenos Aires, the capital city, with its 1,300,000 inhabitants, is the metropolis of South America, the fourth city in size on the American continent, the largest Spanish-speaking city in the world, and is said to be more cosmopolitan even than New York. The excellent climate of Argentina, which is similar to that of California, the fertility of her soil, unsurpassed in any part of the world, and the stability of her government, are attracting hundreds of thousands of immigrants to her shores every year from the Old World. During the year 1907 over 30,000 ships entered Buenos Aires harbor from all quarters of the globe.*GCB June 7, 1909, page 358.11*

Not long ago a college professor in the United States wrote to a friend of his in Argentina saying that he was planning to visit that country on a hunting expedition, and inquired if he would be allowed to shoot wild cattle in the vicinity of Buenos Aires. We smile at this absurdity, but it illustrates the quite common idea that prevails in the United States concerning Argentina and other South American countries.*GCB June 7, 1909, page 358.12*

There are immense herds of cattle on the Argentine plains, but every one has its owner's mark, and there are no finer cattle in the world.*GCB June 7, 1909, page 358.13*

There is freedom of worship, but Roman Catholicism is the state religion of Argentina. None but Roman Catholics are eligible to the presidency. Speaking of the Romanism of Latin America, one writer says: “We find there the very lowest and most degraded form of Romanism that can be conceived. Some European and American Roman Catholics who go there will not recognize it as their religion, but prefer to attend the Protestant churches.”*GCB June 7, 1909, page 358.14*

Gross superstition still prevails even in progressive Argentina.*GCB June 7, 1909, page 358.15*

But in one particular of religion, the country is as far advanced as the United States. This is in the matter of Sunday laws. When we went to Buenos Aires from Scotland, where Sunday is so strictly observed, it seemed strange to us to see all the shops open there on Sunday, the same as on week days; but now it seems strange to see them all closed on Sunday. Buenos Aires as well as several of the provinces has a strict Sunday law.*GCB June 7, 1909, page 358.16*

At the beginning of the quadrennial period ending Dec. 31, 1908, Argentina formed a part of the River Plate Conference, which also included the republics of Uruguay and Paraguay. In 1906, when the South American Union Mission was organized into a union conference, Paraguay and the Argentine territory of Misiones were set apart as a separate mission field, as was also Uruguay. The name of our conference was then changed to the Argentine Conference, which embraces the Argentine Republic with the exception of the territory cut off with Paraguay.*GCB June 7, 1909, page 358.17*

Owing to the loss of members when the field was reorganized in 1906, the total gain in membership is not as large as it would otherwise have been. There are at present 16 churches, with a membership of 549. During 1908 75 were added by baptism. Our Argentine brethren show a spirit of faithfulness and liberality which is increasing year by year.*GCB June 7, 1909, page 358.18*

STATISTICS

WASe

During 1906, the first year after the field was reorganized, the tithe paid in Argentina amounted to $4,317, which was $8.27 per capita; in 1907, to $6,179, or $12.36 per capita; in 1908 the tithe was $8,630, or $15.72 per capita. The total tithe given during the four years was $25,342. Other donations given would bring the total up to more than $30,000. that Argentina has given to the work during the last four years.*GCB June 7, 1909, page 358.19*

There are 3 ordained ministers, 2 licentiates, 9 missionary licentiates, 2 physicians, and 2 nurses actively engaged in the work in Argentina.*GCB June 7, 1909, page 359.1*

LITERATURE

WASe

The circulation of our literature has been one of the most successful means in bringing people to the truth, and our canvassers, as well as our ministers, have had many interesting experiences. Our students have had excellent success selling our missionary paper *La Verdad Presente*, and taking subscriptions in the cities and towns. During the last vacation one young lady earned sufficient canvassing for this paper, to pay for two yearly scholarships in our missionary training-school. Just before leaving Argentina last year, an interesting letter was received from a man into whose hands had fallen a copy of *La Verdad Presente*. An article on hypnotism had arrested his attention, as he was a Spiritualist. As he read the article, the Spirit of the Lord worked upon his heart in such a way that he began to search the Bible, and was soon convinced of the truth. He at once began to labor with his father, who was a government school-teacher. Later he and his family attended a local camp-meeting, and he, with his parents, two brothers, and a sister, was baptized. This man is a person of some talent, and author of several books.*GCB June 7, 1909, page 359.2*

When the canvassing work first started in Argentina, Brother Stauffer sold a copy of "Great Controversy" to a French-Swiss farmer, a worldly man who had no interest in religion. He put the book away, after reading it, where it lay in obscurity for twelve years. On the train one day, as he was returning home from the city intoxicated, a Bible colporteur sold him a Bible. He was so overcome by drink when he reached home that he fell from his chair, and passed the night on the floor. The following morning the Bible he had bought the night before attracted his attention, and he began to read it. He soon became interested, and as he read, he remembered "Great Controversy." He brought it out, and was struck to see how it agreed with the Bible. As he read his book in connection with the Bible, he was convicted of sin, and soon gave up drinking, and later left off using tobacco.*GCB June 7, 1909, page 359.3*

Later another canvasser and myself passed that way, and took this man's subscription for our Spanish paper. Seeing a notice in this paper of a camp-meeting to be held in his province, he came, thinking to stay two days. But he stayed until the meeting was over, responded liberally to every call for means, and at its close was baptized. He also supplied himself with nearly every book we had in French or Spanish. He has remained a faithful witness to the truth, and the Lord has since prospered him in every way.*GCB June 7, 1909, page 359.4*

ITINERATING

WASe

As a rule our workers are hospitably received as they travel among the people, but some of their experiences are far from romantic. It is no uncommon experience for our workers to travel for days at a time on horseback, their only bed at night being their saddles spread upon the ground. I will not describe the food we sometimes get, but we are often glad to remember the promise: "If ye eat any deadly thing, it shall not hurt you."*GCB June 7, 1909, page 359.5*

Brother Westphal and I were to meet to hold a two-days' meeting in northern Argentina. The trip had to be made on horseback, and just before reaching the place,

we had to ford a river. I reached there safely, but Brother Westphal was hindered on the way, so he was a day late. The evening before he arrived, there was a hard rain, and the next morning the river was very much swollen with a swift current. When he reached the stream, it was a question how to cross. He finally solved the problem by putting his clothes on his head, having his horse swim through, and he himself wading with the water up to his chin. This was in August, one of the coldest winter months. But he suffered no harm, and within an hour after his plunge was preaching us a rousing sermon.*GCB June 7, 1909, page 359.6*

PUBLISHING

WASe

As stated by Brother Westphal, the printing plant in Argentina does not belong wholly to our conference, but we are a part of the concern. This plant is located in Florida, a small town ten miles from Buenos Aires. The building stands upon a lot 60 x 120 feet. This is also the headquarters of the South American Union Conference and of the Argentine Conference. The building consists of four rooms,—an office room, a book depository, type- and press-room, and a living-room. Here are published our Spanish missionary paper, *La Verdad Presente*, and the Spanish Union Conference paper. We have also published several Spanish tracts. Our press is a small cylinder hand-press, which prints two pages of our missionary paper at a time.*GCB June 7, 1909, page 359.7*

No appropriations have ever been made by the Mission Board to help establish the publishing work in our field. We have made only a small beginning, but what we have has been secured with funds raised in the field. But we hope for better things after this Conference.*GCB June 7, 1909, page 359.8*

EDUCATIONAL

WASe

Our missionary training-school also belongs to the three River Plate fields, but is located in Argentina. The Argentine brethren and sisters give it their loyal support. Out of an attendance of 80 last year all the students except 2 were from the Argentine Conference.*GCB June 7, 1909, page 359.9*

At a camp-meeting held last October in the province where the school is located, the brethren gave about three thousand Argentine pesos to this school and to the new sanitarium enterprise.*GCB June 7, 1909, page 359.10*

As noble a class of young people are to be found in this school as in any of our schools in the United States. During the school term last year, one young man who was in the school preparing to enter the work, was called from his studies to military service.*GCB June 7, 1909, page 359.11*

His example of faithfulness has been a great help to our young people in Argentina. Brethren, if all we have done for South America, if all the offerings you have made and the difficulties we have encountered there, had resulted in nothing more than the

conversion of this one young man, would it not be worth the investment?*GCB June 7, 1909, page 359.12*

We are glad for what has been accomplished in Argentina. We are especially thankful for the response of the Mission Board to the calls that have been made for workers.*GCB June 7, 1909, page 359.13*

THE FUTURE

WASe

But Argentina still needs more workers. We should have at least two more ordained ministers, and a good man for our office in Florida. Our printing plant, school, and sanitarium should each receive liberal financial aid properly to equip them to do the work they are designed to do, and we trust that they will receive the needed help from this Conference.*GCB June 7, 1909, page 359.14*

The outlook for the work there never was brighter. For several years past Argentina has enjoyed an unusual degree of prosperity. There is probably no country in the world at the present that is attracting the attention of financiers more than the Argentine Republic, one writer calling it “The Land of Opportunity.” When Mr. Root visited us three years ago, he named it “The Land of To-morrow.” It certainly is a land of opportunity for the promulgation of this message at the present time.*GCB June 7, 1909, page 359.15*

We believe there is a successful future before the canvassing work in that field, and we greatly appreciate the sacrifice our German brethren in the West have made in releasing Brother Max Trummer to take charge of the book work in our field. Argentina is with you, brethren, heart and soul for the finishing of this work in this generation.*GCB June 7, 1909, page 359.16*

Following the reports a fifteen-minute recess was taken.*GCB June 7, 1909, page 360.1*

After the recess, prayer was offered by R. M. Kilgore.*GCB June 7, 1909, page 360.2*

G. Dail submitted a final report from the Committee on Plans and Finance, which was read, action being deferred until the previous reports were taken up.*GCB June 7, 1909, page 360.3*

Adoption of Resolutions*GCB June 7, 1909, page 360.4*

On motion to adopt, Resolutions 65 to 69 (page 330) were considered. By amendment to the report, Section 2 of Resolution 67, and Resolution 68, were referred to the General Conference Committee for consideration and recommendation, with the understanding that these details would need more thorough consideration by committees and conferences and sanitarium boards before definite action is taken.*GCB June 7, 1909, page 360.5*

As amended, the report was adopted.*GCB June 7, 1909, page 360.6*

The chairman called attention to the further partial report from the Committee on Plans and Finance, on page 344.*GCB June 7, 1909, page 360.7*

Motion was made to adopt.*GCB June 7, 1909, page 360.8*

Resolution 70, on the book "Hymns and Tunes," was considered.*GCB June 7, 1909, page 360.9*

G. I. Butler: I have a few words I would like to say on this subject. There have been a variety of important subjects introduced here, until you are almost weary of them, I suppose, but I have heard nothing on the great department of music. I felt a little interest in this matter, so I put in a resolution to this effect. Music is a very important part in the worship of God. It seems to me that this resolution is very opportune. You all know the old volume that we prize so much, "Hymns and Tunes." But that old hymn-book seems to be passing away, and other hymn-books are coming in which, with all due respect, I must say are inferior to the old one. That hymn-book was brought in twenty-three years ago, and I have never heard of its being voted out by the General Conference. It was the General Conference that authorized its publication, for, as president of the General Conference at that time, I introduced a resolution providing for the publication of this book.*GCB June 7, 1909, page 360.10*

Careful examination was made of the hymnals of many denominations, and contributions of hymns new and old were received from many sources. The work of selecting and arranging and publishing a collection suitable for church worship was entrusted to a group of persons chosen because of their special fitness for this task. Long and arduously they labored, and finally our denomination had a hymn-book that met with favor. This hymnal has stood the test of time, and for many years it has been in almost universal use. But of late I have observed in increasing tendency to use other collections, which, while good in many respects, fail, in my judgment, to meet the needs of our denomination.*GCB June 7, 1909, page 360.11*

It is difficult for me to express myself regarding this matter. For many years it has been my practise, when preparing to speak in public, to choose hymns that will impress the truths that I desire to present before the congregation; and I have always thought that the closing hymn should be the "cap-sheaf," so to speak, of the service.*GCB June 7, 1909, page 360.12*

During the recent past, I have almost despaired of following my customary practise of choosing these hymns; for I find, when meeting with our people, that often churches are using books that do not contain some of the hymns that I had chosen from our church hymnal. Instead, we often hear "jingly" tunes that fail to appeal to my sense of propriety in sacred worship. I do not know just why we so often see and hear these modern musical compositions used instead of the good old standard tunes; but there is some reason. Possibly those who compose these new tunes wish to see them included in our books.*GCB June 7, 1909, page 360.13*

And so, Brother Chairman, I would suggest that in the carrying out of this resolution, care be exercised to carry it out in the reverential spirit in which it has been framed. We must not lose sight of the importance of singing the good old advent hymns that were sung with the spirit and the understanding by our people in former days. There is power in an advent hymn, sung from the heart; we must introduce into our worship

more of the spirit of the advent message. Let us plan to the end of having a good hymnal that can be used in a variety of services. By dropping out of the present collection some selections that have not met with much favor, and some, too, that were inserted contrary to the wishes of many, we shall have room for some of the better modern songs used in revival services, and for some songs for the children as well. A hymnal of this sort could be used not only in connection with preaching services, but in our Sabbath-schools, children's meetings, and elsewhere. I long to see a revival of interest in these grand old hymns that have been associated so intimately with the advancement of the third angel's message all through these years. Let us plan to bring this about.*GCB June 7, 1909, page 360.14*

Question was called.*GCB June 7, 1909, page 360.15*

Resolutions 71 and 72 were read, and question called without discussion.*GCB June 7, 1909, page 360.16*

Resolution 73, encouraging those in the United States speaking a foreign tongue to work for people of that language, was read.*GCB June 7, 1909, page 360.17*

Allen Moon: I was deeply impressed with the importance of doing more for the foreign peoples in America, last winter, in Chicago, while attending the Catholic Missionary Council, and listening to the plans laid by that denomination. They outlined a plan of placing a missionary priest in every community in America, colonizing the immigrants from other lands into localities, as far as possible, and placing them under these missionary priests; and when the plan was perfected, it seemed to reach every nationality coming to this country, and every community in the land. I thought that we were far behind in this matter of planning for the peoples of other tongues that are coming to this country.*GCB June 7, 1909, page 360.18*

We have young men and young women from various nationalities, who have accepted the truth; and these we should encourage to perfect themselves in their own language, rather than allow them to drift into English work. In the city of Chicago are people from almost every country under heaven. That city is a vast field for missionary work, and it is just as fruitful a field as any of these countries from which the people came.*GCB June 7, 1909, page 360.19*

Question was called.*GCB June 7, 1909, page 360.20*

Question was called on Resolutions 74, 75, 76, 77, 78, 79, 80.*GCB June 7, 1909, page 360.21*

The report was then adopted.*GCB June 7, 1909, page 360.22*

Final Report from Committee on Plans and Finance*GCB June 7, 1909, page 360.23*

For the Committee on Plans and Finance, Guy Dail, the secretary, presented a final report. Other resolutions that had come in too late for the committee to act upon were also introduced. These were read, and, with some amendments, adopted as follows:—*GCB June 7, 1909, page 360.24*

APPROPRIATIONS

WASe

81. *We recommend*, That further appropriations be made to the evangelical work during 1909 as follows: Greater New York Conference, $5,000; Chesapeake Conference, $750; Virginia Conference, $750.*GCB June 7, 1909, page 360.25*

82. *We recommend*, That all other requests for appropriations be referred to the General Conference Committee.*GCB June 7, 1909, page 360.26*

83. *We recommend*, That the General Conference Committee be authorized to make such changes in the appropriations granted for the evangelical work as the demands of the various fields seem to make necessary.*GCB June 7, 1909, page 360.27*

MIDSUMMER OFFERING

WASe

Whereas, The midsummer offering, of Sabbath, July 3, is right upon us, at a time when the mission treasury is in great need, and unable to provide the means to send to the fields many consecrated workers who are ready to go in response to the Macedonian cry; therefore,—*GCB June 7, 1909, page 360.28*

84. *Resolved*, That we urge all our people to pray and work with special earnestness at this time to make the mid-summer offering the largest we have ever received at the midsummer season, in order that laborers may be hastened forth to the fields white for the harvest.*GCB June 7, 1909, page 360.29*

MISSIONARY INGATHERING CAMPAIGN

WASe

Whereas, The Thanksgiving missionary campaign last year was a great success in bringing the truth of the message and its progress before the world, and in gathering funds for the extension of our missionary work; therefore,—*GCB June 7, 1909, page 360.30*

85. *Resolved*, That a missionary number of the *Review and Herald* be issued for 1909, and that a vigorous campaign be inaugurated for its circulation, the date of the campaign to be fixed by the General Conference Committee.*GCB June 7, 1909, page 360.31*

STATISTICAL REPORT, PER CAPITA BASIS

WASe

Whereas, There is need of slight changes in the matter of our statistical reports; therefore,—*GCB June 7, 1909, page 360.32*

86. *Resolved*, (*a*) That the per capita basis of the computation of the funds raised by each conference shall be the reported membership of organized churches and companies.*GCB June 7, 1909, page 360.33*

(*b*) That the annual statistical reports of the statistical secretary shall be accepted as official by the denomination; and that the church-membership given in the Year Book shall agree with the membership published in the preceding statistical report, and shall constitute the basis for the per capita computation of funds.*GCB June 7, 1909, page 360.34*

HEALTH FOOD INTERESTS

WASe

Believing that our health food interest may be greatly advanced by unifying the work of the several factories; therefore,—*GCB June 7, 1909, page 360.35*

87. *We recommend*, That the General Conference Committee appoint a chairman and secretary to work for the best interests of the health food business, and suggest a general council to be held in some central place, with the idea of unifying the health food business, and giving attention to the best methods of marketing the products.*GCB June 7, 1909, page 361.1*

INDEX NUMBER, BULLETIN

WASe

Whereas, During the coming four years the GENERAL CONFERENCE BULLETI will be in constant use as a source of reference, therefore,—*GCB June 7, 1909, page 361.2*

88. *We recommend*, That the closing number of the BULLETIN contain all the resolutions passed at this Conference, the revised Constitution, and an index of the Conference proceedings.*GCB June 7, 1909, page 361.3*

TO THE PRESS

WASe

89. *Resolved*, That we express appreciation of the courtesies extended by the general and local press to our meeting; and, further,—*GCB June 7, 1909, page 361.4*

90. *Resolved*, That the secretary of the General Conference be asked to communicate this action to the press.*GCB June 7, 1909, page 361.5*

SYMPATHY WITH ARMENIAN BELIEVERS

WASe

Prof. H. R. Salisbury read the following report from the committee appointed to draw up a message of sympathy with our Armenian brethren in Turkey:—*GCB June 7, 1909, page 361.6*

To Our Brethren and Sisters in the Turkish Empire,*GCB June 7, 1909, page 361.7*

GREETING: *Revelation 14:12, 13*.*GCB June 7, 1909, page 361.8*

The delegates assembled at the World's Conference of Seventh-day Adventists in Takoma Park, Washington, D. C., United States of America, have been filled with deep sorrow as we have heard of the sore affliction which has befallen you.*GCB June 7, 1909, page 361.9*

Our hearts rejoiced when we heard the glad news that religious liberty had been granted to you, but our rejoicing has been turned into sorrow, and we have been made inexpressibly sad by the grievous intelligence that some among you of our brethren and sisters in Christ have suffered death during the recent massacres. We assure the survivors of our deepest sympathy and of our financial assistance in case of need.*GCB June 7, 1909, page 361.10*

Our God is of great mercy, and while we may not be able to understand why he permits these severe trials, yet we are comforted with the assurance that his love for his children is infinite.*GCB June 7, 1909, page 361.11*

We sorrow with you in your great grief, and pray that this sad experience may but bring you nearer to God, and lead you to a deeper consecration, filling you with greater zeal to finish this blessed work that has been given us to do. When that work is completed, it will bring an end to suffering and death, and usher in the everlasting kingdom of the Prince of peace.*GCB June 7, 1909, page 361.12*

The entire congregation voted for this message of sympathy by rising.*GCB June 7, 1909, page 361.13*

Resolution 35, page 243 of the BULLETIN (on lengthened nurses' courses), action upon which had been deferred until to-day, was read and adopted.*GCB June 7, 1909, page 361.14*

ON DEATH OF ELDER C. J. HERRMANN

WASe

I. H. Evans: Since we have been here in session, one of our dear brethren in the ministry has died on the grounds, at the sanitarium. I refer to our Brother Herrmann, of Wisconsin. I would like to move that we instruct the secretary to draft a resolution to be forwarded to his wife and children, expressing the sympathy of this Conference in their great loss.*GCB June 7, 1909, page 361.15*

C. McReynolds: I second the motion.*GCB June 7, 1909, page 361.16*

The entire congregation expressed their sympathy by a rising vote.*GCB June 7, 1909, page 361.17*

FROM DELEGATES FROM ABROAD

WASe

The following resolution from the delegates from other countries, presented in their behalf by H. J. Edmed, of South Africa, was then read, and adopted by a rising vote of the foreign delegates:—*GCB June 7, 1909, page 361.18*

Whereas, During our attendance at this Conference, we have enjoyed the kind hospitality and liberal manner in which the Conference has entertained the foreign delegates,—a task which we fully appreciate has involved great expense of means, energy, and thought,—and many helpers have faithfully assisted in discharging the duties which such an arrangement has demanded; therefore,—*GCB June 7, 1909, page 361.19*

Resolved, That we desire to express and have recorded our grateful thanks for these favors; and, further,—*GCB June 7, 1909, page 361.20*

That we also express our deep gratitude for the kind and patient attention given by this Conference to our many reports, and also for the liberal and self-sacrificing response that has been voted to our appeals for larger appropriations and help for the work in distant lands. We fully realize that what has been decided at this gathering will impose much patient, perplexing, painstaking, and constant labor upon those who must endeavor to transform these resolutions into facts, and we pledge ourselves to God and to you in God's strength to strive to be worthy of your confidence in our future labor.*GCB June 7, 1909, page 361.21*

A. G. Daniells: I am sure I can say for our brethren here that it has been a great pleasure for us to have you with us [many amens], and to do what little we have in the way of entertainment. I sincerely hope that is has been agreeable to you, and that you will always remember with pleasure your session with us here, and the blessings of this splendid Conference.*GCB June 7, 1909, page 361.22*

O. A. Olsen: There is an item on page 330 of the last BULLETIN respecting the name of C. W. Flaiz. At the time the report was considered, I was not present. This name was brought in for nomination to the secretaryship of the North American Negro Department. I wish to say to the Conference that we have given this matter very much thought and prayerful consideration. We realize the importance of the move, the responsibility involved in it, and the need of the right man to take hold of the work; and I am sorry to say that we have not yet reached the point where we have a name to present before you. Brother Flaiz would be an excellent one to fill the needs of the department, but after having acted upon his name as a committee, he came before us, and presented the condition of his health. After hearing that, we felt it would not be right to lay this additional burden upon him, under present conditions, and for that reason we did not feel free to have that name acted upon. We have considered other names, but do not feel free to-day to place them before the Conference for action. I move that we refer this appointment to the General Conference Committee.*GCB June 7, 1909, page 361.23*

The motion was duly seconded and carried.*GCB June 7, 1909, page 361.24*

O. A. Olsen: I would further move that the appointment of the transportation agents, and the auditors, be referred to the General Conference Committee.*GCB June 7, 1909, page 361.25*

The motion was seconded and carried.*GCB June 7, 1909, page 361.26*

A. G. Daniells: The time has come for us to adjourn *sine die*.*GCB June 7, 1909, page 361.27*

W. H. Thurston: I move we adjourn *sine die*.*GCB June 7, 1909, page 361.28*

J. O. Corliss: I second the motion.*GCB June 7, 1909, page 361.29*

A. G. Daniells: A good many of us would like to say something, but we must not. Of course we are grateful to God for his blessings during this Conference. Those in favor of adjourning will stand. The meeting is adjourned. Let us sing "Praise God from Whom All Blessings Flow."*GCB June 7, 1909, page 361.30*

Elder George I. Butler then pronounced the following benediction:—*GCB June 7, 1909, page 361.31*

"We thank thee, our Heavenly Father for all the blessings we have enjoyed here. We thank thee that thou hast been so good to us, and given us so many privileges, and that we have had so many opportunities to listen to the various reports that have come in from different parts of the world. And now, as we are about to close our relation to the General Conference in session, we ask that thy special blessing rest upon every member of the General Conference who shall go forth to the different fields of labor. Especially do we pray that thy blessing may rest upon our dear missionaries who are going to foreign lands, to places of hardship and difficulty. Be a guide to them in all their trials, preserve their lives, and help them in bringing precious souls to thy kingdom. Bless us as we separate, guide us through life, and finally save us in thy glorious kingdom, for Christ's sake. Amen."*GCB June 7, 1909, page 361.32*

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

FOREIGN MISSION SEMINARY

WASe

A legal meeting of the Washington Training College was called Thursday, June 3, 1909, at 9:15 A. M., A. G. Daniells, president of the board, in the chair. A quorum was present.*GCB June 7, 1909, page 361.33*

The president of the school, Prof. H. R. Salisbury, rendered the following report of the work of the Seminary:—*GCB June 7, 1909, page 361.34*

The Seminary

Two years ago at the biennial session of the General Conference Council at Gland, Switzerland, the first plans were laid for the establishment of the Foreign Mission Seminary. The reasons given were these:—*GCB June 7, 1909, page 361.35*

When our delegates assembled there from the different parts of the world, each

brought with him from his field an earnest request for more laborers. The two years which had succeeded the General Conference of 1905 in Washington, D. C., had been a time of spiritual and numerical growth in our mission fields, so that our brethren in charge of those fields, and our leading brethren who returned to the Council after visiting foreign fields, brought so many definite requests that the Council found itself veritably besieged by the demands for more help. Many of these requests seemed imperative and undeniable, and when all were placed before our brethren, they found themselves face to face with a situation whose necessities rivaled anything that had been before demanded of them. In addition to the situation created by this great number of requests there arose also a second and a third condition to be met which, while not entirely new, were at least greatly emphasized by the then existing conditions. The second was revealed in a plea that the workers hereafter to be sent out should, if possible, have a better general education. Thirdly, it was found that in nearly all instances the fields yet to be entered would be far more difficult than those that had heretofore been entered, so that it was manifest that it was not only, first a lack of workers, and second, too plainly a lack of sufficient training on the part of those whose names were under consideration, but it was found that as the calls which now come are from lands where new languages must be learned and greater privations endured, it became incumbent upon the mission board to plan for special training to meet these conditions. The following recommendation was therefore drawn up:—*GCB June 7, 1909, page 361.36*

"That in order to accomplish these ends, we request the trustees of the Washington Training College to so change their course of study and plans of operation as to make that institution a distinctively foreign mission training-school."*GCB June 7, 1909, page 362.1*

This recommendation was further agreed to by a meeting of the constituency held in Philadelphia, Nov. 15-20, 1907. This Foreign Mission Seminary has, therefore, been in operation for two years. The first year.—that is, last year,—the attendance was 86, and this year, which closed just before the opening of this Conference, the attendance was 102.*GCB June 7, 1909, page 362.2*

Students in the Field

Although we have been in operation less than two years, and this year's students have, with few exceptions, not yet received their appointments to foreign fields, students from this Seminary are already in the following countries: 2 in Norway, 2 in China, 2 in Bengal, 2 in North India, 1 in South India, 1 in Burma, 1 in Australasia, 2 in British Guiana, 2 in Peru, 2 in Ecuador, 1 in Argentina, 2 in Guatemala, and 2 in Jamaica. It should be borne in mind, as I have already said, that this year's appointments have not yet been made, and will probably include almost as many more as have already been mentioned, with quite as wide a distribution; for we have them here under tentative appointment for every continent as well as the islands of the sea. There have been also a few who have gone out from the Seminary into ministerial work in this country, and others will go out at the close of this Conference. Several have been attracted by the strong course which we give in Bible and history and the work in pastoral training, and have been here taking special work in ministerial lines.*GCB June 7, 1909, page 362.3*

During the past two years we have endeavored to give strong groups of studies, in order that the student might gain that necessary fitting which will enable him to meet the many difficulties and perplexities which come to one as a missionary in the regions beyond. We have given thorough work in Bible, adapting it to the needs of those who must enter into public work as evangelists or Bible workers, supplemented by that history which would make them intelligent interpreters of the prophecies, also special work in pastoral training to enable the student to express himself with that clearness and naturalness which would command the respect of his hearers. We have also taught to the advanced students the Hebrew and Greek, that they might get a better grasp of the inspired Word in its original form. In the modern languages, we have taught in the past two years French, German, Spanish, Chinese, and Hindi. In the medical department, we have had classes in tropical medicine, general diseases, tropical hygiene, sanitation, dietetics, massage, hydrotherapy, bandaging, as well as advanced physiology. It is this department that we wish especially to strengthen the coming year; for it is being brought to us more and more that the greater number of our foreign missionaries must be given a practical course in nursing while with us. We may not be able to give the technical and professional course outlined in medical institutions, but we must have continually in operation in this Foreign Mission Seminary a nurses' training course, which will make it possible for every student going out from this Seminary to foreign fields who is not already a trained nurse to have sufficient knowledge of that most necessary subject to be able not only to care for himself, but also his fellow workers or the people for whom he is laboring. We have done something toward this work in the past, but will not be satisfied until we have in operation and preparation a course which, while for the present to some extent limited, shall nevertheless be practical. Our foreign missionary workers are by actual experience having it most forcibly brought home to them that by this kind of work can they best obtain a hold among heathen nations, and those hearts which have thus far failed to respond to the gospel message.*GCB June 7, 1909, page 362.4*

Aside from the general course which I have outlined, we have also made progress in the industries. We have connected with the Seminary three industries,—farming, tent-making, and printing. Our printing establishment has been especially blessed both financially and in the work it has been able to give to the students in the eighteen months it has been in operation. We hope that our plans for that industry may be enlarged so that a considerable number of our young men may have a working knowledge of that important industry before leaving for foreign fields. With the well-equipped plant we already have through the generosity of the Board, it would need but little more enlarging to enable a large proportion of our students to gain while here a fairly good idea of the printing trade, and the printing office would be as large as any they would be likely to enter in foreign fields, so that they would be able to work here in an office of about the same equipment that they would have in other lands. Our tent factory, although in operation but a few months, has made a good beginning and several presidents in the surrounding conferences have given us their orders for tents for this summer's meetings. If we still show ourselves worthy of consideration, we shall be able the coming year to give a larger number of students work and to send into the fields beyond students proficient in that excellent trade.*GCB June 7, 1909, page 362.5*

We wish we might express in a suitable way our appreciation to the young people of the United States for the help they have rendered us through scholarships. Some of our conferences have not understood this matter, but there have been a sufficient number who have interested themselves in this up to the present so that the past year we were able to bring in several students of promise who could never have been with us had it not been for the scholarship.*GCB June 7, 1909, page 362.6*

It has been of great help to the Mission Board to be able to come in close touch with the students we have had here, and to be able to visit our Seminary from time to time, and select and send away, almost on a moment's notice, students in attendance. These calls were urgent and yet of such importance as made it desirable for the Board to meet and become personally acquainted with, those whom they were sending away.*GCB June 7, 1909, page 362.7*

May I point out, as I close, that I trust we may duly appreciate what it means from this time on to send of our best by scores into fields in which the languages are difficult; the customs strange; the manners hostile; the religions hoary with tradition, full of deception, delighting in works and mocking at faith; and, above all, to the loneliness of isolation, the constant danger from a multitude of diseases none too kind to the native, and all too often fatal to the missionary. We must not ask our sons and daughters to face the loneliness, and expose themselves to the dangers, at the risk of their lives, until we have done all we can in the home land to give them, as far as lies in our power, that necessary and intelligent training which will enable them to meet and grapple with these obstacles in a way to bring success to the missionary, and ultimate victory to the cause of present truth.*GCB June 7, 1909, page 362.8*

The chairman again called on H. R. Salisbury, the treasurer, to present the treasurer's report; which he did.*GCB June 7, 1909, page 362.9*

We are unable to set up the tabular report in these columns. It showed the following facts:—*GCB June 7, 1909, page 362.10*

	RESOURCES	
Real estate	$79,813.42	
Inventories	7,872.29	
Accounts receivable	5,076.58	
Total resources		$92,762.29
	LIABILITIES	
Annuities	$15,400.00	
Accounts payable including notes	26,453.89	
Total liabilities		$41,853.89
Present worth, June 30, 1908		$50,908.40

The Committee on Nominations for trustees rendered the following report, through its secretary, W. J. Fitzgerald: A. G. Daniells, H. R. Salisbury, W. W. Prescott, I. H. Evans, W. A. Ruble, G. B. Thompson, G. A. Irwin, F. Griggs, F. M. Wilcox*GCB June*

7, 1909, page 362.11

The report was adopted unanimously.*GCB June 7, 1909, page 362.12*

W. J. Fitzgerald also presented the following report from the Committee on Recommendations:—*GCB June 7, 1909, page 362.13*

1. *Resolved*, That we approve the action of the General Conference Committee Council, held at Gland, Switzerland, in May, 1907, providing that the Washington Training College henceforth be conducted as the Washington Foreign Mission Seminary.*GCB June 7, 1909, page 362.14*

Whereas, The Washington Foreign Mission Seminary has been established to give special preparation to volunteers for the foreign mission fields of the world; and, —*GCB June 7, 1909, page 362.15*

Whereas, It has no definite territory from which to draw students and funds; therefore,—*GCB June 7, 1909, page 363.1*

2. *Resolved*, That we request the General Conference to take the ownership and management of this institution, and to assume its obligations.*GCB June 7, 1909, page 363.2*

On motion to adopt the report, Resolution 1 was read and adopted by vote without discussion.*GCB June 7, 1909, page 363.3*

Resolution 2 was read.*GCB June 7, 1909, page 363.4*

A. G. Daniells made a few remarks in regard to the resolution. He stated that the trustees and members of the General Conference Committee had considered the question very carefully during the past year, and had felt that this action ought to be taken. He showed how the Training School was different from ordinary colleges or academies, in the respect that they did not attempt so much to take students through the regular courses, as to take volunteers for mission fields, and prepare them by special work for the fields to which they are going. Some of these might have been graduated from academies and colleges, and others had perhaps limited educational requirements, but were possessed of good missionary timber, willing to go out to some hard, difficult field, and do successful work, with a year or two special work at this school.*GCB June 7, 1909, page 363.5*

He stated further that the institution has no definite territory. The students come from all over the United States. The board of management has always been made up of General Conference men. There are no others here to take the management of the institution. It therefore seems more consistent for the General Conference itself to own the plant, to take its management, and to secure the students as a part of its work of securing and sending missionaries to the field.*GCB June 7, 1909, page 363.6*

In reply to question, it was stated that the property would likely be held by the General Conference Corporation, which is the legal arm of the General Conference unincorporated.*GCB June 7, 1909, page 363.7*

A. T. Robinson: Would there still be a necessity for the Washington Training College to exist?*GCB June 7, 1909, page 363.8*

A. G. Daniells: This question as to whether the present association should be dissolved, would have to be taken up for careful study. Are you ready for the question?*GCB June 7, 1909, page 363.9*

Upon call of question, the recommendation was put to vote and carried, with one dissenting vote.*GCB June 7, 1909, page 363.10*

The Washington Training College Association meeting was adjourned, by vote of the constituency.*GCB June 7, 1909, page 363.11*

A. G. DANIELLS, ***Chairman***,
W. A. SPICER, *Secretary*.

Health Topics - THE GREAT AMERICAN FRAUD

W. A. RUBLE

Read May 27, 5:15 P. M.

For many years, physicians and other scientists have been trying to enlighten the people on the real nature and effects of nostrums and patent medicines. This effort, as is the case with any reform, has met with much opposition. Within the past three years, many of the leading magazines, notably *Collier's Weekly* and *The Ladies' Home Journal*, have taken up the matter, and given it a wide publicity. This agitation has been the means of enlightening many on the injurious ingredients of many nostrums. It has also caused, or helped to cause, the investigation which has brought about our present pure food laws. It has greatly reduced the number of injurious products which have been so widely exploited by advertising and other methods, and has compelled producers to place on the label of their products the ingredients of the same, so that the people may at least be aware of the composition of the medicines they are taking.*GCB June 7, 1909, page 363.12*

I shall enumerate some of the facts that have been produced by this general investigation. In beginning a series of articles in *Collier's Weekly* some two years ago, Mr. Samuel Hopkins Adams used these startling words:—*GCB June 7, 1909, page 363.13*

"Gullible America will spend this year some seventy-five millions of dollars in the purchase of patent medicines. In consideration of this sum it will swallow huge quantities of alcohol, an appalling amount of opiates and narcotics, a wide assortment of varied drugs ranging from powerful and dangerous heart depressants to insidious liver stimulants. Should the newspapers, the magazines, and the medical journals refuse their pages to this class of advertisements, the nation would be the richer, not only in lives and money, but in drunkards and drug-fiends saved."*GCB June 7, 1909, page 363.14*

In response to this agitation of the subject of patent medicines came the warning from all sides, "Don't make the mistake of lumping all proprietary medicines in one indiscriminate denunciation;" to which Mr. Adams made reply that "the honest attempt to separate the sheep from the goats develops a lamentable lack of qualified candidates for the sheepfold."*GCB June 7, 1909, page 363.15*

Let us consider briefly the habit-producing preparations which crowd the shelves of our modern drug-store. The first of these to claim our attention are the many patent medicines containing a large percentage of alcohol. At the head of this class, according to a list published by the American Medical Association, is Hostetter's Stomach Bitters, with a percentage of alcohol at that time of forty-four and three tenths. Whiskey bottled in bond, as purchased at the corner saloon, has fifty per cent alcohol. Referring to a recently procured bottle of said bitters, the formula seems to have been changed somewhat since this investigation by the American Medical Association; for the label now bears these words, "Revised Formula." I read, "Averaging thirty-nine per cent of alcohol by volume in finished product, being only sufficient to hold in solution the extracted medicinal properties of barks, roots, herbs, and seeds contained therein." Under "Directions for Use," I read, "Two

tablespoonfuls taken three times a day, before meals, for dyspepsia, liver complaint, and every species of indigestion; and also for intermittent fever, fever and ague, and all kinds of periodical disorders; a means of immediate relief in flux, colics, and choleric maladies; a cure for costiveness, for delicate females; a good anti-bilious alterative and tonic preparation for ordinary family purposes; a powerful recuperant after the frame has been reduced and attenuated by sickness; an excellent appetizer as well as a strengthener of the digestive forces; a depurative of the blood and other fluids, desirable alike as a corrective and mild cathartic, and an agreeable and wholesome stimulant. Persons in a debilitated state should commence by taking smaller doses and increase with their strength." What more could be desired than is promised in this shotgun prescription? I would call especial attention to the latter words; namely, that it is "an agreeable and wholesome stimulant," and to the fact that it is recommended in small doses, but that these shall be increased. As all know, this is the course that any alcoholic drink pursues. The bottle states further that this remedy is "Guaranteed under the Food and Drug Act of June 30, 1906." At the bottom of the label is the following promissory note:—*GCB June 7, 1909, page 363.16*

"For value received, we promise to pay to the bearer one cent on demand." Signed, "Dr. Herbert Hostetter, Prest."*GCB June 7, 1909, page 363.17*

This comes nearest to the truth of anything about the claims made. I say nearest, because if there is any possible benefit derived, it can not be over one cent's worth. And this states that for such value received, the producer will pay one cent.*GCB June 7, 1909, page 363.18*

As a matter of comparison, I wish to call attention to a little experiment. Take the bottle of whiskey mentioned before, from which place a small amount in a receptacle. In another receptacle place an equal amount from the bottle of bitters. The sample of medicine burns longer and more readily than the sample of whiskey, indicating a larger proportion of alcohol in the medicine.*GCB June 7, 1909, page 363.19*

In this same class of alcoholic products may be mentioned Peruna, with a percentage of twenty-eight of alcohol; Paine's Celery Compound, with twenty-one per cent. Champagne contains nine per cent; beer, five per cent; whiskey, as stated above, fifty per cent; Lydia Pinkham's Vegetable Compound, eighteen per cent; Ayer's Sarsaparilla, twenty-six per cent. It is stated on good authority that more alcohol was consumed in patent medicines last year than was used in all other alcoholic liquors combined, except beer. One patent medicine firm uses each week five hundred barrels of cheap whiskey in the manufacture of its products.*GCB June 7, 1909, page 363.20*

If they used the best alcohol, such as is purchased at the drug-store, in preparing their remedies, the cost would be as follows: Many of them are put up in pint bottles, therefore in a gallon of alcohol, there would be eight pints. The percentage of alcohol varies from twenty to forty per cent. Taking as an average twenty-five per cent alcohol, would give us thirty-two pint bottles of these products from each gallon of alcohol. We pay something like three dollars a gallon for alcohol. The patent medicine dealers use inferior whiskey, which is much cheaper. But even allowing that they use good alcohol, the difference between the cost of the product, leaving

out all the herbs, burnt sugar, and such ingredients, would give a profit of twenty-nine dollars a gallon on their alcohol. This is a very good margin, and enables the producer of these products to advertise very widely.*GCB June 7, 1909, page 363.21*

One of the most pernicious features of this business is that it is considered, or rather has been considered, respectable to purchase and use these alcoholic drinks,—for such they are in very many cases,—because they come over the drug-store counter instead of the bar. Many a pious wife laments the fact that her husband patronizes the corner saloon for possibly nothing more than a few glasses of beer a day, while she is partaking several times a day quite freely of some patent medicine which contains several times as much alcohol as does the beverage of her husband. Her boozing is considered respectable because it is from a patent medicine. His is deplored, for he procures his drink over the bar. Both must have a drink occasionally to be able to do the work required, he to keep up his strength, she to get rid of that tired feeling,—both because they have the drink habit.*GCB June 7, 1909, page 363.22*

Many an ardent W. C. T. U. worker and other temperance advocates have been constant patrons of the patent-medicine vender while denouncing by pen and voice, from platform and pulpit, the drink habit. An interesting incident is told in *The Journal of the American Medical Association* of a respected clergyman in one of our large cities. This honorable gentleman fell ill, and the family physician was called. After examining the patient carefully, the physician asked to see his son. “I am sorry to tell you,” said the physician, “that your father is suffering from chronic alcoholism.” “Chronic alcoholism,” said the son, “Why, it is ridiculous. Father never drank a drop of liquor in his life, and we know all about his habits.” “Well, my boy,” responded the physician, “it is chronic alcoholism, nevertheless, and your father is now drunk. Has he been taking any medicine of late?” To this question, the young man responded that his father had been feeling somewhat weak at times of late, and had been recommended by a friend to try Peruna. Of this his father had been partaking rather freely, with the result mentioned. Time and again we see testimonials from clergymen and temperance workers for some one of these nostrums. We are glad to know that in general people are becoming enlightened on the subject of patent medicines, and that such instances as the above are becoming infrequent.*GCB June 7, 1909, page 364.1*

The patent-medicine business is becoming quite obnoxious in many prohibition territories. These various preparations are shipped in by the gross in some places to druggists in prohibition territory, and these stores take the place to a large extent of the saloon which has been closed. While in South Dakota a few years ago, I noticed a certain cordial was very popular in the town where I was located. Investigation showed that it was composed largely of alcohol, and was shipped in under the name of a patent medicine. Men became intoxicated with it as with any other liquor, and the saloon was not missed. This experience is repeated over and over again in prohibition States and “no-license” territory. The government has come to such an understanding of the subject of patent medicines that it prohibits the sale of Peruna to Indians. I quote the following from a letter to the superintendent of an Indian agency:—*GCB June 7, 1909, page 364.2*

“Department of the Interior,*GCB June 7, 1909, page 364.3*

"Office of Indian Affairs,*GCB June 7, 1909, page 364.4*

"Washington, D. C.,*GCB June 7, 1909, page 364.5*

"Aug. 10, 1905.*GCB June 7, 1909, page 364.6*

"In connection with this investigation, please give particular attention to the proprietary medicines and other compounds which the traders keep in stock, with special reference to the liability of their misuse by Indians on account of the alcohol which they contain. The sale of Peruna, which is on the lists of several traders, is hereby absolutely prohibited. As a medicine, something else can be substituted; as an intoxicant, it has been found too tempting and effective. Anything of this sort under another name which is found to lead to intoxication you will please report to this office. When a compound of that sort gets a bad name, it is liable to be put on the market with some slight change of form and a new name. Jamaica ginger and flavoring extracts of vanilla, lemon, and so forth, should be kept in only small quantities and in small bottles, and should not be sold to Indians, or at least only sparingly to those who it is known will use them only for legitimate purposes."*GCB June 7, 1909, page 364.7*

If the government can take such care of the Indians under its supervision, why should not something be done for our own race?*GCB June 7, 1909, page 364.8*

It is said that about two thirds of the business of most small drug-stores is in patent medicines. One drug-store in Chicago placed in its window this placard: "Please do not ask us, what is any old patent medicine worth, for you embarrass us, as our honest answer must be that it is worthless. If you mean to ask what price we sell it, that is an entirely different proposition. When sick, consult a good physician. It is the only proper course. And you will find it cheaper in the end than self-medication with worthless 'patent' nostrums." This was followed up by a salesman informing all applicants for nostrums of their nature, and explaining that the purchaser was wasting money in buying them; but still the store was unable to get rid of its patent medicine business, and now nostrums comprise one third of its sales.*GCB June 7, 1909, page 364.9*

Headache Powders*GCB June 7, 1909, page 364.10*

An interesting article appeared in the *Literary Digest* of Feb. 20, 1909, entitled, "Is Sudden Death Hereditary?" This intimates to us the importance of this subject. In New York in 1902, the death-rate from this cause was one and one third per thousand, or six times as great as the typhoid death-rate. This rate is increasing year by year. It has been noted that this death-rate varies very closely as the consumption of headache powders varies. Headache-powders depend almost entirely for their effect upon acetanilid, a powerful coal-tar product. Doctor Hare, of Philadelphia, a leading therapeutist in this country, says of this drug: "On the nervous system acetanilid has been found to act as a sedative, the sensory portion of the nerves and spinal cord particularly being quieted.... The action of this drug upon the blood is more pronounced than its influence upon any other part of the body, causing this tissue to become brownish-red, decreasing its oxygen-carrying power, and, finally, reducing the hemoglobin to methemoglobin to a very considerable extent."*GCB June 7, 1909, page 364.11*

White and Wilcox in their book, “Materia Medica,” which describes the different drugs, say:—*GCB June 7, 1909, page 364.12*

“In the blood it causes the red corpuscles to break up, and arrests the movements of the white. Upon the heart, this substance depresses the heart. It has a directly paralyzing action on the cardiac muscle. It is a powerful analgesic. Dose, two to five grains.”*GCB June 7, 1909, page 364.13*

A Chicago physician gives the following experience with Orangine, a noted headache remedy, the active principle of which is acetanilid:—*GCB June 7, 1909, page 364.14*

“I was first called to see the patient, a young lady, physically sound, who had been taking Orangine powders for a number of weeks for insomnia. The rest of the family noticed that she was very blue, and for this reason I was called. When I saw the patient, she complained of a sense of faintness and inability to keep warm. At this time she had taken a box of six Orangine powders within about eight hours. She was warned of the danger of continuing the indiscriminate use of the remedy, but insisted that many of her friends has used it, and claimed that it was harmless. The family promised to see that she did not obtain any more of this remedy. Three days later, however, I was called to the house and found the patient dead. The family said that she had gone to her room the evening before in her usual health. The next morning, the patient not appearing, they investigated and found her dead. The case was reported to the coroner, and the coroner’s verdict was: ‘Death was from the effect of an overdose of Orangeine powders, administered by her own hand, whether accidental or otherwise, unknown to the jury.’”*GCB June 7, 1909, page 364.15*

Bromo-Seltzer is another of this class. The full dose is a heaping teaspoonful. This amount contains ten grains of acetanilid. The maximum dose, as given by the Materia Medica, is five grains. The prescribed dose of Bromo-Seltzer is dangerous, and has been known to produce sudden collapse.*GCB June 7, 1909, page 364.16*

The Headache Habit*GCB June 7, 1909, page 364.17*

Such drugs as acetanilid, when taken for headache, simply benumb the nerves, so that the pain is not felt. It does not cure the condition, but simply deadens the feeling. When the effect of the drug has passed off, the headache very often remains, with additional and uncomfortable feelings superadded. This calls for another dose of the acetanilid-bearing prescription. This time it must be increased somewhat, in order to produce the same effect. The physical condition which has caused the headache still remains, and is not only not relieved or benefited by the drug, but is even aggravated, so that a person habitually has headache unless he is under the influence of the drug. The acetanilid habit is contracted, and a person must go on taking the drug in increasing doses.*GCB June 7, 1909, page 364.18*

A Modern Slave Trade is a title that might be appropriately applied to the use of the various soothing syrups which flood the market. Almost without exception these preparations depend for their “soothing” properties upon opium or morphine. Innocent children are thus given the habit by unsuspecting mothers, and thus become slaves to the opium or morphine habit. This may not manifest itself until later in life, when some accident or severe pain caused by disease calls for the use of

morphine to deaden the pain. The old habit is thus set into a flame. The person recognizes that for which he has felt a longing throughout his life, but has never before found. The habit is immediately taken up, and the person finds himself a slave. The advertising sheet flaunts the significant words in our faces, “Baby cries for Mother Somebody’s Soothing Syrup.” Of course it does. It has the habit. It has been repeatedly noticed by druggists that mothers will purchase possibly a small bottle a week of soothing syrup for a time; then later possibly two small ones; then a large one, gradually increasing the amount given to the child. The baby demands it and cries for it. The mother, not knowing the reason (which is simply that the child has contracted the morphine habit), yields, and furnishes that which is demanded by the craving appetite of the child.*GCB June 7, 1909, page 365.1*

Catarrh*GCB June 7, 1909, page 365.2*

Other habit-forming preparations are those advertised as catarrh cures. These depend almost exclusively for their action upon cocaine. I can take any severe case of hypertrophic catarrh into my office where the nasal passages through congestion of the mucus membrane are almost entirely closed, and the patient experiences great discomfort and can hardly breathe, and in fifteen minutes send him away breathing perfectly free, and feeling as if he were entirely cured. How can this be accomplished?—Simply by taking the solution of cocaine, with possibly a little adrenaline to contract the blood-vessels, and spraying the nasal passages with it. Cocaine is a local anesthetic. These catarrh preparations, many of them, contain as high as four per cent of cocaine. If I should take this strength of cocaine, and place it in your mouth, and have you hold it there for five minutes, I could burn your mouth or cut it or pinch it or injure it in any way without your feeling the least sense of pain. The same thing takes place in the mucus membrane of the nose when cocaine is used. Those who purchase the catarrhal remedy very often do so for the purpose of getting the cocaine. As with other similar drugs, a habit is formed which demands more and more of the drug. The experience of the head of a department in one of the large Chicago stores is interesting. Every day at noon when the girls of the department were excused, he noted that many of them went directly to a drug-store near at hand. Investigation showed that it was for the purpose of securing a special catarrh remedy. Speaking of the matter, he said, “This is why so many of our girls have gone wrong of late.” The druggist, upon being informed of this, immediately put in a substitute for the catarrh remedy which had no cocaine in it. The girls immediately demanded the old remedy, and when they could not get it, they went elsewhere. It was noticed, too, that these same girls would compare the labels on the catarrh remedies, and invariably choose the one which had the highest percentage of cocaine. So conspicuous did this become, that the city passed an ordinance that catarrh remedies containing cocaine should not be offered for sale.*GCB June 7, 1909, page 365.3*

The most inhumane class of medicines is the one intended to catch the large class of incurables, such as consumptives, people affected with cancer, and the like. The number of worthless, yea, worse than worthless, remedies exploited for these diseases is legion. I say worthless, because they have been proved such by use and by analysis. I say worse than worthless, because they not only do no good, but lead those who are really in a critical condition to believe that they are receiving help from the medicine, and thus to neglect to take the precautions and secure the help that

will restore them to health. The following interesting conversation occurred between an investigator of patent medicines and the manufacturers, including the medical man employed by the company and the learned (?) president of the company:—*GCB June 7, 1909, page 365.4*

Q. Dr. Smith, will Ozomulsion cure consumption?*GCB June 7, 1909, page 365.5*

A. Ozomulsion builds up the tissues, imparts vigor, aids the natural resistance of the body, etc. (Goes into a long exploitation in the manner and style made familiar by patent-medicine pamphlets.)*GCB June 7, 1909, page 365.6*

Q. But will it cure consumption?*GCB June 7, 1909, page 365.7*

A. Well, without saying that, it is a specific, etc. (Passes to an instructive, entertaining, and valuable disquisition on the symptoms and nature of tuberculosis.)*GCB June 7, 1909, page 365.8*

Q. Yes, but will Ozomulsion cure consumption?*GCB June 7, 1909, page 365.9*

A. We don't claim that it will cure consumption.*GCB June 7, 1909, page 365.10*

Q. Does not this advertisement state that Ozomulsion will cure consumption? (Showing advertisement.)*GCB June 7, 1909, page 365.11*

A. It seems so.*GCB June 7, 1909, page 365.12*

Q. Will Ozomulsion cure consumption?*GCB June 7, 1909, page 365.13*

A. In the early stages of the disease—*GCB June 7, 1909, page 365.14*

Q. (Interrupting) Does the advertisement make any qualifications as to the stage of the disease?*GCB June 7, 1909, page 365.15*

A. Not that I find.*GCB June 7, 1909, page 365.16*

Q. Have you ever seen that advertisement before?*GCB June 7, 1909, page 365.17*

A. Not to my knowledge.*GCB June 7, 1909, page 365.18*

Q. Who wrote it?*GCB June 7, 1909, page 365.19*

A. (By President Richardson) I done that ad. myself.*GCB June 7, 1909, page 365.20*

Q. Mr. Richardson, will Ozomulsion cure consumption?*GCB June 7, 1909, page 365.21*

A. Sure, we got testimonials to prove it.*GCB June 7, 1909, page 365.22*

Q. Have you ever investigated any of these testimonials?*GCB June 7, 1909, page 365.23*

Q. (To Dr. Smith) Dr. Smith, in view of the direct statement of your advertising, do you believe that Ozomulsion will cure consumption?*GCB June 7, 1909, page 365.24*

A. Well, I believe in a great many cases it will.*GCB June 7, 1909, page 365.25*

The discussion of the use of patent medicines in consumption will serve to illustrate the objections to these remedies in any serious chronic condition. It is true that some of these remedies give temporary relief of consumption; for instance, the chloroform taken will relieve the cough; but this is anything but beneficial. Cough is the effort of nature to throw off the germs and the other products through the expectoration. When chloroform relieves the cough, these injurious products remain in the lungs and aggravate the condition. Morphine will, of course, relieve any pain or discomfort, and make the person feel much better. For a while he can increase the dose, so that the improvement seems quite marked for a time. All this while, the disease is progressing even more rapidly than without the medicine. The alcohol contained in the medicine is recognized by all practitioners as being injurious in tuberculosis. The person who has contracted this disease, and recognizes it, will fasten his hope upon a patent medicine which will relieve his symptoms for a time, but the disease progresses, and he finally reaches the point where there is no hope. If during this time he had been giving proper attention to his living, had had the advice from a physician that he should have had, he might have recovered. As it is, he is beyond hope, and must succumb to the disease.*GCB June 7, 1909, page 365.26*

We might go on indefinitely with these medicines, exposing the claims which are made for them. Locomotor ataxia, epilepsy, insomnia, diabetes, Bright's disease, and scores of other maladies offer fields for the patent-medicine producers, which prove very remunerative to them.*GCB June 7, 1909, page 365.27*

We will content ourselves by calling attention to one more line of medicines. Those who prepare them and urge them upon the public might be called the scavengers and vultures of the patent medicine business. They devour the stranded men and women who have contracted some drug habit. They offer to them some substitute which in itself is as bad as the one to which the person is addicted, or worse, so that even if he should overcome one habit, he only finds himself in the clutches of another. But usually the cure consists of a preparation of the same drug that he is already taking. Alcoholics, morphine, cocaine, and cigarette fiends, and tobacco habitues, grasp at a straw in the form of the many exploited habit cures. The plan is one of tapering off; but the tapering goes the wrong way. A person is led to believe that he is getting a little less each day of the drug for which he has a habit, by taking the substitute; but strange to say, there are very few if any cures from this practice. It is, however, a very profitable business; for the cure sells for several times as much as an equal amount of the drug would cost for which the cure is taken.*GCB June 7, 1909, page 365.28*

The question is often asked why physicians interest themselves in trying to stem this tide which is carrying thousands into a hopeless physical and moral condition. The patent-medicine vender say, "You attack us because we cure your patients." If that be true, why are physicians so active in securing the very best conditions for water supply, for fresh'air in the rooms, for pure food laws, and all such actions directed toward the bettering of the public health? If we could see that these patent medicines were beneficial, we certainly should be glad to adopt them. Is it that the physician wants a monopoly of the practice of medicine?—Surely not. He knows all the while that the person who for a time may take patent medicines, will later come back to

him, needing more than ever his attention. He deplores, however, the loss of time and opportunity for getting well that such patients are sustaining.*GCB June 7, 1909, page 366.1*

Missionary Talks

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

SYRIA AND THE HOLY LAND

WASe

May 30, 6 A. M. W. C. ISING

In his outline of conditions existing among the Moslems, Brother AcMoody has given you an idea of many difficulties that we have to face in our part of the Levant Union Mission—Egypt and Syria. In my remarks this morning, I will confine myself especially to Syria, including Palestine, which is within the limits of Syria.*GCB June 7, 1909, page 366.2*

While there are about two and one-half million Mohammedans in Syria, there are also about a million people of Christian faith, made up of various creeds of Catholicism—Greek, Armenian, Syrian, Roman, and a number of others. It is in Syria that many of the old Christian churches were raised up in the days of the apostles. In this field we have to deal with the descendants of the Christians of the first centuries; and from church history we know of the difficulty and the strife existing among these churches all through the centuries. Our knowledge of the battles and strife that these churches of old passed through, may give us some faint conception of the peculiar conditions existing there to-day.*GCB June 7, 1909, page 366.3*

And these enmities of long standing between the various faiths of Christianity, make it exceedingly difficult to impress the Mohammedans with the superiority of the Christian religion over their faith. Indeed, so tense is the feeling among the various sects, that in many of the so-called holy places, or shrines, in the land of Palestine, there are stationed Mohammedan soldiers to keep the peace. In spite of the precautions taken by the Turkish authorities to preserve order, there are occasional outbreaks in these holy places, and Christians, so-called, fight against Christians. Only recently there was a conflict between the Greek native Christians and adherents of the Greek Orthodox Church, of Greece, and nearly fifty persons were killed. For some time terror prevailed throughout the city; people feared to leave their homes, lest they might be shot down in the streets; and every other morning some priest would be found massacred within his own home. At this place, the difficulties are not all yet settled, and there is danger of another outbreak at almost any moment.*GCB June 7, 1909, page 366.4*

About every place in Palestine to which tradition has attached sacred interest, has been set apart as a shrine or holy spot by these professing Christians. Many churches or temples have been built on various spots; and portions of some of these churches are set apart for the exclusive use of certain sects of the Christian religion. It is at these places that the Mohammedans have to preserve a very strict watch, with armed guards, lest outbreaks occur. Even the Church of the Holy Sepulcher is thus divided and guarded. There stand the soldiers, armed with swords and guns, taking care lest the “good Christians” kill each other within the confines of their own so-called sacred shrine. At Christmas time, one may find several hundred soldiers

stationed at this one place. This situation makes it very difficult to persuade the average Mohammedan to give serious thought to the merits of true Christianity.*GCB June 7, 1909, page 366.5*

Thousands upon thousands of pilgrims visit the Holy Land every year. Among these are Christians from every land. For instance, nearly fifteen thousand Russians pass through Palestine in the course of a year. These pilgrims, when visiting the holy shrines, take with them an offering, often the savings of years of toil and deprivation; and after listening to a short service by the priest, they kiss his outstretched right hand, place their offerings in his left, and pass on to allow others to go through the same ceremony. A few years ago I saw a Russian hand to the priest a very large bag of money, I suppose all that he had been able to save for many years. As we witness these scenes, we are reminded that apostate Christianity is becoming rich through this merchandise, for all this is-surely a means of gathering money, rather than of imparting to the people spiritual grace.*GCB June 7, 1909, page 366.6*

The providence of God is going before us in Syria, opening the way. We have had some remarkable experiences, indicating that the Lord is indeed working on human hearts. About a year ago, I became acquainted with a Mohammedan who claimed to have been converted to Christianity about twenty years ago. As the Mohammedan faith requires that those who apostatize shall sometime be put to death, this man, upon professing Christianity, retired to Mt. Lebanon, and there lived in quietude for nearly twenty years. This man sought me out, and desired to have me arrange for him to attend our Foreign Mission Seminary at Washington, D. C. I soon learned that he did not wish to come to America because of his love for the third angel's message, but simply because of his desire to study English in the United States; and so I dropped the matter. However, it was through this gentleman that I made the acquaintance of a young Syrian who had been a member of the Greek Orthodox Church, and whose experience is very encouraging. A native of Syria, he spent about fifteen years in South Africa, where he and his father came in contact with one of our workers, and received a copy of the tract, "The Seal of God." Before leaving South Africa, the father, seventy years of age, began to keep the Sabbath, and taught his children the Sabbath truth, and other truths regarding the papacy, the mark of the beast, etc.*GCB June 7, 1909, page 366.7*

I have had some interesting visits with this family. The father speaks only the Arabic; but he used the Gospel of Matthew with telling effect, in proving the perpetuity of the law. The son is conversant with English, French, and Arabic, and is much interested in the truth. We need just such people as these in the truth, in Syria; and we are praying that God will give to us some strong young men to help us in our work.*GCB June 7, 1909, page 367.1*

Some time ago I made the acquaintance of an old German, over 73 years of age, who had formerly been a subscriber to our German paper, *Herold der Wahrheit*. At times he had had occasion to take long walks in the country, in passing from place to place; and once, when crossing Mount Lebanon, and attempting to ford streams swollen by the melting snows, he was swept away by the current. Finally he landed on a rock; and afterward, upon reaching home, he discovered in his pocket a copy of *Herold der Wahrheit*. He had been reading the paper, and had been impressed with what he had read; and so he thought seriously of this circumstance. Later on, he had

a similar narrow escape, and again he found in his pocket a copy of *Herold der Wahrheit*. He continued to subscribe for the paper, and to read it with increasing interest.*GCB June 7, 1909, page 367.2*

This man has begun to keep the Sabbath, and is desirous of doing all in his power to advance the truth. He wishes to hand to us, for missionary purposes, all his surplus means, amounting, perhaps, to about a thousand francs. Just before I was leaving, he gave me 250 francs. He works diligently at his trade, that of a painter; and he is depriving himself of many creature comforts, in order to save means for the cause. Only recently I learned of his walking all the way from Beirut to Baalbec, a distance of seventy miles or more over mountain trails and poor roads. In this journey he had to cross, once more, Mount Lebanon. All this hardship he endured in order to save some means to the cause we all love. His noble self-sacrifice shows what the acceptance of the third angel's message will do for these people. His self-denial has been an inspiration to me, and leads me to seek to consecrate myself more fully than ever before to God's service.*GCB June 7, 1909, page 367.3*

While we do not have, in Syria, all the advantages that you enjoy in America,—sanitariums, schools, printing-houses, and all these agencies,—yet we do have that which the apostles of old had,—the Word of the living God. We believe that this Word, which was effectual in the raising up of strong churches in the days of the primitive Christian church, will to-day have the same power to transform hearts and lives. We believe that in Syria we shall see of the salvation of God. We should like very much to have a small sanitarium established there, and we look forward to the time when we may have one; but we desire above all things else to consecrate ourselves so fully to the Lord that he may use us in his service, and that through our feeble efforts, aided by his divine blessing, there may be raised up strong churches to stand as memorials of the true Christianity, which alone can have influence in the stronghold of Mohammedanism.*GCB June 7, 1909, page 367.4*

EXPERIENCES IN TURKEY

WASe

May 30, 6 A. M. C. D. AC MOODY

As an introduction to my remarks, I wish to read a scripture lesson, the parable of the sower, as recorded in the thirteenth of Matthew. [The scripture was read.]*GCB June 7, 1909, page 367.5*

I wish to set before you some evidences proving that many of the duties and responsibilities, the opportunities and difficulties, that are connected with missionary work, are common to both home and foreign fields. In the course of my talk, I will relate some of our experiences in Turkey, which field I represent.*GCB June 7, 1909, page 367.6*

As we read the parable of the sower, we are reminded anew that we are all engaged in the work of sowing and reaping in the Lord's field, which is the world. That which we sow is unto life everlasting, and it is our constant hope that we may see the results of our seed-sowing. But we may not.*GCB June 7, 1909, page 367.7*

Turkey is a Mohammedan field. There is perhaps no other religion in the world so hard to face, as is this. It is a new religion, comparatively, among the great faiths of the world, being, in fact, six hundred years younger than Christianity.*GCB June 7, 1909, page 367.8*

One thing that makes the Mohammedan religion so difficult to meet, is that it is based on the principle that Judaism and Christianity have failed in doing that for which they were called of God. It is based on the principle, first, that Abraham and his seed, through Isaac, failed of doing that work which God desired them to do; and, second, that Jesus Christ was a true prophet, that he came into the world and condemned the Jews in his very life, and the Christians, under Christ, undertook a restoration which in itself was an excellent thing; but it failed. In 622 A. D., at the time Mohammedanism was rising, the papacy had already been set up, and Mohammed understood very well the apostasy of the Christian church; and it is in that apostasy that he bases strong reasons for instituting a purer religion. Manifestly, Christianity meets with great difficulties in coming to that religion. When compared with popular Christianity, it appears to be the better faith. And as a result, the devoted Moslem who worships toward Mecca understandingly,—the Moslem who knows that the people to whom God intrusted the promises and the law in the first place, failed; and also that the people to whom they were intrusted the second time, also failed,—such a Moslem as this feels strong in his faith; he stands upon a solid foundation, so he believes; and it is difficult to move him.*GCB June 7, 1909, page 367.9*

Mohammedans hold that inasmuch as the Israelites descended through Isaac, and the Jewish Christians as well, God called Ishmael, and intrusted him with the true faith; and on this foundation he feels secure.*GCB June 7, 1909, page 367.10*

In Turkey, as in all other fields, we, as Seventh-day Adventists, possess the only faith that can reach forth and save souls from the Mohammedan faith. The other branches of Protestantism have, it is true, a few converts; but we are the only people who have, in reality, anything that will command the interest and respect of an intelligent Mohammedan.*GCB June 7, 1909, page 368.1*

Shortly before leaving Constantinople, I was talking with one of the members of the late Turkish parliament. In the course of our conversation, he rehearsed some of the fundamental beliefs of Mohammedans concerning the creation of the world; the state of the dead, and so on. He spent some time setting forth the Mohammedan religion. He said: “Mr. AcMoody, this is our belief, our system;” and then he added, “but we don’t really believe it. We are just like you are; we don’t really believe it.” From this you can see that they have no confidence whatever in popular Christianity. Sad to say, the various missions scattered through Turkey are not wholly blameless in leading one to form such an opinion as this gentleman expressed.*GCB June 7, 1909, page 368.2*

We have various conditions to meet, as we read in our lesson of the sower who went forth to sow. We have the privilege of sowing the seed everywhere; and this is our duty. Many times we have applied the lessons of this parable to conditions in the home land. Some foreign fields seem more open than others; but wherever we are, in whatever condition we may find the soil, we are to do our duty, and look to God to bless our efforts to the glory of his name.*GCB June 7, 1909, page 368.3*

I have heard it remarked sometimes, I am sorry to say, “What is the use of working for the Moslem?” Let us remember that there are two hundred million people who are under the delusions of Mohammedanism, and who are rooted and grounded in it; and however hard it may be to reach them, let us do our duty by carrying to them a knowledge of true Christianity, and reach hearts, if possible. Of course it is harder to reach them than it is to reach other people; but this is no reason for turning our backs upon the task. I am glad that Seventh-day Adventists, as a people, believe in carrying the gospel to the Moslems.*GCB June 7, 1909, page 368.4*

I will refer briefly to some experiences we had in the Turkish empire prior to the granting of the Turkish constitution, and then to some conditions that have prevailed since that time, that you may see God’s wonderful working in our behalf, in the late revolution in Turkey. Under the old order of things, no one could travel as far as from Takoma Park to Washington, D. C., or as far as from one suburban town to another near-by suburb, perhaps, without securing in advance a government passport; and then every time one traveled from one place to another, this passport was marked. Our dear native brethren were often forbidden these passports, because they were not recognized by the officials. They were under a great strain constantly. Not being members of any organized church known by the law, they were trammeled. Our church services were always held in some place known only to a few. We did not enjoy the privilege of holding regular church services anywhere. We had to go forward in a quiet manner. Often our meetings were stopped. For one year prior to the granting of the constitution, we held no services, only as we met in a remote place among the trees, on the shores of the Bosphorus, out from the city of Constantinople. This made it very inconvenient for all.*GCB June 7, 1909, page 368.5*

Once I endeavored to go to a place near Constantinople. I took along my interpreter. If one is dependent at all on the natives, or in any way associated with them, one is liable to place them in difficulty—at least, this was so prior to the granting of the constitution. The church which we expected to visit was about two miles from the seacoast where we landed. The interpreter was not permitted to go on to the church, and was consequently forced to go back. I returned to Constantinople to get a new passport, and to make arrangements to go through, and then I came back. Upon my arrival, late Friday evening, at the same seacoast town, I was not permitted to go out to the home of our brethren near the church, because of the lateness of the hour. The son of one of our people was down with a horse to take me; but I could not accompany him home, and was not permitted even to send my baggage by him. In the morning, one of the brethren came after me. The police took him, and maltreated him, and then put him in prison, and then took him out again, maltreated him, and told him to go home and remain there for many days. I was safe, of course, because I was a foreigner. They could not touch my person; but had I insisted on going out to visit that company of believers, the whole church would have been cast into prison because of my action; and so I returned to Constantinople, without the privilege of visiting that church at that time.*GCB June 7, 1909, page 368.6*

Thus we had to labor. During those days, we studied and prayed and worked in the hope of devising some plan whereby we might carry out the gospel commission without suffering all these hindrances. Just as we were in the midst of preparations to seek an interview with the Sublime Porte, in Constantinople, the great change came, a constitution was granted, with perfect liberty in the whole empire for teaching and

preaching and writing whatever one might wish to bring before the attention of the public. We rejoiced in this liberty, I assure you.*GCB June 7, 1909, page 368.7*

You may be looking over to Turkey at the present time with misgivings. A counter-revolution is going on. You wonder what is coming next. So far *;* the counter-revolution has not reversed the conditions of religious liberty; and for this we are all thankful. Of course, all recognize that conditions in Turkey are not stable; we know not what a day may bring forth, as regards liberty of speech and the freedom of the press. There is no real substantial liberty, civil or ecclesiastical. Turkey is just now where everything is, in the balance. The conditions prevailing to-day, in connection with the counter-revolution, have to do with civil liberty, rather than with religious liberty, as I understand the situation.*GCB June 7, 1909, page 368.8*

We can thank God, my friends, for the opening doors in Turkey. My heart is burning in behalf of the Mohammedan fields, because of the little we have done in them, and because of the millions who populate them.*GCB June 7, 1909, page 369.1*

The great need is for the living truth of God itself, sent home by the power of the Holy Spirit in the lives of faithful workers in the field, that will lead souls to Christ as their Saviour. And the one who is most successful in carrying the gospel to his friends and neighbors and to those who come within the sphere of his influence in the home land, will prove a valuable worker in a foreign field. God wants living, active representatives in these dark places of the earth—Christians in deed and in truth. Moslems have come to me in astonishment because I am true to the seventh-day Sabbath, which they well know to be the Sabbath of the Holy Scriptures. When the Moslem beholds true Christianity, the true faith; when he sees Christianity separated from the inconsistencies of the popular Christian churches, he then will listen to what you say to him. I know this from personal experience. When the hope that purifies the life is within the heart of the missionary, the confidence and respect of even the Moslem world will be commanded. The power of God alone can convert the heart; and when these millions of Mohammedans who are as conscientious in their belief as are you and I in ours, see in us the reflection of the glory of the divine character; when they see in our faith a beautiful consistency that is not seen in apostate forms of Christianity, they will be led into the full light of the truth; they will be attracted, and many, I believe, will be saved. Let us devote ourselves anew to God, and pray in behalf of the Mohammedan world and those who are indeed faithful to all the light they have, and who are longing for greater light.*GCB June 7, 1909, page 369.2*

GREETINGS FROM AFAR

WASe

From away on the West Coast of South America, six or seven weeks' journey from us, Brother T. H. Davis, director of canvassing work on the Pacific side, sends greetings to the General Conference. He reports splendid success with the Spanish "Patriarchs" and "Coming King." In six hours one day, he took 33 orders for the latter book. He calls for four self-supporting canvassers for the West Coast. He adds: —*GCB June 7, 1909, page 369.3*

"My prayer is that you will consider in your session the importance of placing

canvassers in all the large cities of South America. Wishing you the out-pouring of the Holy Spirit, I remain, yours in the blessed work," etc.*GCB June 7, 1909, page 369.4*

CONSTITUTION AND BY-LAWS OF THE THE GENERAL CONFERENCE

WASe

Article I—Name*GCB June 7, 1909, page 369.5*

This organization shall be known as the General Conference of Seventh-day Adventists.*GCB June 7, 1909, page 369.6*

Article II—Object*GCB June 7, 1909, page 369.7*

The object of this Conference is to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ.*GCB June 7, 1909, page 369.8*

Article III—Membership*GCB June 7, 1909, page 369.9*

Section 1.—The membership of this Conference shall consist of:—*GCB June 7, 1909, page 369.10*

(*a*) Such Union Conferences as have been or shall be properly organized and accepted by vote.*GCB June 7, 1909, page 369.11*

(*b*) Such local conferences not embraced in any Union Conference, as have been or shall be properly organized and accepted by vote.*GCB June 7, 1909, page 369.12*

(*c*) Such mission fields as are properly organized and accepted by vote.*GCB June 7, 1909, page 369.13*

Sec. 2.—The voters of this Conference shall be designated as follows:—*GCB June 7, 1909, page 369.14*

(*a*) Delegates at large.*GCB June 7, 1909, page 369.15*

(*b*) Regular delegates.*GCB June 7, 1909, page 369.16*

Sec. 3.—Delegates at large shall be:—*GCB June 7, 1909, page 369.17*

(*a*) The General Conference Executive Committee.*GCB June 7, 1909, page 369.18*

(*b*) Such representatives of missions of the General Conference and superintendents of work among the various foreign-speaking peoples in the United States as shall receive delegates' credentials from its Executive Committee, such credentials to be given only by the consent of a majority of the Executive Committee.*GCB June 7, 1909, page 369.19*

Sec. 4.—Regular delegates shall be such persons as are duly accredited by Union Conferences, local conferences not included in Union Conferences, or properly organized missions.*GCB June 7, 1909, page 369.20*

Sec. 5.—Each Union Conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each five hundred of its membership. Each local conference not included in the union conference shall be entitled to one delegate, without regard to numbers, and one additional delegate for each five hundred members. Each union mission shall be entitled to one delegate, without regard to numbers, and an additional delegate for each five hundred members. Each organized mission, not included in a union mission, shall be entitled to one delegate.*GCB June 7, 1909, page 369.21*

Article IV—Executive Committee*GCB June 7, 1909, page 369.22*

Section 1.—At each session the Conference shall elect an Executive Committee for the carrying on of its work between the sessions.*GCB June 7, 1909, page 369.23*

Sec. 2.—The Executive Committee shall consist of the president, three vice-presidents, the secretary, the treasurer, the presidents of union conferences, the superintendents of organized union missions, the secretaries in charge of duly-organized departments, namely, the Publishing, Medical, Educational, Sabbath-school, Religious Liberty, Young People's Missionary Volunteer, North American Foreign, North American Negro,—and seven other persons.*GCB June 7, 1909, page 369.24*

Article V—Officers and Their Duties*GCB June 7, 1909, page 369.25*

Section 1.—The regular officers of this Conference shall be a president, three vice-presidents, a secretary, and a treasurer, who shall be elected by the Conference. Two or more auditors shall also be elected by the Conference.*GCB June 7, 1909, page 369.26*

Sec. 2.—President: The president shall act as chairman of the Executive Committee, and labor in the general interests of the Conference, as the Executive Committee may advise.*GCB June 7, 1909, page 369.27*

Sec. 3.—Vice-presidents: The first vice-president shall labor in the European Union Conferences and Missions, as the Executive Committee may advise, and preside at the councils of the members of the Executive Committee, which may be held in Europe, in the absence of the president.*GCB June 7, 1909, page 369.28*

The second vice-president shall labor in the American Union Conferences and Missions, as the Executive Committee may advise, and in the absence of the president, preside at the councils of the members of the Executive Committee which may be held in America.*GCB June 7, 1909, page 369.29*

The third vice-president shall labor in the Asiatic division, as the Executive Committee may advise, and, in the absence of the president, he shall preside at the councils of the members of the Executive Committee, and at missionary conferences which may be held in the Asiatic division.*GCB June 7, 1909, page 369.30*

Sec. 4.—The Secretary: It shall be the duty of the secretary to keep the minutes of the proceedings of the Conference sessions and of the committee meetings, and to

collect such statistics and other facts from Union and local Conferences and missions as may be desired by the Conference or the Executive Committee, and to perform such other duties as usually pertain to such office.*GCB June 7, 1909, page 369.31*

Sec. 5.—The Treasurer: It shall be the duty of the treasurer to receive all funds and disburse them by order of the president, and to render such financial statements at regular intervals as may be desired by the Conference or the Executive Committee.*GCB June 7, 1909, page 369.32*

Sec. 6.—Election of Officers: All officers of the Conference, except members of the Executive Committee who are presidents of Union Conferences or superintendents of Union Mission Fields, shall be chosen by the delegates at the regular quadrennial sessions of the General Conference, and shall hold their offices for the period of four years, or until their successors are elected and appear to enter upon their duties.*GCB June 7, 1909, page 369.33*

Article VI—Incorporations, Departments, and Agents*GCB June 7, 1909, page 369.34*

Section 1.—Such incorporations may be authorized and departments created as the development of the work requires.*GCB June 7, 1909, page 369.35*

Sec. 2.—At each regular session of this Conference the delegates shall elect the trustees of all corporate bodies connected with this organization, as may be provided in the statutory laws governing each.*GCB June 7, 1909, page 369.36*

Sec. 3.—The Conference shall employ such committees, secretaries, treasurers, agents, ministers, missionaries, and other persons, and make such distribution of its laborers as may be necessary to effectively execute its work. It shall also grant credentials or licenses to its ministers and missionaries.*GCB June 7, 1909, page 369.37*

Article VII—Sessions*GCB June 7, 1909, page 369.38*

Section 1.—This Conference shall hold quadrennial sessions at such date and place as the Executive Committee shall designate by a notice published in the *Advent Review and Sabbath Herald* at least three months before the date for the session.*GCB June 7, 1909, page 369.39*

Sec. 2.—The Executive Committeemay call special sessions at such time and place as it deems proper, by a like notice, and the transactions of such special sessions shall have the same force as those of the regular sessions.*GCB June 7, 1909, page 369.40*

Article VIII—By-laws*GCB June 7, 1909, page 370.1*

The voters of this Conference may enact By-laws and amend or repeal them at any session thereof, and such By-laws may embrace any provision not inconsistent with the Constitution.*GCB June 7, 1909, page 370.2*

Article IX—Amendments*GCB June 7, 1909, page 370.3*

This Constitution or its By-laws may be amended by a two-thirds vote of the voters present at any session, provided that, if it is proposed to amend the Constitution at a special session, notice of such purpose shall be given in the call for such special session.*GCB June 7, 1909, page 370.4*

BY-LAWS*GCB June 7, 1909, page 370.5*

Article I—Regular Sessions*GCB June 7, 1909, page 370.6*

Section 1.—At each session of the Conference the Executive Committee shall nominate for election the presiding officers for the session.*GCB June 7, 1909, page 370.7*

Sec. 2.—Previous to each session of the Conference, the Executive Committee shall provide such temporary committees as may be necessary to conduct the preliminary work of the Conference.*GCB June 7, 1909, page 370.8*

Article II—Executive Committee*GCB June 7, 1909, page 370.9*

Section 1.—During the intervals between sessions of the Conference, the Executive Committee shall have full administrative power, with authority to grant and withdraw credentials and licenses, and to fill for the current term any vacancies that may occur in its officers, boards, committees, or agents, by death, resignation, or otherwise, except in cases where other provisions for filling such vacancies shall be made by vote of the General Conference. The withdrawal of credentials or filling of vacancies on the Executive Committee shall require the consent of two thirds of the members of the Executive Committee.*GCB June 7, 1909, page 370.10*

Sec. 2.—Any five members of the Executive Committee, including the president or a vice-president, shall be empowered to transact such executive business as in harmony with the general plans outlined by the Committee, but the concurrence of four members shall be necessary to pass any measure.*GCB June 7, 1909, page 370.11*

Sec. 3.—Meetings of the Executive Committee may be called at any time or place, by the president or a vice-president, or by the secretary, upon the written request of any five members of the Committee.*GCB June 7, 1909, page 370.12*

RESOLUTIONS ADOPTED by the THIRTY-SEVENTH SESSION of the GENERAL CONFERENCE
Thanksgiving

WASe

1. For the manifold mercies of God which have been over us as a people; for his special blessing, which has preserved this great, threefold message in its integrity, and maintained unity among its faithful believers; for the success which has crowned the work of this advent movement during the past four years, as seen in its rapid growth and in its extension into new fields, in the prosperity which has attended our educational interests, in the conversion and consecration of our young people through the Sabbath-school and Missionary Volunteer departments, in the marked increase in the circulation of our literature in many languages, and in the

preservation and progress of our medical missionary work; for the God-given liberties of conscience still vouchsafed to us; for these and all other divine blessings and favors which have been bestowed upon us by a compassionate and merciful Heavenly Father, we render our sincere praise and heartfelt thanksgiving.*GCB June 7, 1909, page 370.13*

Financial*GCB June 7, 1909, page 370.14*

FINANCIAL POLICY—1909 APPROPRIATIONS

WASe

Believing the hour has come, through the providences of God, that this denomination should quicken its pace in giving the message to all the world in this generation. —*GCB June 7, 1909, page 370.15*

1. *We recommend*, The following financial policy for the ensuing four years:—*GCB June 7, 1909, page 370.16*

(*a*) That the Executive Committee of the General Conference make appropriations annually to mission fields, equitably distributing the money raised, proportionate to the needs of the fields.*GCB June 7, 1909, page 370.17*

(*b*) That for the year 1909, the following apportionment of funds for the support of what is known as the "evangelistic work" be made:—*GCB June 7, 1909, page 370.18*

Australasian Union Conference	$ 8,500
Canadian Union Conference	6,000
China Mission	42,000
European Field	10,000
Indian Mission	26,000
Japan Mission	11,000
Korean Mission	8,000
Hawaiian Mission	600
Mexican Mission	8,000
South African Union Conf	23,000
South American Union Conf	20,000
Southeastern Union Conf	6,000
Southern Union Conf	6,000
Southwestern Union Conf	4,500
West African Mission	3,000
Western Canadian Union Conf	6,000
West Indian Union Conf	19,000
Greater New York Conf	5,000
Chesapeake Conference	750
Virginia Conference	750
Total appropriations for the evangelistic work for 1909	$214,100

(*c*) That all other requests for appropriations be referred to the General Conference Committee.*GCB June 7, 1909, page 370.19*

(*d*) That the General Conference Committee be authorized to make such changes in the appropriations granted for the evangelical work as the demands of the various fields seem to make necessary.*GCB June 7, 1909, page 370.20*

$300,000 FUND

WASe

2. *We recommend*, That the General Conference Executive Committee at once start what shall be known as the $300,000 Fund for institutional work and missionary homes in foreign fields, a certain portion of this money to be raised each year during the succeeding quadrennial term, and to be apportioned approximately on the following basis:—*GCB June 7, 1909, page 370.21*

(*a*) To specified fields,—*GCB June 7, 1909, page 370.22*

China	$100,000
Japan	50,000
Korean	25,000
India	50,000
Mexico	15,000
South America	35,000
Russia	5,000
Abyssinia	3,000
Latin Union Schoo	I5,000
Total	$288,000

(*b*) The balance of the $300,000 to be apportioned by the Executive Committee of the General Conference to such fields as stand in greatest need.*GCB June 7, 1909, page 370.23*

(*c*) That the Executive Committee of the General Conference shall from time to time designate which field shall receive a per cent of its apportionment, so that local committees can gauge their expenditures on a cash basis and prevent embarrassment to the general treasury.*GCB June 7, 1909, page 370.24*

(*d*) No field shall expend its appropriation faster than it is raised, unless previously arranged with the Executive Committee of the General Conference.*GCB June 7, 1909, page 370.25*

(*e*) The Executive Committee of the General Conference is hereby authorized to change the apportionment of any field, at any time, as conditions may demand.*GCB June 7, 1909, page 370.26*

(*f*) This apportionment for institutional work shall not be considered a debt, but is a united effort on the part of this people to raise this amount for the upbuilding of the

work in foreign lands.*GCB June 7, 1909, page 370.27*

TEN-CENT-A-WEEK PLAN

WASe

3 . *We recommend*, That the ten-cent-a-week plan be adopted by our people, and that each conference endeavor to raise no less than this amount for the world-wide work of the General Conference, in addition to the $300,000 Fund, for foreign institutions and missionary homes; and that the following funds be included as making up the ten-cent-a-week offerings: annual offerings, mid-summer offerings, Sabbath-school offerings, and specific offerings for foreign missions, when not designated for a specific purpose for which no appropriations have been made.*GCB June 7, 1909, page 370.28*

SHARING CONFERENCE TITHE

WASe

Whereas, There is most urgent need of reapers to gather the harvest in the great destitute mission fields; therefore,—*GCB June 7, 1909, page 370.29*

4. *Resolved*, That our local and union conferences be urged to curtail their expenses wherever expedient, and that they be invited to definitely appropriate to the support of the work in the regions beyond, from one fourth to one third of their total tithe receipts, after taking out the tithe to the union and the General Conference.*GCB June 7, 1909, page 370.30*

REMITTING FUNDS

WASe

5 . *We recommend*, That our people be encouraged to send their offerings to missions through their local church treasuries, rather than to forward donations direct to missions or to individuals; and that isolated believers remit their offerings to missions through their State conference or mission field treasury.*GCB June 7, 1909, page 370.31*

6 . *We recommend*, That all our people be encouraged to pay their tithes and offerings weekly, and that all regular funds be passed from the respective treasuries through the regular channels monthly, and that special funds be forwarded immediately.*GCB June 7, 1909, page 370.32*

CORPORATE ORGANIZATIONS

WASe

Whereas, In the growth and progress of our denominational work many institutions involving large investments have been, and must be, established for carrying forward the various branches of our work; and,—*GCB June 7, 1909, page 370.33*

Whereas, It seems self-evident that such institutions as are built up and maintained by the donations, services, and patronage of our people, should belong to the people, as a whole, and not to a few, as is the case in many stock companies; therefore,—*GCB June 7, 1909, page 370.34*

7. *We recommend*, That great care be exercised in the organization of corporations to hold property; that the constituency be such as shall preserve all investments to the Seventh-day Adventist denomination, and as far as possible, place the elective franchise and controlling power with the denomination, and not with individuals.*GCB June 7, 1909, page 371.1*

G. C. A. AND G. C. C. INDEBTEDNESS

WASe

8. *We recommend*, That the General Conference Committee be hereby authorized to apply on the debts of the General Conference Corporation and of the General Conference Association, 5 per cent of the general funds, when conditions of the treasury will warrant.*GCB June 7, 1909, page 371.2*

MIDSUMMER OFFERING

WASe

Whereas, The midsummer offering, of Sabbath, July 3, is right upon us, at a time when the mission treasury is in great need, and unable to provide the means to send to the fields many consecrated workers who are ready to go in response to the Macedonian cry; therefore,—*GCB June 7, 1909, page 371.3*

9. *Resolved*, That we urge all our people to pray and work with special earnestness at this time to make the mid-summer offering the largest we have ever received at the midsummer season, in order that laborers may be hastened forth to the fields white for the harvest.*GCB June 7, 1909, page 371.4*

MISSIONARY INGATHERING CAMPAIGN

WASe

Whereas, The Thanksgiving missionary campaign last year was a great success in bringing the truth of the message and its progress before the world, and in gathering funds for the extension of our missionary work; therefore,—*GCB June 7, 1909, page 371.5*

10. *Resolved*, That a missionary number of the *Review and Herald* be issued for 1909, and that a vigorous campaign be inaugurated for its circulation, the date of the campaign to be fixed by the General Conference Committee.*GCB June 7, 1909, page 371.6*

STATISTICAL REPORT, PER CAPITA BASIS

WASe

Whereas, There is need of slight changes in the matter of our statistical reports; therefore,—*GCB June 7, 1909, page 371.7*

II. *Resolved*, (*a*) That the per capita basis of the computation of the funds raised by each conference shall be the reported membership of organized churches and companies.*GCB June 7, 1909, page 371.8*

(b) That the annual statistical reports of the statistical secretary shall be accepted as official by the denomination; and that the church-membership given in the Year Book shall agree with the membership published in the preceding statistical report, and shall constitute the basis for the per capita computation of funds.*GCB June 7, 1909, page 371.9*

Publishing Work*GCB June 7, 1909, page 371.10*

GENERAL AND FIELD MISSIONARY AGENTS

WASe

Whereas, In the beginning of our subscription-book work, one of the principal factors in establishing it was the organization of the field under the leadership of general and local agents; and,—*GCB June 7, 1909, page 371.11*

Whereas, That line of work suffered years of decline through disorganization, but is now being strongly revived wherever the field is being properly manned; therefore, —*GCB June 7, 1909, page 371.12*

I. *Resolved*, That we move forward with all possible haste in the work that has been begun, of selecting and training general and field missionary agents, and of placing them where they are most needed, until all the great fields of the world are manned for handling the circulation of literature thoroughly.*GCB June 7, 1909, page 371.13*

ELIMINATING COMMERCIAL WORK

WASe

Whereas, The blessing of the Lord has rested upon the efforts of our publishing houses to eliminate commercial work: and,—*GCB June 7, 1909, page 371.14*

Whereas, Their progress in this direction has met with the approval of our people, and has brought improved conditions both in the publishing houses and in the field; therefore,—*GCB June 7, 1909, page 371.15*

2. *Resolved*, That we approve of these steps, and that we support our publishing houses loyally in carrying them out.*GCB June 7, 1909, page 371.16*

IMPROVEMENT IN LITERATURE

WASe

Whereas, Thorough attention should be given to the revision and improvement of our standard literature; and,—*GCB June 7, 1909, page 371.17*

Whereas, This will be an undertaking which will involve much labor; therefore,—*GCB June 7, 1909, page 371.18*

3. *We recommend*, That this work be provided for as follows:—*GCB June 7, 1909, page 371.19*

(*a*) That a book editor be appointed by the General Conference Committee, who shall be, or shall thereby become, a member of the Publishing Department of the General Conference, and devote as much time to this work as its needs require.*GCB June 7, 1909, page 371.20*

(*b*) That the publishing houses in the United States each be advised to appoint a book editor, who shall be a member of the respective literature committees of these houses.*GCB June 7, 1909, page 371.21*

(*c*) That the book editor of the General Department secure co-operation between the literature committees of the several publishing houses in accomplishing this work.*GCB June 7, 1909, page 371.22*

PREPARATION OF OUR PUBLICATIONS

WASe

Whereas, With the rapid extension of our publishing work it becomes vitally important that our publications be prepared with great care, so that they may present clearly and suitably the truths of the third angel's message; and,—*GCB June 7, 1909, page 371.23*

Whereas, Sunday publications are being distributed on individual responsibility, which neither represent the denomination nor carry any part of the financial burdens of the organized work; therefore,—*GCB June 7, 1909, page 371.24*

4. *Resolved*, (*a*) That information be given to our people concerning the thorough, painstaking work of the literature committees of our publishing houses in examining manuscripts, and preparing the subject-matter of all publications; and that our people be cautioned to discriminate between literature published by the denomination and that which is issued by private individuals.*GCB June 7, 1909, page 371.25*

(*b*) That missionaries, as far as practicable, submit manuscripts to properly constituted literature committees for their respective fields.*GCB June 7, 1909, page 371.26*

(*c*) That copy for literature prepared to meet emergencies, and for use in local campaigns, be at least submitted for criticism to the conference or mission committee of that territory, and bear the conference or mission imprint.*GCB June 7, 1909, page 371.27*

(*d*) That all our people be urged to work energetically and loyally for the circulation of

our standard denominational literature.*GCB June 7, 1909, page 371.28*

PUBLISHING HOUSE TITHE PAYING

WASe

5. *We approve*, Of the action of several of our publishing houses in paying a tithe into the treasury of the General Conference, and we invite all the publishing houses to follow their example.*GCB June 7, 1909, page 371.29*

TRACT AND MISSIONARY WORK

WASe

Whereas, A question has arisen concerning the advisability of organizing a General Conference department to take charge of the periodical and home tract and missionary work; and,—*GCB June 7, 1909, page 371.30*

Whereas, We believe that confusion would result from the circulation of literature being directed by two departments operating through the same general offices, and through the same field; therefore,—*GCB June 7, 1909, page 371.31*

6. *We recommend*, That the periodical and home tract and missionary work continue, as in the past, under the direction of the Publishing Department, and that the General, union, and local conferences unite in making the necessary provision for conducting more thoroughly and aggressively these neglected lines of work.*GCB June 7, 1909, page 371.32*

7. *We recommend*, That all State conferences and mission fields give thorough attention to the organizing and carrying on of the home tract and missionary work in churches, companies, and by isolated members, and that the home work, thus organized, be made the basis both organically and educationally for the upbuilding of all lines of the publishing work.*GCB June 7, 1909, page 371.33*

8. *We recommend*, That in the varied lines of our home missionary and publishing work, we recognize a progressive system of education and practical training; beginning with mailing papers, loaning tracts and books, and selling periodicals and forty-per-cent books in the vicinity of the church, and advancing, step by step, to the systematic sale of periodicals in the great cities, and to the sale of regular subscription books; and that all these have as their object the training of workers for all departments of Christian service in the world-wide field.*GCB June 7, 1909, page 371.34*

9. *We recommend*, That a field missionary secretary be appointed in each local conference to take general supervision of the home tract and missionary and periodical work; that he be assisted energetically by every officer and employee of the conference; and that he devote his entire time to this work when consistent.*GCB June 7, 1909, page 371.35*

10. *We recommend*, That each conference take full charge of the work of canvassers for periodicals in their respective territories by,—*GCB June 7, 1909, page 371.36*

(*a*) The selection and training of workers for periodicals.*GCB June 7, 1909, page 371.37*

(*b*) The assigning of territory.*GCB June 7, 1909, page 371.38*

(*c*) The adoption of a general reporting system.*GCB June 7, 1909, page 371.39*

Sabbath-school Work*GCB June 7, 1909, page 371.40*

READING COURSE FOR SABBATH-SCHOOL TEACHERS

WASe

Whereas, One of the greatest factors in the promotion of a successful Sabbath-school is the teacher, and since many who are called to teach have had very meager advantages for training in their work; therefore,—*GCB June 7, 1909, page 371.41*

I. *We recommend*, That the Sabbath-school Department of the General Conference prepare in permanent form a reading course for the benefit of our Sabbath-school teachers.*GCB June 7, 1909, page 371.42*

"SABBATH SCHOOL WORKER"

WASe

Whereas, The *Sabbath School Worker* is a molding factor in our Sabbath-schools, and it is the medium whereby Sabbath-school laborers are kept in touch with progressive methods; therefore,—*GCB June 7, 1909, page 371.43*

2. *We recommend*, That earnest efforts be made to place this journal in the hands of every officer and teacher in our Sabbath-schools, by—*GCB June 7, 1909, page 372.1*

(*a*) A liberal use of sample copies, calling attention to special articles and practical illustrations.*GCB June 7, 1909, page 372.2*

(*b*) Personal labor and continual correspondence by the State Sabbath-school secretary.*GCB June 7, 1909, page 372.3*

(*c*) Enlisting the co-operation of the missionary and tract society secretaries and conference laborers.*GCB June 7, 1909, page 372.4*

(*d*) Small leaflets containing selections from the *Sabbath School Worker*, testimonials, etc.*GCB June 7, 1909, page 372.5*

(*e*) Frequent testimonials in our periodicals of help received from the *Sabbath School Worker*.*GCB June 7, 1909, page 372.6*

(*f*) Arranging, if possible, for club rates to subscribers for single copies of the *Sabbath School Worker* and *Youth's Instructor*, or *Sabbath School Worker* and *Little Friend*, or for single copies of the three papers.*GCB June 7, 1909, page 372.7*

SABBATH-SCHOOL HOME DEPARTMENT

WASe

Whereas, The Home Department of the Sabbath-school has been established to meet the needs of our people who are isolated from those of like precious faith, as well as those whom circumstances prevent from attending the local school; therefore,—*GCB June 7, 1909, page 372.8*

3. *We recommend*,—*GCB June 7, 1909, page 372.9*

(*a*) That the conference workers be urged to co-operate with our secretaries in strengthening this work by securing the names and addresses of all isolated Sabbath-keepers within their territory, that they may be brought in touch with the progress of the message.*GCB June 7, 1909, page 372.10*

(*b*) That we urge the carrying forward of this work more fully in our local schools, thus bringing the vitalizing power of the Sabbath-school lessons to the whole denomination.*GCB June 7, 1909, page 372.11*

SABBATH-SCHOOL OFFERINGS TO MISSIONS

WASe

Whereas, Our Sabbath-schools need the blessed inspiration of a real burden for mission fields, while opportunities to spread the message in foreign lands are multiplying faster than their means; therefore,—*GCB June 7, 1909, page 372.12*

4. *We recommend*, That our Sabbath-schools give all their donations to missions, providing for their expenses in some other way; and, further,—*GCB June 7, 1909, page 372.13*

5. *We recommend*, That each conference pay the entire expenses of the Sabbath-school departmental work without drawing upon the Sabbath-school offerings given by the schools for missions.*GCB June 7, 1909, page 372.14*

Educational*GCB June 7, 1909, page 372.15*

EQUIPMENT OF SCHOOLS

WASe

Whereas, In many schools there is a great lack of proper equipment, such as laboratory, library, and class-room facilities, and the necessary means for conducting industrial studies; therefore,—*GCB June 7, 1909, page 372.16*

1. *Resolved*, That we urge all our boards of management properly to equip the schools for the work which they have to do.*GCB June 7, 1909, page 372.17*

SCHOOL BUILDINGS

WASe

Whereas, One hindrance to successful church-school work has been the improper and inconvenient rooms in which schools have been quartered; therefore,—*GCB June 7, 1909, page 372.18*

2 . *Resolved*, That we urge our conferences as far as practicable, and wherever church-school buildings are to be erected, to see that neat, inexpensive, well-adapted buildings, surrounded by grounds adapted for school gardens, be provided; and, further,—*GCB June 7, 1909, page 372.19*

3. *Resolved*, That in the erection of school buildings, advice and counsel be obtained from the Department of Education where the school is to be established, so that the buildings may be well adapted to the needs of the school.*GCB June 7, 1909, page 372.20*

CORRESPONDENCE SCHOOLS

WASe

Whereas, It is impossible for many of our young people to obtain the advantages of our schools; and,—*GCB June 7, 1909, page 372.21*

Whereas, We have men and women of years of experience who, under proper conditions, would be able to pursue studies greatly to the advantage of themselves and their work; and,—*GCB June 7, 1909, page 372.22*

Whereas, Correspondence schools have been shown to be successful; therefore, —*GCB June 7, 1909, page 372.23*

4. *Resolved*, That the Department of Education be urged to take under advisement plans for such a school, and the General Conference Committee be requested to establish it, if after careful consideration, it seems wise to do so.*GCB June 7, 1909, page 372.24*

EDUCATIONAL JOURNAL

WASe

5. *Resolved*, That the Executive Committee of the General Conference arrange for the publication of an educational journal adapted to the development of our school work, the policy and contents of the journal to be under the direction of the Department of Education of the General Conference.*GCB June 7, 1909, page 372.25*

RELATION AND SCOPE OF DIFFERENT CLASSES OF SCHOOLS

WASe

Whereas, Experience has shown that the schools conducted by local conferences should seldom carry work beyond the tenth grade; and,—*GCB June 7, 1909, page*

372.26

Whereas, Several of these local schools are now called academies, though not doing, or equipped to do, full academic work, for lack of libraries, laboratories, and sufficient teaching force; and,—*GCB June 7, 1909, page 372.27*

Whereas, We have the following instruction from the spirit of prophecy: "It is not wise for a new school to lift its banner, and promise a high grade of work before it has proved that it is fully able to do preparatory work as it should be done. It should be the great aim of every intermediate school to do most thorough work in the common branches.... It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully considered by our responsible men in each union conference. All the different educational interests should be given careful consideration, and then each school should place its work on a proper basis;" therefore,—*GCB June 7, 1909, page 372.28*

6 . *We recommend*, (*a*) That the local conferences, in counsel with their union conference committee, adapt the name and grade of work of these local schools to the intermediate school standard, except in those special cases where circumstances make this step unadvisable.*GCB June 7, 1909, page 372.29*

(*b*) That the union conference training-schools do not draw intermediate students from the territory within the jurisdiction of the intermediate schools without previous arrangement with the local conference president.*GCB June 7, 1909, page 372.30*

(*c*) That in each union conference there be created a board of visitors, consisting of the union conference president, the union conference educational secretary, and one member of the training-school faculty, to be appointed by the faculty, to counsel with the individual conferences or schools, in order to unify and grade the work of the intermediate schools and academies of the union conference.*GCB June 7, 1909, page 372.31*

PATRONIZING OUR SCHOOL INDUSTRIES

WASe

Whereas, The tent-making and other industries of our schools are a means of education and a financial help to the students; therefore,—*GCB June 7, 1909, page 372.32*

7 . *We recommend*, To the favorable consideration of our people the purchasing of the products of the industrial departments of our schools.*GCB June 7, 1909, page 372.33*

FOREIGN MISSION SEMINARY

WASe

8 . *Resolved*, That we invite our conferences throughout the United States and Canada to select men and women of such age and experience as will meet the

needs of our foreign fields, and recommend them to the Foreign Mission Seminary for a course of instruction preparatory to foreign service.*GCB June 7, 1909, page 372.34*

RECOGNITION OF ADVANCED NORMAL DIPLOMAS

WASe

9. *Resolved*, That the diplomas reaching at least to the fourteenth grade, from the advanced normal courses of our union conference training-schools which have model practice schools connected with them, be considered equivalent to first-grade teacher's certificates, and good for three years following their issuance; and that upon the completion of three years of successful teaching out of the first five years following graduation, the Department of Education of the General Conference shall, upon the recommendation of the school issuing the diploma, grant a seal to the diploma, which shall be valid anywhere in the denomination as a teacher's certificate, so long as the holder is in good and regular standing in church-membership in this denomination.*GCB June 7, 1909, page 372.35*

THE BOOK "EDUCATION"*GCB June 7, 1909, page 372.36*

Whereas, The book "Education" contains truths most vital to the proper understanding and appreciation of educational questions and to the development of our school work; therefore,—*GCB June 7, 1909, page 372.37*

10. *Resolved*, That we most earnestly urge our people everywhere not only to secure, and to study, this book, but to dispose of it to educators and parents not of our faith, as a means of interesting them in our educational work, and so in our cause of truth.*GCB June 7, 1909, page 372.38*

"CHRIST'S OBJECT LESSONS"*GCB June 7, 1909, page 372.39*

Whereas, "Christ's Object Lessons" was given for the relieving of our schools from indebtedness; and,—*GCB June 7, 1909, page 372.40*

Whereas, It has already accomplished a great work in this direction to the extent of securing some three hundred thousand dollars; and,—*GCB June 7, 1909, page 372.41*

Whereas, It has been some seven or eight years since we conducted a general campaign with this book; therefore,—*GCB June 7, 1909, page 372.42*

11. *Resolved*, That the Department of Education be instructed to organize and vigorously prosecute such a campaign, similar in purpose and plan to that formerly undertaken for our advanced and intermediate schools, and that we urge our conference committees everywhere to heartily co-operate in this undertaking.*GCB June 7, 1909, page 372.43*

SELF-SUPPORTING SCHOOLS IN THE SOUTH

WASe

Whereas, The Southland of the United States and the mission fields offer many opportunities for self-supporting school work; and,—*GCB June 7, 1909, page 372.44*

Whereas, Not a few of our people are planning to undertake this line of work; and, —*GCB June 7, 1909, page 373.1*

Whereas, A close, friendly relationship should exist between the organized work of the denomination, and these self-supporting schools; therefore,—*GCB June 7, 1909, page 373.2*

12. *We recommend*,—*GCB June 7, 1909, page 373.3*

(*a*) That the educational departments of our organized work, where these schools are located, provide for their representation in the conference educational departments.*GCB June 7, 1909, page 373.4*

(*b*) That the educational departments assist in the selection of those who shall be encouraged to enter this line of work.*GCB June 7, 1909, page 373.5*

(*c*) That indorsement be given to those selected, who need financial assistance, that those from whom funds are solicited may know whom to assist.*GCB June 7, 1909, page 373.6*

(*d*) That the organized work assist in locating said schools, and advise in the expenditure of funds secured by donations from our people.*GCB June 7, 1909, page 373.7*

(*e*) That the closest bonds of sympathy and co-operation be maintained between these self-supporting schools and our organized work.*GCB June 7, 1909, page 373.8*

(*f*) That the educational departments be encouraged to so co-operate with these self-supporting schools that the utmost possible help may be rendered, and the best results accomplished.*GCB June 7, 1909, page 373.9*

1 3 . *We further recommend*, That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and that the workers thus selected be encouraged to pursue a course of instruction at the Nashville Normal and Agricultural Institute.*GCB June 7, 1909, page 373.10*

SCHOOLS FOR CHILDREN OF MISSIONARIES

WASe

Whereas, The children of our foreign missionaries, in many fields, do not have the advantages of an education, unless they are returned to their home lands, or placed in schools not of our faith; and,—*GCB June 7, 1909, page 373.11*

Whereas, This situation demands the sympathy and active co-operation of all believers in the home lands; therefore,—*GCB June 7, 1909, page 373.12*

14. *Resolved*, That in heathen mission fields, where the number of foreign workers makes it necessary, Christian boarding schools, providing the first twelve grades of work, be established by the General Conference; that such schools be conducted in harmony with the educational policy of the denomination; and that suitable charges be made to all students.*GCB June 7, 1909, page 373.13*

GERMAN SCHOOLS IN AMERICA

WASe

Realizing the great importance of educating our youth, and seeing the absence of system and co-operation among our denominational schools in which German is taught, and recognizing the urgent need that the General Conference lay plans for the betterment of this condition,—*GCB June 7, 1909, page 373.14*

15. *We recommend*, That our German church-schools follow the curriculum and system adopted by our English schools, as far as possible, substituting such German studies as are adapted to their respective grades.*GCB June 7, 1909, page 373.15*

Whereas, There is great need of uniformity in the German departments of our higher schools; therefore,—*GCB June 7, 1909, page 373.16*

16. *We. recommend*, That the same course of study be pursued by these departments, and that, wherever possible, the same text-books be used; and,—*GCB June 7, 1909, page 373.17*

17. *We further recommend*, That the regular course in these higher schools be four years, after the completion of which, certificates of proper recognition be granted.*GCB June 7, 1909, page 373.18*

On Religious Liberty*GCB June 7, 1909, page 373.19*

RELIGIOUS LIBERTY INSTITUTES

WASe

Whereas, All our people should be well informed in the principles of religious liberty, that they may be enabled to meet the rapidly approaching crisis; therefore,—*GCB June 7, 1909, page 373.20*

1. *We recommend*, That our religious liberty secretaries everywhere, in conjunction with their respective conference officers, arrange to hold religious liberty institutes at such times and places as the cause of truth may demand, and that at these institutes regular time be set apart for all in attendance to do practical work in introducing the journal *Liberty*, and other similar literature, to the reading public.*GCB June 7, 1909, page 373.21*

Whereas, Agitation for Sunday legislation is rapidly increasing in the United States and in Canada; and,—*GCB June 7, 1909, page 373.22*

Whereas, The general annual collection of funds for the prosecution of religious

liberty work has heretofore been exclusively for the use of the general Religious Liberty Department; therefore,—*GCB June 7, 1909, page 373.23*

2. *We recommend*, That there be an equal division of the funds to the General, union, and local conferences in these fields.*GCB June 7, 1909, page 373.24*

PRESS BUREAU

WASe

3. *We recommend*, That a press bureau be established in connection with the Religious Liberty Department, having a central organization at Takoma Park, and local bureaus wherever practicable.*GCB June 7, 1909, page 373.25*

RELIGIOUS LIBERTY LITERATURE

WASe

4. *We recommend*, That in the preparation of religious liberty literature, regard be had to the provision of an attractive and popular treatment of the subject, suited for general distribution.*GCB June 7, 1909, page 373.26*

Medical Missionary Work*GCB June 7, 1909, page 373.27*

FIELD WORK FOR NURSES

WASe

Whereas, The Medical Missionary Nurses' Training Course embraces more than routine nursing; therefore,—*GCB June 7, 1909, page 373.28*

1. *We recommend*, That in each sanitarium the work be so organized that the nurses may have an equivalent to three months' field work a year in the sale of our health literature, visiting the sick and in giving Bible readings; and that the union and State conferences cooperate in this work, so that at the completion of the nurses' course, these laborers may be employed in regular conference work.*GCB June 7, 1909, page 373.29*

REQUIREMENTS FOR ENTRANCE TO MEDICAL MISSIONARY CLASSES

WASe

2. *We recommend*, The adoption of the following requirements for entrance to medical missionary classes:—*GCB June 7, 1909, page 373.30*

(1) An earnest Christian character and a fixed purpose to devote the life to gospel medical missionary and evangelistic work.*GCB June 7, 1909, page 373.31*

(2) Sound health and physical development.*GCB June 7, 1909, page 373.32*

(3) Common school education, i. e., arithmetic, geography, grammar, reading,

writing, elementary physics, elementary physiology, and Bible.*GCB June 7, 1909, page 373.33*

(4) Applicants should not be under twenty or over thirty years of age.*GCB June 7, 1909, page 373.34*

(5) The application should be accompanied by written recommendation of a Seventh-day Adventist school or of a union or State conference committee, also medical certificate as to condition of health.*GCB June 7, 1909, page 373.35*

(6) *No one* is to be received into the school whose purpose is to obtain a merely professional training.*GCB June 7, 1909, page 373.36*

SHORT MISSIONARY COURSE

WASe

Whereas, There is a demand on the part of many preparing to do more efficient missionary work for a brief course in the essentials of diet, hydrotherapy, and various sanitarium methods of treatment; therefore,—*GCB June 7, 1909, page 373.37*

3. *Resolved*, That several of our larger institutions, including Washington, Loma Linda, Boulder, and Sydney sanitariums, be requested to provide a special nine months sanitarium training course for such persons, for which a certificate of attendance shall be given on completing the course satisfactorily.*GCB June 7, 1909, page 373.38*

SPECIAL COURSE FOR MISSIONARIES

WASe

4. *We recommend*, The following special course for missionaries:—*GCB June 7, 1909, page 373.39*

	HOURS
Physiology	36
General nursing	36
Hydrotherapy (practical)	24
Bible	36
History of missions	18
History of the advent movement	18
Physical culture	36
Cooking	24
Surgical nursing	12
Hydrotherapy (theoretical)	24
General diseases	36
Nursing (practical)	18
Hygiene	36

Tropical diseases	12
Accidents and emergencies	18
Bandaging	12
Children's diseases	12

LENGTHENED NURSES' COURSE

WASe

Whereas, There is a demand in our institutions and in the field for nurses of experience and advanced training; therefore,—*GCB June 7, 1909, page 373.40*

5. *Resolved*, (*a*) That a regular nurses' training course of three years be required for graduation; and,—*GCB June 7, 1909, page 373.41*

(*b*) That certain institutions, such as the Washington and Loma Linda sanitariums, and our larger sanitariums in other countries, be requested to provide a fourth year post-graduate study and training for such nurses.*GCB June 7, 1909, page 373.42*

SANITARIUM FINANCE

WASe

Whereas, We recognize that our sanitariums are institutions for educating missionaries; and,—*GCB June 7, 1909, page 373.43*

Whereas, These institutions are greatly hampered in their work by debt; therefore, —*GCB June 7, 1909, page 373.44*

6. *Resolved*, That we make, during the coming quadrennium, a special effort to free these institutions from debt,—*GCB June 7, 1909, page 373.45*

(1) By their respective boards, faculties, and workers diminishing the indebtedness of the institutions,—*GCB June 7, 1909, page 373.46*

(*a*) Through the earnings of the institutions.*GCB June 7, 1909, page 373.47*

(*b*) By reducing the running expenses.*GCB June 7, 1909, page 373.48*

(*c*) Through the sale of "Ministry of Healing."*GCB June 7, 1909, page 373.49*

(*d*) Through securing of donations.*GCB June 7, 1909, page 373.50*

TRAINING OF SANITARIUM WORKERS

WASe

Whereas, There is great need of well qualified workers in all our institutions; therefore,—*GCB June 7, 1909, page 373.51*

7 . *Resolved*, That we encourage our sanitariums to give attention to educating business managers, matrons, cooks, and other responsible workers.*GCB June 7, 1909, page 373.52*

Young People's Work*GCB June 7, 1909, page 374.1*

MISSIONARY VOLUNTEER DEPARTMENT

WASe

Recognizing the great need of a special work to be done for and by the thousands of youth among us, and also the good results that have already come from the establishment of the Missionary Volunteer Department,—*GCB June 7, 1909, page 374.2*

1 . *Resolved*, That we heartily approve of the action of the General Conference Committee in the establishment of this department, and of the earnest efforts that have been put forth to inspire our young people with high purposes, and to organize them for service.*GCB June 7, 1909, page 374.3*

SPIRITUAL LIFE

WASe

Recognizing that the greatest need of our young people is a deep spiritual life that they may meet the approval of God in their own lives, and be able to lead others to Christ,—*GCB June 7, 1909, page 374.4*

2. *Resolved*, (*a*) That we emphasize a change of heart and the reception of the Holy Spirit as fundamental in all our work for the youth; and,—*GCB June 7, 1909, page 374.5*

(*b*) That to this end more earnest evangelistic effort be carried forward in their behalf.*GCB June 7, 1909, page 374.6*

PERSONAL WORK

WASe

3 . *Resolved*, That in planning work for our young people we emphasize personal work as fundamental, and the basis of all lines of Christian work; and that, to this end, we encourage the formation of small bands for prayer and definite effort.*GCB June 7, 1909, page 374.7*

EDUCATIONAL FEATURES

WASe

Recognizing the importance of our youth being thoroughly grounded in the truths of the Scriptures, and in the history and principles of the advent movement; and

recognizing the necessity of our young people storing their minds with valuable information,—*GCB June 7, 1909, page 374.8*

4. *Resolved*, That we heartily approve of the Standard of Attainment, Missionary Volunteer Reading Course, the preparation and selection of suitable literature for the young, and other educational features of the Missionary Volunteer work.*GCB June 7, 1909, page 374.9*

SOCIETY LESSONS

WASe

5. *We recommend*, That the Missionary Volunteer Department prepare a series of society lessons embracing the doctrines peculiar to our faith, and also other fundamental truths of the Scriptures, and that they be published—*GCB June 7, 1909, page 374.10*

(*a*) In pamphlet form as a text-book.*GCB June 7, 1909, page 374.11*

(*b*) As a series in the *Youth's Instructor*, with suitable notes and helps for study.*GCB June 7, 1909, page 374.12*

(*c*) In such foreign languages as may seem advisable.*GCB June 7, 1909, page 374.13*

LEADERSHIP

WASe

Whereas, The success of our Missionary Volunteer work depends very largely upon proper leadership; and,—*GCB June 7, 1909, page 374.14*

Whereas, This labor for the salvation and training of our youth is missionary work of the highest order; therefore,—*GCB June 7, 1909, page 374.15*

6. *Resolved*, That our conferences make special efforts to secure the very best talent for this important work, and that the churches be encouraged to use great care in the selection of local leaders.*GCB June 7, 1909, page 374.16*

PLAN OF ORGANIZATION

WASe

7. *Resolved*, That the present plan of organization be recommended to all our union and local conferences, as the general plan for the upbuilding of this important department of our work.*GCB June 7, 1909, page 374.17*

JUNIOR WORK

WASe

Realizing the great importance of the early training of our children in the Lord's work, —*GCB June 7, 1909, page 374.18*

8. *Resolved*, (*a*) That, first of all, parents be encouraged to associate their children with themselves in study and missionary work.*GCB June 7, 1909, page 374.19*

(*b*) That we encourage the organization of Junior Missionary Volunteer societies only in church-schools, and in large churches where home conditions seem to demand it, and suitable leaders can be obtained.*GCB June 7, 1909, page 374.20*

(*c*) That in any church where there are children, a Junior leader may be appointed, who will plan especially for the spiritual interests of the children, and enlist the co-operation of the Sabbath-school workers and the Missionary Volunteer Society in work for them.*GCB June 7, 1909, page 374.21*

(*d*) That children who love the Lord and unite in this work either in a separate society or in connection with the Missionary Volunteer Society, be reported as Junior members.*GCB June 7, 1909, page 374.22*

CAMP-MEETING WORK

WASe

Recognizing the great opportunities offered at our annual camp-meetings for the salvation of souls, and for the training of our people in all lines of Christian work; therefore,—*GCB June 7, 1909, page 374.23*

9. *We recommend*, That diligent effort be made at these meetings for the salvation of our children and youth, and for their development as Christian workers; and we urge those who have this work in charge,—*GCB June 7, 1909, page 374.24*

(*a*) To make wise plans for the meetings and attendance.*GCB June 7, 1909, page 374.25*

(*b*) To organize the Christian young people into bands for prayer and personal work.*GCB June 7, 1909, page 374.26*

(*c*) To follow up the work diligently so that the results may be permanent.*GCB June 7, 1909, page 374.27*

FINANCE

WASe

Whereas, There is a great educational and spiritual value to our youth in rendering definite assistance to foreign missions; and,—*GCB June 7, 1909, page 374.28*

Whereas, The Foreign Mission Seminary Scholarship Fund is greatly needed to assist in quickly preparing workers for the field; therefore,—*GCB June 7, 1909, page 374.29*

10. *Resolved*, That our conferences be encouraged to complete this fund as soon as possible.*GCB June 7, 1909, page 374.30*

11. *Resolved*, That the General Conference Missionary Volunteer Department keep prepared a list of definite opportunities to help advance the cause, and that the department co-operate with the local conference workers in choosing such of these opportunities as may seem best adapted to the local field.*GCB June 7, 1909, page 374.31*

LITERATURE FOR YOUNG PEOPLE IN OTHER TONGUES

WASe

12. *Resolved*, That, as far as possible and necessary, the Young People's Missionary Volunteer Department co-operate with the foreign departments in America, and with other fields, in producing literature, society lessons, etc., in other languages aside from the English.*GCB June 7, 1909, page 374.32*

Miscellaneous Topics*GCB June 7, 1909, page 374.33*

THE LIQUOR TRAFFIC

WASe

Whereas, The liquor traffic is a gigantic evil, condemned by the Word of God, by medical and scientific investigation, and by the experience of all time; and,—*GCB June 7, 1909, page 374.34*

Whereas, It is destructive of law, order, and the civil rights of humanity; therefore, —*GCB June 7, 1909, page 374.35*

1. *We recommend*, That our ministers, teachers, physicians, nurses, and people generally, engage in a vigorous campaign in behalf of total abstinence, by means of lectures, demonstrations, and the distribution of health and temperance literature, and that whenever consistent our people by voice, pen, and vote, place themselves on record as favorable to its restriction and entire prohibition.*GCB June 7, 1909, page 374.36*

LABORERS FOR THE FOREIGN POPULATION OF AMERICA

WASe

Whereas, There is in America a very large foreign population, consisting of many nationalities, each with its own language; and,—*GCB June 7, 1909, page 374.37*

Whereas, There are now engaged in the English work many laborers of foreign parentage who can fluently speak one of these foreign languages; therefore,—*GCB June 7, 1909, page 374.38*

2. *Resolved*, That we recommend such laborers to work for the people of their own nationality as far as the way is open for them so to do.*GCB June 7, 1909, page*

374.39

CITY WORK

WASe

Whereas, We are debtors to the millions of all nationalities in the large cities to give them the advent message as quickly as possible, and experience has shown that the sale of literature, house-to-house visiting, and Bible studies are effective methods of labor; therefore,—*GCB June 7, 1909, page 374.40*

3. *Resolved*, That we lay broad plans for the organization of city work, which will include the sale of periodicals and books, the distribution of tracts and leaflets, visiting and Bible studies in the homes, and the training of local church-members and students from our schools and sanitariums to become efficient helpers to those regularly appointed to this work.*GCB June 7, 1909, page 374.41*

NORTH AMERICAN NEGRO DEPARTMENT

WASe

4. *Resolved*, That in carrying out the provision of the constitution creating a North American Negro Department of the General Conference, the following be a working basis:—*GCB June 7, 1909, page 374.42*

(*a*) That the work for the colored people in the Southern, Southeastern, and Southwestern union conferences be organized on a mission basis in each union.*GCB June 7, 1909, page 374.43*

(*b*) That, as the work for the colored people develops, local missions may be organized in these union missions.*GCB June 7, 1909, page 374.44*

(*c*) That a strong effort be made to quickly place the truths of the message before the colored people of the South in the most effective ways, especially by the use of suitable literature, evangelistic work, and mission schools.*GCB June 7, 1909, page 374.45*

PAPER FOR THE BLIND

WASe

Whereas, There are about 80,000 blind persons in the United States and Canada; and,—*GCB June 7, 1909, page 374.46*

Whereas, There is being published by our people a paper for the blind, known as the *Christian Record*, at College View, Neb., containing the message of present truth; therefore,—*GCB June 7, 1909, page 374.47*

5. *We recommend*, That our union and local conferences endeavor in their respective territories to place the *Christian Record* in the hands of such blind persons as understand the systems used in its publication.*GCB June 7, 1909, page 375.1*

OUR CHURCH HYMN BOOK

WASe

Whereas, Our standard book, “Hymns and Tunes,” is rapidly going out of use among our people, so that there is danger of its being wholly discarded; and,—*GCB June 7, 1909, page 375.2*

Whereas, The disuse of the old advent hymns contained therein is a distinct loss in our worship, and to the advent message; therefore,—*GCB June 7, 1909, page 375.3*

6. *We recommend*, That the General Conference Committee appoint a competent revision committee, whose duty it shall be to thoroughly revise the book, “Hymns and Tunes,” by discarding those portions of it which experience has shown to be least meritorious, and by inserting other choice hymns and tunes, that the book may continue to contribute its share in deepening the spiritual experiences of our people.*GCB June 7, 1909, page 375.4*

ACQUIRING THE FOREIGN LANGUAGES

WASe

Whereas, The Bible teaches, and missionary experience everywhere demonstrates, that the gospel most quickly and effectively reaches the various nationalities of earth if carried to them in their own tongues; therefore,—*GCB June 7, 1909, page 375.5*

7. *Resolved*, That we encourage our workers to make every possible effort to acquire the language of the people among whom they are called to labor. *GCB June 7, 1909, page 375.6*

MEDICAL EXAMINATIONS FOR MISSIONARY CANDIDATES

WASe

Owing to the heavy transportation expenses incurred in forwarding missionaries to distant foreign fields, and because of the hardship incident to mission work,—*GCB June 7, 1909, page 375.7*

8. *Resolved*, That we instruct the Mission Board to require a certificate of health, signed by a competent physician, from each person who is accepted for appointment to a foreign field.*GCB June 7, 1909, page 375.8*

FOREIGN SEMINARY MANAGEMENT

WASe

Whereas, By vote of its constituency, in a meeting held June 3, 1909, the Washington Training College invited the General Conference to take title to its property, known as the Foreign Mission Seminary, and to assume the management of said institution; therefore,—*GCB June 7, 1909, page 375.9*

9. *Resolved*, (*a*) That the General Conference does not deem it advisable to take title to denominational institutions in our regularly organized territory; and,—*GCB June 7, 1909, page 375.10*

(*b*) That we advise the Executive Committee of the General Conference to have an equal fostering care over all denominational institutions controlled by our organized bodies, and that it do not assume the financial responsibility or the local management of the same.*GCB June 7, 1909, page 375.11*

FOREIGN PEOPLES IN AMERICA

WASe

Whereas, There are in North America people of many foreign nationalities who speak the language of their native land, and for whom little or no special effort has been put forth by our workers; therefore,—*GCB June 7, 1909, page 375.12*

10. *We recommend*, That an earnest effort be made by our local and union conferences to evangelize our foreign population, by training and encouraging laborers speaking these languages to labor among their own people, and by the preparation and circulation of suitable literature on present truth among these peoples.*GCB June 7, 1909, page 375.13*

HEALTH FOOD INTERESTS

WASe

Believing that our health food interests may be greatly advanced by unifying the work of the several factories; therefore,—*GCB June 7, 1909, page 375.14*

11. *We recommend*, That the General Conference Committee appoint a chairman and secretary to work for the best interests of the health food business, and suggest a general council to be held in some central place, with the idea of unifying the health food business, and giving attention to the best methods of marketing the products.*GCB June 7, 1909, page 375.15*

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WASe

Whereas, During the coming four years the GENERAL CONFERENCE BULLETI will be in constant use as a source of reference, therefore,—*GCB June 7, 1909, page 375.16*

12. *We recommend*, That the closing number of the Bulletin contain all the resolutions passed at this Conference, the revised Constitution, and an index of the Conference proceedings.*GCB June 7, 1909, page 375.17*

TO THE PRESS

WASe

13. *Resolved*, That we express appreciation of the courtesies extended by the general and local press to our meeting; and, further,—*GCB June 7, 1909, page 375.18*

14. *Resolved*, That the secretary of the General Conference be asked to communicate this action to the press.*GCB June 7, 1909, page 375.19*

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FORETASTE OF REUNION ABOVE

CLIFFORD G. HOWELL

[Many little reunions of students and workers associated in former days, have been held during the Conference. Sabbath afternoon there was held a reunion social meeting of students of the old Battle Creek College. The following lines were written by one who attended:—]*GCB June 7, 1909, page 378.1*

The Sabbath day drew near its close—
The last one of the feast—
When witnesses for Christ arose,
From North, from South, and East,
Yes, and the West, and forth they stood,
As once they used to stand
On chapel floor in days of yore,
A tried and faithful band.*GCB June 7, 1909, page 378.2*

And from their lips, as oft before,
Fell words from hearts aglow,
Which in those days that come no more
Were wont to move us so;
And we could feel the holy thrill,—
The impulse so divine,—
That in our hearts shall burn until
All lands with glory shine.*GCB June 7, 1909, page 378.3*

But there were some we did not hear,
For they were far away,
But this has made them still more dear,
And for them now we pray.
In memory's hall a vivid place
Is held for each of them,
And they are running in the race
That brings the diadem.*GCB June 7, 1909, page 378.4*

Although the words we did not hear
Of these so far away,
Their lives of service give us cheer
And tell us of the day
When from 'neath India's burning sun,
And Afric's deadly clime,
And every other land shall come
These loved in that glad time.*GCB June 7, 1909, page 378.5*

Be faithful then one little hour!
Our hearts beat true to thee,
And in thy need thy Source of power
Shall all-sufficient be.
Go, plant the banners of the cross
Where dead and dying lie,

For though its bearers suffer loss,
Their triumph hour is nigh.*GCB June 7, 1909, page 378.6*

CLIFFORD G. HOWELL.

A TOUCHING FAREWELL

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

The afternoon hour of the closing day of the Conference was occupied by Sister White. It is to be hoped that her address may be published later in full.*GCB June 7, 1909, page 378.7*

Sister White read the first chapter of 2 Peter, and the first and fourth chapters of 1 Peter. These scriptures clearly set forth the privileges of the Christian. A close walk with God, steady advancement in the way of truth and holiness, constant growth in grace, an ever-increasing desire and effort to save souls,—these are some of the characteristics of a victorious believer.*GCB June 7, 1909, page 378.8*

As the aged speaker referred to her appreciation of the privileges of the General Conference Session, and expressed her intense anxiety that the meeting might result in great good to all in attendance, the congregation responded with many hearty “amens.” And as, with trembling lips and a voice touched with deep emotion, she assured the ministers and other workers that God loves them, and that Jesus delights to make intercession in their behalf, many were profoundly moved. The speaker called attention to the fact that at such a gathering as this, angels mighty in strength are hovering round about us, and that these angels will accompany to the ends of the earth the faithful workers who have come thousands and thousands of miles to Washington to unite with their brethren in counseling over the furtherance of God’s cause.*GCB June 7, 1909, page 378.9*

The speaker exhorted every worker to go forth in the strength of the Mighty One of Israel. She declared that while she might never have the privilege of meeting her brethren from abroad in another Conference like this one, yet she would pray for them, and prepare to meet them all in the kingdom of glory.*GCB June 7, 1909, page 378.10*

Sister White’s words of farewell brought courage and good cheer to many a heart, and were spoken so tenderly, withal, as to constitute a powerful appeal for reconsecration and untiring devotion.*GCB June 7, 1909, page 378.11*

A CHINESE GIRL'S MESSAGE TO THE CONFERENCE

W. A. Spicer, C. P. Bollman, I. H. Evans, C. M. Snow, T. E. Bowen

One of the girls of Sister Ida Thompson's Canton school, a picture of which we printed on page 230, has written Miss Thompson the following message:—*GCB June 7, 1909, page 378.12*

"I thank the brethren in America for loving us in China so much that you send missionaries to preach the gospel to us, that we may hear the true word. I am so very happy, and for that reason I write a few words to thank you. I hope God will bless each one of you, give his peace to you, make you strong physically, and establish your hearts to do God's work. For the privilege of attending school I also thank you, my brethren and sisters, and also that you have given money with which to buy school building. I truly thank each of you, and wish you peace and God's blessing.*GCB June 7, 1909, page 378.13*

"KWOK TAK YAN."

The death of Elder C. J. Herrmann, while in attendance at the Conference, brought sorrow to all hearts. The resolution of sympathy with his wife and family, which will be noted in the proceedings of yesterday, was voted in a very tender spirit by the Conference. Elder Herrmann had endeared himself to his associates, not only for his sturdy, sterling qualities as a man and brother, but for his earnestness and activity in the service of the cause he loved. We are assured that he rests in the blessed are assured he rests in the blessed hope.*GCB June 7, 1909, page 378.14*

The views of the camp, and the photographs of delegations from abroad, which we have reproduced in the BULLETIN, were from photographs by Brother Franklin W. Chase.*GCB June 7, 1909, page 378.15*

We have left in type an interesting talk on West African experiences, by Elder D. C. Babcock. We shall turn this matter over to the editors of the *Review* in which columns, most of our readers will no doubt see it. All should read the *Review* to continue in touch with the councils of the General Conference Committee, which will be in session during the next week or two.*GCB June 7, 1909, page 378.16*

In our last, we gave the total Sabbath-school contributions of the Conference session as $452.52. That, however, was the figure of the first three Sabbaths. Adding the last Sabbath's offering, the total is $597.06.*GCB June 7, 1909, page 378.17*

The sermons of the latter part of the Conference we have been unable to print, owing to lack of space. Some of these are, a sermon by E. E. Andross on the Sabbath question, one by E. W. Farnsworth, on Forsaking and Following, and Elder Haskell's sermon of last Sabbath morning. Sunday night Elder Farnsworth spoke at the closing service of the camp.*GCB June 7, 1909, page 378.18*

Sunday morning the moving of trunks began. Many left by the afternoon train. Yet so large has been the attendance that splendid congregations filled the large tent all day Sunday. All greatly enjoyed the reports from West Africa and South America, that came on during the morning services.*GCB June 7, 1909, page 378.19*

The railway companies have had their agents in the Seminary building, so that tickets could be purchased and baggage checked on the grounds. Cars have been placed on the siding at Takoma Park, so that baggage could be loaded on and passengers easily caught up by the through trains, which do not ordinarily stop at this station.*GCB June 7, 1909, page 378.20*

Representatives from mission fields calling for help are interviewing candidates for missionary appointment who are present, and making inquiry regarding other workers for this station and that. They are confident that somehow the advent people will rally to the call of the hour and provide the means by which just a worker or two may be sent where a score are needed.*GCB June 7, 1909, page 378.21*

We ought in justice to speak of the faithful day and night service of the publishing office staff, who have worked on the BULLETIN. It has meant a heavy extra pressure on all departments, for even without this paper, the work in the Office crowds continually. Some who had counted on the privilege of attending the Conference that was coming to their doors, found little opportunity to share in the services. They have worked loyally and cheerfully, pleased at the thought that though they missed most of the Conference themselves, they were helping to pass the good things on to others through the BULLETIN.*GCB June 7, 1909, page 378.22*